This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE

FIRST THREE BOOKS

OF

HOMER'S ILIAD.

WITH

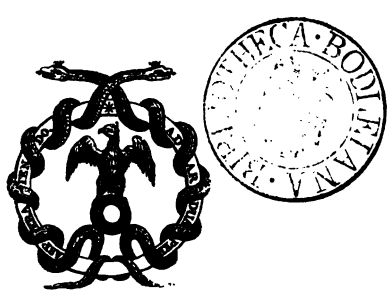
A GLOSSARY, AND ENGLISH NOTES.

BY

CHARLES ANTHON, LL.D.,
PROFESSOR OF GREEK AND LATIN IN COLUMBIA COLLEGE, NEW YORK.

EDITED BY

J. R. MAJOR, D.D.,
HEAD MASTER OF KING'S COLLEGE SCHOOL, LONDON.



LONDON:
JOHN W. PARKER, WEST STRAND.
M.DCCC.XLVI.

1012.

LONDON:
HARRISON AND CO., PRINTERS,
ST. MARTIN'S LANE.

PREFACE.

THE present volume contains merely three Books of the Iliad, or, in other words, the part (with the exception of the Catalogue of the Forces) usually read at our classical schools, as preparatory to a collegiate course. It appeared advisable, also, on another account, to give merely a portion of the poem, with a full commentary as well as other aids, in order that the young student might be furnished at the outset with the principles of Homeric translation and analysis, and be enabled after this to peruse the remainder of the Iliad, on his own account, as a matter of private recreation rather than of painful and unsatisfactory toil. If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.

Every thing has been done, therefore, to make the present volume a useful manual to the young student in furthering his acquaintance with the language and

poetry of Homer, and introducing him into the opening scenes of the poem, which has justly been regarded as the noblest attempt made by the epic spirit in th most imaginative nation of which we have any record.

The text of the present edition is substantially that of Spitzner, which is now generally regarded as the best. On some occasions, however, where the sense or metre seemed to require it, alterations have been adopted from other and high authorities; but in no instance has this been done without mention being made of it in the notes.

The commentary is a full one, as every commentary ought undoubtedly to be that professes to give the student a first acquaintance with the language of the Homeric poems. The materials have been drawn from numerous sources, but more especially from the learned labours of Wolf, Heyne, Buttmann, Nägelsbach, and Stadelmann, and contain all that is valuable in the works of these eminent scholars for the elucidation of the Homeric text. No notes, it will be perceived, have been given on the Catalogue of the Forces, since this is never read at schools, and any commentary on it would have swelled the volume to too large a size. The arrangement, moreover, by which the Glossary is separated from the notes, cannot but prove satisfactory, since a union of translation and parsing in the compass of one and the same note would have proved both tedious and repulsive to the learner. In framing the Glossary, care has been taken to give the latest views, as entertained by the best German scholars, relative to Homeric analysis, or, to speak more plainly, the parsing of Homeric Greek, and a great deal of old rubbish has accordingly been discarded. The Lexilogus of Buttmann,

and his grammatical labours generally, together with those of Kühner and others, have here proved of peculiar value: very important aid also has been obtained from the excellent Greek and English Lexicon of Liddell and Scott. One feature in this Glossary will, it is conceived, serve to distinguish it in a very marked degree from every Homeric Lexicon that has preceded it in the English language, the introduction, namely, of Sanscrit and Linguistic etymologies, the application of which to the Homeric text becomes doubly interesting in consequence of the ancient forms of the language which here continually present themselves.

The Metrical Index has been carefully constructed, and with special reference to the doctrine of the digamma, and its bearing on Homeric versification

Columbia College, N. Y.,
August 1st, 1844.

ADVERTISEMENT.

THE plan and design of this work having been fully explained by Professor Anthon in his Preface, it is only necessary to state, with respect to the present edition, that it has been reprinted with his permission; (a copy having been kindly forwarded to the Editor, as in the case of the Virgil, soon after its appearance in America;) that, with a view to confine it within moderate limits of size and price, and in other respects to consult the convenience of the Student, the Editor has ventured to omit some portions of the original work, and to abridge and re-arrange the remainder. At the same time care has been taken to retain every thing essential to the elucidation and illustration of the text, for which such copious materials have been provided by the unwearied diligence and researches of the learned Professor.

J. R. M.

London, June, 1846.

HOMER'S ILIAD.

BOOK I.

ΜΗΝΙΝ ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
Οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
Οἰωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
Οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
Ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
Αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ ἐπὶ μῦθον ἔτελλεν·

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεῖ, τηλόθι πάτρης,
Ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὣς ἔφατ εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
Ἐκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς·
Ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἐχεπευκὲς ἐφιείς,
Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο·
Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
Ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
Ἢ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἵνεκ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
Αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον
Ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
Ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
Ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα.
Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧτε σύ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
Συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
Ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὄγ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
Ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα· 95
Τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος ἠδ' ἔτι δώσει·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην 99
Ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.

Ἦτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην·
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες·
Αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
Ἐσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας·
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
Ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει, 110
Οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλαὰ ἄποινα
Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέ-
βουλα,
Κουριδίης ἀλόχου· ἐπεὶ οὔ ἑθέν ἐστι χερείων,
Οὐ δέμας οὐδὲ φυὴν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα. 115
Ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἷος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν·
Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται
ἄλλῃ. 120

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,

Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
Οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν·
Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
Δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις·
Ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὖτως
Ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ
Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται,—
Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἦ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
Ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις·
Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
Θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
Ἦ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
Ἦὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
Ὄφρ' ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
Ἦ ὁδὸν ἐλθέμεναι, ἢ' ἀνδράσιν ἶφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,

Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βοτιανείρῃ,
Καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
Οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·
Ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
Πρὸς Τρώων·—τῶν οὔτι μετατρέπῃ οὐδ' ἀλεγίζεις·
Καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
Ὅν τι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
Οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
Ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀΐω
Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
Λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
Οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
Ἔχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλήων·
Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
Οἴκαδ' ἰὼν σὺν νηυσί τε σῇς, καὶ σοῖς ἑτάροισιν,
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
Ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἑμοῖς ἑτάροισιν
Πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον,
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῇς,
Ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
Ἶσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὣς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
Στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
Ἦ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐναρίζοι,
Ἠὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἕως ὅγε ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
Ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
Οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὁρᾶτο.
Θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
Ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο;
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω,
Ἧις ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
Οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
Καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
Ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι,
Καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.

Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
Ἀψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν

Μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει
Δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·

Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοισι,
Οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
Τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἶδεται εἶναι·
Ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ.
Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι,
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
Οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
Ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
Ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
Σύμπαντας· τότε δ' οὔτι δυνήσεαι, ἀχνύμενός περ,
Χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Ὣς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ
Χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
Ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
Ἦ κεν γηθήσαι Πρίαμος, Πριαμοί τε παῖδες
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
Ἀλλὰ πίθεσθ' · ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
Ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν
Ἀνδράσιν ὠμίλησα, καὶ οὔποτέ μ' οἵγ' ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
Οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν ·
Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
Τηλόθεν ἐξ ἀπίης γαίης · καλέσαντο γὰρ αὐτοί ·
Καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ · κείνοισι δ' ἂν οὔτις
Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
Καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
Ἀλλὰ πίθεσθε καὶ ὔμμες · ἐπεὶ πείθεσθαι ἄμεινον.
Μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν ·
Μήτε σύ, Πηλείδη, ἔθελ' ἐριζέμεναι βασιλῆϊ
Ἀντιβίην · ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
Σκηπτοῦχος βασιλεύς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
Ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος · αὐτὰρ ἔγωγε
Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
Ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων ·
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

Πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω.
Εἰ δέ μιν ἀίχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
Τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
Εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀΐω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
Οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
Τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ,
Τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.

Ὣς τὼ γ' ἀντιβίοισι μαχεσσαμένω ἐπέεσσιν
Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
Ἤϊε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
Ἐς δ' ἐρέτας ἔκρινεν εἰκοσιν, ἐς δ' ἑκατόμβην
Βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον
Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
Ἔρδον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας
Ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.

Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
Λήγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
Ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
Χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον·
Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἐλθὼν σὺν πλεόνεσσι, τό οἱ καὶ ῥίγιον ἔσται.

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
Τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.
Τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
Στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
Ἄσσον ἴτ'· οὔτι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
Ὅ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
Ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
Καί σφωϊν δὸς ἄγειν. Τὼ δ' αὐτὼ μάρτυροι ἔστων
Πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,
Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε
Χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
Τοῖς ἄλλοις. Ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει·
Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
Ὅππως οἱ παρὰ νηυσὶ σόοι μαχέωνται Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ·
Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
Ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς
Δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθείς,
Θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον.
Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
Τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

Ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὣς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ
Ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
Καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς, ἠΰτ' ὀμίχλη·
Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Οἶσθα· τίη τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω;
Ἰχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
Ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο·
Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς

Ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
Τὴν μὲν γὰρ σὺν νηῒ θοῇ ἐλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
Ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
Οἴῃ ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
Ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
Ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
Ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων·
Τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
Αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἕλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
Γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
Ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
Ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
Ἧσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
Νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
Εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
Μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·

Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
Δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε·
Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.

Ὣς ἄρα φωνήσας' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
Τήν ῥα βίῃ ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς
Ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·
Ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
Καρπαλίμως· τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
Ἔκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
Ἔκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
Ἔκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
Ἔκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο.
Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
Πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·

Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
Ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.

Ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
Παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
Ἑξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
Ἤδη μέν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
Τίμησας μὲν ἐμέ, μέγα δ' ἶψαο λαὸν Ἀχαιῶν·
Ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
Ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον·

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Δὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
Λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
Οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο
Καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν,
Μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
Τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
Οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
Ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
Στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
Αὐτὰρ ἐπεί ῥ' ἵκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
Νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
Τψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,

Οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ
Αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.

Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
Καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
Πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
Παιδὸς ἑοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,
Ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε·
Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
Ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
Τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
Ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
Ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητιέτα Ζεῦ·
Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
Τίσιν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ.

Ὣς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεύς,
Ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ' ὡς ἥψατο γούνων,
Ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·

Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
Ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπι δέος· ὄφρ' εὖ εἰδῶ,
Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
Ἦ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
Ἦ δὲ καὶ αὔτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
Νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ

Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελεσσω.
Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
Οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.

Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερῤῥώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.

Τώγ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
Εἰς ἅλα ἅλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
Ἐξ ἑδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
Ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
Αἰεί τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα
Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
Εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
Ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
Ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
Μήτι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ·
Ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλῃσθα.
Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ

Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Ἠερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων·
Τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· 560
Δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
Ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
Μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
Ἄσσον ἰόντ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

Ὣς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·
Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν
Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·

Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
Εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
Ἐν δὲ θεοῖσι κολφὸν ἐλαύνετον· οὐδέ τι δαιτὸς 575
Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
Πατρὶ φίλῳ ἐπίηρα φέρειν Διΐ, ὄφρα μὴ αὖτε
Νεικείῃσι πατήρ, σὺν δ' ἡμιν δαῖτα ταράξῃ.
Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς 580
Ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
Αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Ὣς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
Μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν· 585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
Μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,

Χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
Ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
Μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
Οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
Οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
Ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤῖ' Ὀλύμπιος ἀστεροπητής,
Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

HOMER'S ILIAD.

BOOK II.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
Εὗδον παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
Ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἤδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον·
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκ' ἴθι, οὖλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
Θωρῆξαί ἑ κέλευε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.

Ὣς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
Βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἱὶ ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
Τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος·

Εὕδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἱπποδάμοιο;
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,

Ὦι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μεμηλεν.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὅς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
Ἐκ Διός. Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
Λίρειτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.

Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
Τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
Φῂ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
Νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα.
Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
Ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
Ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
Καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φάρος·
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
Εἵλετο δέ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς·
Οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος·
Τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
Εἶδός τε μέγεθός τε, φυήν τ' ἄγχιστα ἐῴκει.

Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
Εὕδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἱπποδάμοιο;
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὅς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
Θωρῆξαί σε κέλευσε κάρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
Ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
Ὤιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἡ θέμις ἐστίν,
Καὶ φεύγειν σὺν νηυσὶ πολυκλήῖσι κελεύσω·
Τμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

Ἧτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. Τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·
Νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.

Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.
Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
Σκηπτοῦχοι βασιλῆες· ἐπέσσεύοντο δὲ λαοί.
Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
Αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

Ἠιόνος προπάροιθε βαθείης ἐστιχόωντο
Ἴλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὄσσα δεδήει
Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
Λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
Κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' ἀϋτῆς
Σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
Σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
Παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
Ἕστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων,
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
Αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
Αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
Πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
Τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
Σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
Δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
Οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
Ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
Μᾶψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
Ἄπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
Ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
Εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε
Ὅρκια πιστὰ ταμόντες ἀριθμηθήμεναι ἄμφω,
Τρῶας μὲν λέξασθαι, ἑφέστιοι ὅσσοι ἔασιν,

Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
Πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
Τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
Οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται·
Αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
Εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
Αὖτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
Οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.

Ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
Πᾶσι μετὰ πληθὺν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης,
Πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
Ὄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
Λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
Ὣς τῶν πᾶσ' ἀγορὴ κινήθη. Τοὶ δ' ἀλαλητῷ
Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
Ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
Ἅπτεσθαι νηῶν, ἠδ ἑλκέμεν εἰς ἅλα δῖαν·
Οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἶκεν
Οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

Ὤ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
Οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;

Κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
Μηδ' εἶα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.

Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
[Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·]
Εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
Ἑσταότ'· οὐδ' ὅγε νηὸς ἐϋσσέλμοιο μελαίνης
Ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
Ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες;
Κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδ' ἔτ' ἐρώει·
Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
Μηδ' εἶα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.

Ὣς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης.
Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
Αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
Δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὔ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
Ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς.
Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρείωνος·

Νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
Μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
Τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητιέτα Ζεύς.

Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
Οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
Οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
Εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

Ὃς ὄγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
Αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
Ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολώα,
Ὅς ῥ' ἔπεα φρεσὶν ἧσιν ἄκοσμά τε πολλά τε ἤδη,
Μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
Ἀλλ' ὅτι οἱ εἴσαιτο γελοίϊον Ἀργείοισιν
Ἔμμεναι. Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
Κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
Φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
Ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
Τὼ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
Ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

Ἀτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου, υἱος ἄποινα,
Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
Ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
Ἥντ' αὐτὸς ἀπονόσφι κατίσχεαι;—οὐ μὲν ἔοικεν
Ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
Ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί,
Οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῶμεν
Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
Ἦ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἠὲ καὶ οὐκί·
Ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
Ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.

Ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·

Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
Ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
Ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃσ ὑπὸ Ἴλιον ἦλθον.
Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
Καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
Ἦ εὖ ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
Ἔσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
Ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὧδε,
Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
Εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
Χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
Πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.

Ὣς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
Πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
Σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο, τάρβησέν τε·
Ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν·
Ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
Βουλάς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
Ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
Οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
Νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

Ὣς φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
Ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη
Εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,
Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
Ὥστε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες,
Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
Ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

Καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
Ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὅνπερ ἄελλαι
Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
Ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
Ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
Αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
Ἢ ἐτεὸν Κάλχας μαντεύεται, ἠὲ καὶ οὐκί.
Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι
Χθιζά τε καὶ πρώϊζ, ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
Ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
Ἕρδομεν ἀθανάτοισι τελήεσσας ἑκατόμβας,
Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
Ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,
Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
Βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
Ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
Ὄζῳ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
Ἔνθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
Τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
Τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν·
Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
Ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη.
Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
Τίπτ' ἀνέω ἐγένεσθε, καρηκομόωντες Ἀχαιοί;
Ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς
Ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται.
Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·

Ὣς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
Τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.
Κεῖνός θ' ὡς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
Ἀλλ' ἄγε μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἕλωμεν.

Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
Σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν—
Μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

Ὤ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
Πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
Ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,
Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν·
Αὕτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
Εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρεΐδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
Ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·
Τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
Νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
Πρὶν Ἄργοσδε ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
Γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἠὲ καὶ οὐκί.
Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
Ἤματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι Τρώεσσι φόνον καὶ Κῆρα φέροντες,
Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
Πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
Ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
Ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
Ἀλλὰ, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ·
Οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἴπω·

Κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγαμέμνον,
Ὡς φρήτρη φρήτρῃφιν ἀρήγῃ, φῦλα δὲ φύλοις.
Εἰ δέ κεν ὣς ἔρξῃς, καί τοι πείθωνται Ἀχαιοί,
Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
Ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
Γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
Ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
Αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
Χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
Ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχεσσάμεθ' εἵνεκα κούρης
Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
Εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
Εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
Εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
Ὡς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ·
Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
Εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
Ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
Ἀσπίδος ἀμφιβρότης, περὶ δ' ἐγχεῖ χεῖρα καμεῖται·
Ἱδρώσει δέ τευ ἵππος ἐΰξοον ἅρμα τιταίνων.
Ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
Ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.

Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
Ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,

Προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει
Παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
Ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
Ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι·
Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
Αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
Ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
Ἤιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο·
Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
Μὴ πρὶν ἐπ' ἠέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
Πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἕκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
Χαλκῳ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
Πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.

Ὣς ἔφατ'· οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων·
Ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν·
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν
Δίπτυχα ποιήσαντες, ἐπ αὐτῶν δ' ὠμοθέτησαν.
Καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον·
Σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
Μηκέτι δὴ νῦν αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
Ἀμβαλλώμεθα ἔργον, ὁ δὴ θεὸς ἐγγυαλίζει.
Ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.

Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
Κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιούς.
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες
Θοῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη
Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
Τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
Πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος,
Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην
Οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή·
Ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν.

Τῶν δ', ὥστ ὀρνίθων πετεηνῶν ἔθνεα πολλά,
Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
Ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,

Κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.

Ἠύτε μυιάων ἀδινάων ἔθνεα πολλά,
Αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν
Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
Τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
Ἐν πεδίῳ ἵσταντο, διαῤῥαῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
Ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν·
Ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
Τσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
Ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἠύτε βοῦς ἀγέλῃφι μέγ' ἔξοχος ἔπλετο πάντων
Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
Τοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἤματι κείνῳ,
Ἐκπρεπέ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι·
Τμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄῤῥηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
Θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·
Οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
Σχοινόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν, Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
Οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
Οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην, Μεδεῶνα τ', ἐϋκτίμενον πτολίεθρον,
Κώπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην,
Οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
Οἵ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
Οἵ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὄγχηστόν θ', ἱερὸν Ποσιδήϊον ἀγλαὸν ἄλσος,
Οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν,
Νῖσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστῃ
Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
Οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζείδαο,
Παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
Οἵ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
Οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
Οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
Οἵ τε Λίλαιαν ἔχον πηγῇς ἔπι Κηφισοῖο·
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ μὲν Φωκήων στίχας ἴστασαν ἀμφιέποντες·
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
Μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,

Ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
Ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
Οἳ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρόν τε,
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινάς,
Τάρφην τε Θρόνιόν τε Βοαγρίου ἀμφὶ ῥέεθρα·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

Οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἱστίαιαν,
Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
Οἵ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάασκον·
Τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
Τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
Αἰχμηταί, μεμαῶτες ὀρεκτῇσιν μελίῃσιν
Θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσιν·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
Θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζείδωρος Ἄρουρα—
Κὰδ δ' ἐν Ἀθήνῃς εἶσεν, ἑῷ ἐν πίονι νηῷ·
Ἔνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται
Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
Τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
Τῷ δ' οὔπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
Κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν—
Τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[Στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες.]

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τροιζῆν', Ἠιόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
[illegible]ν Αἴγιναν Μάσητά τε, κοῦροι Ἀχαιῶν·

Τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
Καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
Τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.

Οἱ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ἀφνειόν τε Κόρινθον, ἐϋκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινήν,
Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
Οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν·
Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
Ἀτρεΐδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
Λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
Κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
Οὕνεκ' ἄριστος ἦεν, πολὺ δὲ πλείστους ἄγε λαούς.

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
Οἵ τ' ἄρ' Ἀμύκλας εἶχον, Ἕλος τ', ἔφαλον πτολίεθρον,
Οἵ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο·
Τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
Ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
Ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
Ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
Τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν,
Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὔκτιτον Αἶπυ,
Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
Καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον—ἔνθα τε Μοῦσαι
Ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,

Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
Αἳ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν—
Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
Οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
Καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
Τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,
Ἑξήκοντα νεῶν· πολέες δ' ἐν νηῒ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Νῆας ἐϋσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἦλιδα δῖαν ἔναιον,
Ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,
Πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἐέργει·
Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἑκάστῳ
Νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
Τὶες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
Τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
Τὶὸς Ἀγασθένεος Αὐγηϊάδαο ἄνακτος.

Οἳ δ' ἐκ Δουλιχίοιο, Ἐχινάων θ' ἱεράων
Νήσων, αἳ ναίουσι πέρην ἁλός, Ἦλιδος ἄντα·
Τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,
Ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
Οἵ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
Οἵ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο.
Οἵ τ' ἤπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο·
Τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
Τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
Οἳ Πλευρῶν' ἐνέμοντο καὶ Ὄλενον ἠδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν—
Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἷες ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Οἳ Κνωσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
Ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἠΰς τε μέγας τε,
Ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
Ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ.
Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
Αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
Ἤδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.
Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,

Βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
Τίεες υἱωνοί τε βίης Ἡρακληείης.
Αὐτὰρ ὅγ' ἐς Ῥόδον ἶξεν ἀλώμενος, ἄλγεα πάσχων,
Τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίλησεν
Ἔκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
Καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
Νιρεύς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·
Ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
Τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλείδαο ἄνακτος·
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
Οἵ τ' Ἄλον, οἵ τ' Ἀλόπην, οἵ τε Τρηχῖν' ἐνέμοντο,
Οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
Ἀλλ' οἵγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
Οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.
Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεὺς
Κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
Κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
Τίεας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μήλων,
Ἀγχίαλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην·

Τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
Ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
Τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο,
Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
Νηὸς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.·
Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
Ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
Ὁπλότερος γενεῇ· ὃ δ' ἅμα πρότερος καὶ ἀρείων,
Ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τε λαοὶ
Δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οἱ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν·
Τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδώς,
Ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
Ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν,
Ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
Ἔνθ' ὅγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
Ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
Τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
Οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
Τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

Ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων·
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
Οἵ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οἳ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς—
Τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
Ἤματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
Τοὺς δ' ἐκ Πηλίου ὦσε, καὶ Αἰθίκεσσι πέλασσεν—
Οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἄρηος,
Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
Τῷ δ' Ἐνιῆνες ἕποντο, μενεπτόλεμοί τε Περαιβοί,
Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
Οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
Ὅς ῥ' ἐς Πηνειὸν προΐει καλλίῤῥοον ὕδωρ·
Οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
Ἀλλά τέ μιν καθύπερθεν ἐπιῤῥέει, ἠΰτ ἔλαιον·
Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ.

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
Ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οὗτοι ἄρ ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
Αὐτῶν, ἠδ ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἕποντο.

Ἵπποι μὲν μέγ ἄρισται ἔσαν Φηρητιάδαο,
Τὰς Εὔμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,

Ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας·
Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
Ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
Ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
Ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,
Ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα.
Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
Δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
Τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος,
Λωτὸν ἐρεπτόμενοι ἑλεόθρεπτόν τε σέλινον,
Ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
Ἐν κλισίῃς· οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὡσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
Γαῖα δ' ὑπεστενάχιζε, Διὶ ὣς τερπικεραύνῳ
Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσσῃ
Εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
Ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
Παὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
Οἳ δ' ἀγοραὶ ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
Πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Εἴσατο δὲ φθογγὴν υἱῒ Πριάμοιο Πολίτῃ,
Ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
Τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
Δέγμενος, ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
Τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἶρις·

Ὦ γέρον αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
Ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
Ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

Ἀλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
Λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
Ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι·
Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὣς ἔφαθ'· Ἕκτωρ δ' οὔτι θεὰς ἔπος ἠγνοίησεν,
Αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
Πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
Ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
Τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
Ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ
Πριαμίδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
Λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.

Δαρδανίων αὖτ' ἦρχεν ἐϋς παῖς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
Οὐκ οἷος, ἅμα τῷγε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
Ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
Καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
[illegible] ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
[illegible]ω Μέροπος Περκωσίου, ὃς περὶ πάντων

Ἴδεε μαντοσύνας, οὐδὲ οὗς παῖδας ἔασκεν
Στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
Πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
Καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην· 836
Τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
Αἴθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,
Τῶν οἳ Λάρισσαν ἐριβώλακα ναιετάασκον· 841
Τῶν ἦρχ Ἱππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
Υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρῄκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
Ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει. 845

Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
Υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
Οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγίαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἁλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής·
Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
Ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
Τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
Υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε Λίμνη,
Οἳ καὶ Μῆονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
Οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφιμάχοιό τε, Νομίονος ἀγλαὰ τέκνα,
Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν, ἠΰτε κούρη·
Νήπιος· οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον·
Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
Τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

HOMER'S ILIAD.

BOOK III.

ΑΤΤΑΡ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς·
Ἠΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό·
Αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
Ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
Ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
Οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
Ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὦρνυτ' ἀελλὴς
Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος
Ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
Ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

Εὑρὼν ἠ ἔλαφον κεραὸν ἠ ἄγριον αἶγα
Πειναάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν
Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
Ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
Ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην·
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.
Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίορσος ἀπέστη
Οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
Ἄψ τ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς·
Ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
Δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
Τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
Αἴθ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
Ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
Ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοί,
Φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
Εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
Ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
Πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
Μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδέ' ἀνῆγες
Ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
Πατρί τε σῷ μέγα πῆμα πόληί τε παντί τε δήμῳ,
Δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
Οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;
Γνοίης χ', οἷου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
Οὐκ ἄν τοι χραίσμῃ κίθαρις, τά τε δῶρ' Ἀφροδίτης,
Ἤ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
Ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
ν ἔσσο χιτῶνα κακῶν ἕνεχ', ὅσσα ἔοργας.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ· ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·
Αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
Ὅστ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
Νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
Ὡς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν.
Μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
Ὅσσα κεν αὐτοὶ δῶσιν ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
Αὐτὰρ ἔμ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
Συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·
Ὁππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμοντες
Ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

Ὡς ἔφαθ'· Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
Μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
Τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοὶ,
Ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
Αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν,
Στεῦται γάρ τι ἔπος ἐρέειν κορυθαιόλος Ἕκτωρ.

Ὡς ἔφαθ'· οἱ δ' ἔσχοντο μάχης, ἀνέω τ' ἐγένοντο
Ἐσσυμένως· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
Αὐτὸν δ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
Οἷους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·
Ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.

Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
Θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
Εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς·
Ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
Τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
Αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
Μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
Οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
Λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.

Ὣς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
Ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο.
Καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.

Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
Καρπαλίμως ἄρνας τε φέρειν, Πρίαμόν τε καλέσσαι.
Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
Νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
Ἕρσεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.—

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
Εἰδομένῃ γαλόῳ, Ἀντηνορίδαο δάμαρτι,
Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
Τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,
Δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
Οὕς ἑθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
Οἵ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
Οἱ δὴ νῦν ἕαται σιγῇ—πόλεμος δὲ πέπαυται—
Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
Μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
Ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
Αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
Ὥρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα·
Οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
Αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην,
Λάμπον τε Κλυτίον θ', Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
Εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν·
Γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
Ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵτε καθ' ὕλην
Δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἰεῖσιν·
Τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ·

Οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
Ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

Ὣς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
Ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—
Οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
Οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—
Ὣς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
Ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
Καλὸν δ' οὕτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
Οὐδ' οὕτω γεραρόν· βασιλῇϊ γὰρ ἀνδρὶ ἔοικεν.

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
Αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
Ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὁππότε δεῦρο
Τῷ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
Παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
Ἀλλὰ τάγ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.
Τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
Οὗτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής·
Δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

Ὣς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε·
Ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,
Ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
Ἦλθες καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,

Ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,
Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
Οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
Ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
Ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἑλίκωπες Ἀχαιοί.

Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
Εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·
Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,
Εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
Τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
Αὐτὸς δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν.
Ἀρνειῷ μιν ἔγωγε ἐΐσκω πηγεσιμάλλῳ,
Ὅστ' ὀΐων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
Οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
Ὃς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
Εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
Ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
Ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεὺς
Σεῦ ἕνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·
Τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
Ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
Ἀμφὼ δ' ἑζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
Ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
Ἤτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
Παῦρα μέν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος,
Οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
Ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
Στάσκεν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,

Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
Ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρειϊ φωτὶ ἐοικώς·
Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὔτως·
Ἀλλ' ὅτε δὴ ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἵει
Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
Οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
Ἔξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὤμους;

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
Οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὡς
Ἕστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
Πολλάκι μιν ξείνισσεν Ἀρηϊφιλος Μενέλαος
Οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
Οὕς κεν ἐὺ γνοίην, καί τ' οὔνομα μυθησαίμην·
Δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
Αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
Ἦ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;
Ἦ δεύρω μὲν ἔποντο νέεσσ' ἔνι ποντοπόροισιν,
Νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
Αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν;

Ὣς φάτο· τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.—

Κήρυκες θ' ἁνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
Ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
Ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
Κήρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
Ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων

Ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε·
Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
Μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
Ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

Ὣς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
Ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
Ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
Τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
Ἔξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
Ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
Ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
Ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν·
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
Ἣ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
Ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,
Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἳ ὑπένερθε καμόντας
Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
Ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά·
Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,

Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' ἔοικεν,
Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
Αὖθι μένων, εἴως κε τέλος πολέμοιο κιχείω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ,
Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
Ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
Ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
Ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος,
Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὣς ἔφαν· οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
Ἧτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
Ἄψ, ἐπεὶ οὔπως τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς·
Ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
Τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονεοντο.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
Κλήρους ἐν κυνέῃ χαλκήρεϊ βάλλον ἑλόντες,
Ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
Ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
Ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.

Ὣς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαιόλος Ἕκτωρ
Ἀψ ὁρόων· Πάριος δὲ θοῶς ἐκ κληῖδος ὄρουσεν.
Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἑκάστῳ
Ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.
Αὐτὰρ ὅγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
Κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν,
Καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
Δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
Οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
Ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμῃφιν ἀρήρει.
Ὣς δ' αὖτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
Καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
Οὐδ' ἔῤῥηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί·

Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερος κάκ' ἔοργεν,
Δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον·
Ὄφρα τις ἐῤῥίγῃσι καὶ ὀψιγόνων ἀνθρώπων
Ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
Ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
Ἔγχος· ὃ δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν.
Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,
Πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
Τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος·
Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
Νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι ἔγχος
Ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
Ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιούς
Ἄγχε δέ μιν πολύκεστος ἱμὰς ἀπαλὴν ὑπὸ δειρήν,
Ὃς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
Καί νύ κεν εἴρυσσέν τε, καὶ ἄσπετον ἤρατο κῦδος,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
Κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
Τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
Ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἑρίηρες ἑταῖροι.
Αὐτὰρ ὁ ἆψ ἐπόρουσε κατακτάμεναι μενεαίνων
Ἔγχει χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
Ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
Κἀδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ, κηώεντι.
Αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐφίκανεν

Πύργῳ ἐφ' ὑψηλῷ· περὶ δε Τρωαὶ ἄλις ἦσαν.
Χειρὶ δὲ νεκταρέου ἐανοῦ ἐτίναξε λαβοῦσα·
Γρηῒ δέ μιν εἰκυῖα παλαιγενέϊ προσέειπεν,
Εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
Ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
Τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
Κάλλεί τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
Ἀνδρὶ μαχεσσάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
Ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.

Ὣς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
Καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν,
Στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
Ἦ πῄ με προτέρω πολίων εὐναιομενάων
Ἄξεις ἢ Φρυγίης ἢ Μῃονίης ἐρατεινῆς,
Εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
Οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
Ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου·
Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
Ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε, καί ἑ φύλασσε,
Εἰςόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὅγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δε κεν εἴη—
Κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
Μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
Τὼς δέ σ' ἀπεχθήρω, ὡς νῦν ἔκπαγλ' ἐφίλησα,

Μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.

Ὣς ἔφατ' · ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα ·
Βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ
Σιγῇ · πάσας δὲ Τρωὰς λάθεν · ἦρχε δὲ δαίμων.

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλὲ' ἵκοντο,
Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
Ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδὴς Ἀφροδίτη
Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα ·
Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
Ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ ·

Ἦλυθες ἐκ πολέμου · ὡς ὤφελες αὐτόθ' ὀλέσθαι
Ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
Ἦ μὲν δὴ πρίν γ' εὔχε' Ἀρηϊφίλου Μενελάου
Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεῖ φέρτερος εἶναι ·
Ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφιλον Μενέλαον
Ἐξαῦτις μαχέσασθαι ἐναντίον. Ἀλλά σ' ἔγωγε
Παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
Ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι,
Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν ·
Μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ ·
Κεῖνον δ' αὖτις ἐγώ · παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
Ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε.
Οὐ γὰρ πώποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν·
Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
Ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
Νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
Ὡς σεο νῦν ἔραμαι, καί με γλυκὺς ἵμερος αἱρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών · ἅμα δ' εἵπετ' ἄκοιτις ·
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα, θηρὶ ἐοικώς,
Εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
Ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
Δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ.
Οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
Ἰσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
Νίκη μὲν δὴ φαίνετ' Ἀρηϊφίλου Μενελάου·
Ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήματ' ἄμ' αὐτῇ
Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
Ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.

Ὣς ἔφατ' Ἀτρείδης· ἐπὶ δ' ἴαχον ἄλλοι Ἀχαιοί.

PRELIMINARY REMARKS

TO

THE HOMERIC GLOSSARY[1].

I. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to various quarters; to India, where it became the *Sanscrit;* to Persia, where it became the *Zend;* and to the shores of Colchis. The Colchian branch of the still increasing population separated, like the others, into many minor branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their tongues is derived; an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch; more near among these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, having wandered through Thrace into Greece, united with others that passed over from Asia; formed with them the Greek nation, and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian* name, introduced into their country, took a deep root by the aid of religious observances, and were widely and impartially diffused through means of Epic song.

V. Of Pelasgian origin were the states of Argos, Athens, Bœotia, Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to the ordinary, though no doubt erroneous legend, the name of the Pelasgians, on the coast, passed into that of *Ionians;* under Cecrops, according to another equally fabulous

[1] *Thiersch, Gr. Gr.* p. vii. *Sandford's translation.*

legend, the name of the inhabitants of Attica into that of *Athenians.*

VI. As these tribes had a common origin, so they had at first a common language, and out of this original tongue the language of *Epic poetry* arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. *The dialects had not as yet assumed a separate existence:* one common language was still spoken; and out of this common tongue the earliest Greek poets merely selected according to their wants; or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of *Ionicisms, Doricisms, Æolicisms,* &c., in the poetry of Homer, we must be merely understood as referring to peculiar forms of expression, which, *after the days of Homer,* were retained in particular dialects, and became, as it were, the badges of these; but which, *in the days of Homer,* when the dialects *had not as yet branched forth,* still formed parts of the common language of Greece. Of the dialects formed *after* the time of the bard, the *Ionic,* as will appear from an examination of the glossary, most closely resembled the ancient Epic style.

HOMERIC GLOSSARY

TO THE

FIRST THREE BOOKS OF THE ILIAD.

BOOK I.

LINE 1. Μῆνις, ιος, ἡ, "*wrath.*" Commonly, but incorrectly, derived from *μένω*, "*to remain,*" as if indicating lasting anger. Better from *μαίνομαι*, "*to rave,*" 2 perf. *μέμηνα*; and denoting a furious outburst of passion. Compare the Sanscrit *manyus*, "wrath," "vengeance," from the root *man.*

Ἀείδω, "*to sing,*" poetic form for the common ᾄδω, which latter is, in fact, contracted from it.—Fut. *ἀείσω*; fut. mid. *ἀείσομαι.* The forms from *ἀείδω* almost exclusively prevail in Homer; but we have ᾄσομαι in *Hymn.* vi. 2, and xxxii. 19.

Θεά, ᾶς, ἡ, "*a goddess,*" feminine form of *θεός.* Observe the different accentuation of *θέα*, "*a view,*" or "*sight.*"

Πηληϊάδεω, Epic and Ionic genitive for Πηληϊάδου, from Πηληϊάδης, ου, ὁ, which last is itself an Epic form for Πηλείδης, ου, ὁ, "*the son of Peleus,*" a patronymic noun from Πηλεύς, Epic and Ionic ῆος, Attic έως, ὁ, "*Peleus.*" Observe that ω here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in Πηληϊάδεω.

Ἀχιλεύς, ῆος, ὁ, "*Achilles,*" Epic and Ionic for Ἀχιλεύς, έως, ὁ. Observe that Ἀχῐλεύς is the primitive form of the name, and Ἀχῐλλεύς, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

2. Οὐλομένην, Epic for ὀλομένην, 2 aor. part. mid. of ὄλλῡμι, "*to destroy.*" In the middle, ὄλλῡμαι, "*to perish.*" Here, however, the aorist part. middle is used adjectively, with the active meaning of "*destructive,*" or "*pernicious.*" (Compare *Æsch. Supp.* 878; *Eurip. Phœn.* 1029, &c.)—Fut. ὀλέσω; perf. ὄλεκα, and with reduplication ὀλώλεκα; 2 perf. ὄλωλα, "*I am undone;*" fut. mid. ὀλοῦμαι; 2 aor. mid. ὠλόμην.

ἥ, nom. sing. fem. of ὅς, ἥ, ὅ, "*which.*"

Μυρίος, α, ον, "*countless,*" "*unnumbered.*" According to the grammarians, *μυρίος*, paroxyton, is the indefinite number; but *μύριοι*, proparoxyton, is the definite one, namely, "*ten thousand.*" This, however, is comparatively a late distinction.—As the

original notion of this word is indefinite, and not numerical, it is no doubt akin to the Latin *multus*, one liquid taking the place of another; but still nearer to the Gælic *mohr*, "great."

Ἀχαιός, οῦ, ὁ, "*an Achæan.*" (Consult note.)—Properly an adjective, Ἀχαιός, ά, όν, and hence Ἀχαιός="*an Achæan* (man)."

Ἄλγος, εος, τό, "*suffering*," pain, whether of body or mind. Homer uses the plural much oftener than the singular. Compare the Latin *algor*, "shivering," "shuddering," which appears to be the earlier form of the word.

Ἔθηκεν, 3 sing. 1 aor. ind. act. of τίθημι, "*to place*," &c., fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα. This aorist occurs, like the similarly formed ἔδωκα and ἦκα, almost exclusively in the sing. and third pers. plur. On the other hand, ἔθην, the second aorist, is used in the dual and plural, rarely if ever occurring in the singular.

3. Πολλάς, accus. plur. fem. of πολλός, ή, όν, Ionic and poetic for πολύς, πολλή, πολύ. "*Many.*"

Δέ. A conjunctive particle, equivalent to "*and*;" generally used, however, to call attention to the fact that the word or clause to which it stands *is to be distinguished* from something preceding, and usually having an *opposing* or *adversative* force, *i. e.*, "but," "while," "on the other hand," a meaning which can easily be traced even here.

Ἰφθῖμος, ον, elsewhere of three terminations also. "*Valiant*," "*strong*," "*mighty*." Homer uses this adjective as of three terminations, in speaking of persons; but he says ἴφθιμοι ψυχαί, κεφαλαί. Derived, in all probability, directly from ἶφι, "*bravely*," "*strongly*," &c., so that -θιμος is a mere termination.

Ψυχή, ῆς, ἡ, "*the soul.*" Originally, "*the breath*" (Latin *anima*), as the sign of life, spirit, &c.—From ψύχω, "*to breathe.*" Compare the Sanscrit *pavaká*, "breath."

Ἄϊδι, dat. sing. of Ἄϊς, obsolete nominative of Ἄιδος and Ἀΐδι, "*Hades*," the god of the lower world. The Epic writers use Ἄϊδος and Ἄϊδι as a genitive and dative for Ἀΐδης (the nominative Ἄϊς being, as just remarked, obsolete). The Attics, for Ἄϊδος said ᾅδου.—Common derivation from *a, priv.* and ἰδεῖν, "*to see*," as indicating the god of the *dark* regions below, or the *darkness* of the lower world itself. But it is probably of Oriental origin.

Προΐαπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἵαπτω, "*to hurl*," or "*send.*"—According to some, ἵαπτω is from ἅπτω: but, like ἰάλλω, ἵαπτω is probably a causative, formed from a neuter verb of motion.

4. Ἥρως, ῆρωος, ὁ, "*a hero.*"—It would appear that ἥρως was originally applied to *any freeman* of the ante-Hellenic age, *respectable by birth*, or *for skill in any pursuit, especially in war*: this age was called the *Heroic*.—Compare the German *Herr* ("*Sir*") in its earliest usage, *e. g.*, in the Nibelungenlied. Ἥρα, too, and Latin *herus*, *hera*, seem to belong to the same root

Ἕλώριον, ου, τό. "*A prey.*" Observe that ἕλώρια, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἕλωρ, ἕλωρος, τό, same signification, and this probably from ἕλεῖν, "*to seize.*"

Τεῦχε, 3 sing. imperf. indic. act. of τεύχω, wanting the augment, as is often the case in the Epic writers. The full form would be ἔτευχε.—Τεύχω, "*to make,*" "*to prepare;*" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.

Κύνεσσιν, Epic for κυσίν, dat. plur. of κύων, κυνός, ὁ, ἡ, "*a dog.*"—Compare the Sanscrit, *svan*, in oblique cases *sun* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, the German *hund* (i. e., *chun-d*). In Zend, *svan* became *spa*, with which compare the term σπάκα mentioned by Herodotus (i. 110), and the Russian *sabak*.

5. Οἰωνοῖσι, Epic for οἰωνοῖς, dat. plur. of οἰωνός, οῦ, ὁ, "*a bird.*" Strictly a *solitary* or *lone-flying* bird, from οἶος, "*alone,*" and hence especially *a bird of prey, a vulture, an eagle.* Observe that -ωνός is a mere termination, like υἱωνός from υἱός, κοινωνός from κοινός.

Διός, genitive assigned to Ζεύς, "*Jupiter,*" gen. Διός: dat. Διΐ: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally ΔιFς, gen. ΔιFός, &c.

Ἐτελείετο, 3 sing. imperf. indic. pass. of τελείω, a strengthened Epic variety of τελέω, "*to accomplish.*"—τελέω, fut. έσω: perf. τετέλεκα. The Epic future is τελέω (*Il.* viii. 415), and sometimes with σσ to suit the metre, τελέσσω (xxiii. 559); 1 aor. ἐτέλεσσα (i. 108). The Epic future mid. τελέομαι has the force of the passive (ii. 36), occurring in the infinitive τελέεσθαι.

Βουλή, ῆς, ἡ, "*the will.*"

6. Δή. A particle, supposed by some to be a shortened form of ἤδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δὴ τότε, *tum vero;* δὴ γάρ, *jam enim*), but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty,* of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word *just,* or *sooth, in sooth, forsooth.* It is applied in its sense of *exactness* to words or clauses indicative of time, and signifies "*now,*" "*just now,*" &c. (Consult note.) So, also, it has the force of "*then,*" "*even then,*" &c.

Τὰ πρῶτα. Adverbial accusative, "*First.*" Frequently occurring in Homer, and the same in effect as πρῶτα. Some editions read here ταπρῶτα as one word. (See the note.)

Διαστήτην, 3 dual, 2 aor. indic. act. of διΐστημι, "*to set apart,*" "*to divide,*" from διά and ἵστημι. In the second aorist, διέστην, "*I stood apart.*" Said of two persons at variance, or quarreling.

Ἐρίσαντε. Nom. dual. 1 aor. part. act. of ἐρίζω, "*to quarrel,*"

"*to contend*," fut. *ἐρίσω*: perf. *ἤρικα*, which last occurs in *συνεπήρικα* (*Anthol. Philipp.*, 9, 709, 5); 1 aor. *ἤρῐσα*.—Derived from *ἔρις*, "*strife*," &c.

7. Ἀτρείδης, "*Atrides*," or "*son of Atreus*." A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively Ἀτρεῖδαι, *Atridæ*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From Ἀτρεύς, *gen.* *έος*, comes Ἀτρείδης, as from Πηλεύς, *έος*, Πηλείδης.

Ἄναξ, *gen.* *ἄνακτος*, ὁ, "*the king*." From a stem *ἀνακτ*, with which we may compare the Oriental *anak*, "great," "powerful."

Ἀνδρῶν, gen. plur. of *ἀνήρ*, *gen.* *ἀνέρος*, *ἀνδρός*. From a stem *νερ*, with which we may compare the Sanscrit *nr* (*nri*), and the Persian *ner*, "a man."

Δῖος, *δία*, *δῖον*, "*godlike*," "*noble*," "*excellent*," "*divine*." Contracted from the less common *δίϝος*, which comes from *Διός*, the genitive of Ζεύς (or old nom. Δίς.) Originally written *διϝός*, with the digamma, the old form of the nom. Δίς having been Διϝς. Compare the Sanscrit *diw*, "air," "Heaven."

8. Τίς. Interrogative pronoun: *τίς*, *τίς*, *τί*, "*who*," "*which*," "*what*." Æolic *κίς*. Compare the Latin *quis* (*i. e.*, *kwis*, or *κϝίς*) the Sanscrit *kas*, the Gothic *hva*, &c.

Ἄρ. Epic for *ἄρα*, "*then*." The particle *ἄρα* (in Epic *ῥά*, which is enclitic, and before a consonant *ἄρ*, as in the present case) is akin to *ἄρω*, "*to join*," or "*fit*," and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "*then*," "*straightway*," &c. 2. In enumerating many particulars, "*then*," "*next in order*." And also *thereupon*, &c.

Σφωέ, "*them both*," accus. dual masc. of the pronoun of the third person; *nom.* —; *gen.* *σφῶν*, &c. Observe that *σφωέ* is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. The contraction of *σφωέ* into *σφώ* is very doubtful, though Antimachus is said to have used it. (*Apollon. de Pronom.*, p. 373). In *Il.* 17, 531, Wolf has restored, however, *σφω' Αἴαντε*.

Θεός, *οῦ*, ὁ, "*a god*."—Like forms occur in most of the kindred languages: thus, Sanscrit *deva*; Latin *deus*, *divus*; and it is no doubt originally the same as Ζεύς, Σδεύς, &c. The Laconian *σιός* for *θεός* is intermediate between *θεός* and Ζεύς.

Ἔρις, ἔριδος, ἡ, "*strife*."

Ξυνέηκε, 3 sing. 1 aor. ind. act. of *ξυνίημι*, "*to send* or *bring together*," "*to match*," &c., and Epic for *συνῆκα*; fut. *ξυνήσω*; perf. *ξυνεῖκα*. From *ξύν*, old form for *σύν*, and *ἵημι*, "*to send*."—Observe that *ξύν* is the harsher pronunciation for the primitive *κύν* (compare the Latin *cum*), and prevailed in the old Attic for the later and more usual *σύν*. The form *ξύν* very seldom occurs in Homer, and only *metri gratia*. He uses it, however, more

frequently in compounds, even where it is not needed by the metre. Hesiod only has it in *ξύν, ξύμπας, ξυνιέναι*. In Herodotus all the instances of *ξύν* are dubious.

Μάχεσθαι, pres. infin. of the middle deponent *μάχομαι*, "*to fight*," "*to contend together*." Ionic *μαχέομαι*; fut. *μαχέσομαι*; Attic fut. *μαχοῦμαι*, but not in Homer; for *μαχεῖται*, *Il.* xx. 26, is rather the Ionic present; 1 aor. *ἐμαχεσάμην*.

9. Λητώ, Λητόος, contracted Λητοῦς, ἡ, "*Latona*," or "*Leto*," mother of Apollo and Diana, and daughter of Cœus and Phœbe. (*Hes. Theog.* 406).—Latona typifies primitive night, whence sprang the Sun and Moon (Apollo and Diana). Hence its root may be referred to the same source with that of the Latin *lat-eo*, "to lie hid," primitive night having all things hidden in its bosom. Compare the Sanscrit *lud*, "to hide."

Υἱός, οῦ, ὁ, "*a son*." The Sanscrit root is *su* (*to beget*), the same as the Greek *φύω*. Compare *filius*, from the old *fuo*.

Γάρ. A conjunction. From Homer downward the most usual causal, or syllogistic particle, and signifying "*for*." It may also be rendered "*since*" (when standing, as it often does, for *ἐπεί*). In a question, it has, like *nam*, the force of "*what*," "*why*." It is often explanatory merely, and stands for *nempe*, "namely."

Βασιλῆϊ, Epic and Ionic for *βασιλεῖ*, dat. sing. of *βασιλεύς*, Epic and Ionic ῆος, Attic *έως*, ὁ, "*a king*."—Compare the Sanscrit *bhadilas*, "a hero."

Χολωθείς, 1 aor. part. pass. of *χολόω*, "*to make angry*," "*to incense*;" fut. *ώσω*; mid. and passive, *χολόομαι*, contracted *χολοῦμαι*; fut. *χολώσομαι*. In passive, "*to become incensed*." Literally, *χολόω* means "*to stir one's bile*," and hence is derived from *χόλος*, "*bile*," "*gall*."

10. Νοῦσον, Ionic and Epic for *νόσον*, accus. sing. of *νόσος*, ου, ἡ, "*a pestilence*," "*a malady*." Perhaps akin to the Sanscrit root *nac*, "to perish;" Latin, *neo-o*, *noc-eo*.

Ἀνά, in Homeric Greek an adverb; afterwards a preposition, governing the dat. and accus.; but the dative only in Epic and Doric poetry. Radical signification, "*up*," "*upon*," opposed to *κατά*.—With the accus., the common usage, it implies motion *upward*, from the bottom to the top, i. e. "*throughout*."

Στρατός, οῦ, ὁ, "*an army*," "*a host*."

Ὦρσε, 3 sing. 1 aor. indic. act. of ὄρνῡμι, "*to excite*," "*to arouse*;" fut. ὄρσω. Frequently in Homer the Ionic ὄρσασκε is used for ὦρσε. Middle, ὀρνῦμαι, "*to raise one's self up*," "*to rise up*."

Ὠλέκοντο, 3 plur. imperf. mid of ὀλέκω, a verb formed by the poetic language from the perfect of ὄλλῡμι, namely, ὄλεκα. In the active, "*to destroy*;" in the middle, "*to perish*." Homer has only the present and imperfect of this verb, the latter without the augment, namely, ὄλεκον and ὀλέκοντο.

Λαός, οῦ, ὁ, "*the people*." In Homer (especially the Iliad) and Hesiod, λαός or λαοί usually means the "*soldiery*," "*troops*,"

both of the whole army, and of smaller divisions, mostly including both foot and horse, as in *Il.* ii. 809; but sometimes λαός denotes the foot as opposed to the horse. (*Il.* vii. 342.)

11. Οὕνεκα. "*Because,*" an adverb. Properly for οὗ ἕνεκα, "*on account of which,*" "*wherefore.*" Usually, however, reflexive, the antecedent τοὔνεκα being omitted, "*therefore,*" "*since;*" hence, in general, "*for that,*" "*because.*"

Χρύσης, ου, ὁ, "*Chryses,*" priest of Apollo at Chrysē in Troas, and father of Astynŏme, or, as she is commonly called, Chrysēis.

Ἠτίμησε, 3 sing. 1 aor. indic. act. of ἀτιμάω, ῶ, fut. ήσω, "*to treat with indignity,*" "*to insult.*" From *a, priv.* and τιμάω, ῶ, "*to honor.*"

Ἀρητήρ, *gen.* ῆρος, ὁ, "*a priest.*" Strictly, "*one that prays,*" the priest conveying the prayers of the people to the gods. From ἀράομαι, "*to pray.*"

12. Ἦλθε, 3 sing. 2 aor. indic. act. of ἔρχομαι, "*to come,*" "*to go;*" fut. ἐλεύσομαι; 2 perf., with reduplication, ἐλήλυθα. The aorist ἦλθον is syncopated from ἤλυθον, which is common in Epic, rare in Tragic poetry. The form ἤλυθα of the 2 perf. is non-Attic.

Θοός, ή, όν, "*swift.*" Probably from θέω, "*to run.*"

Ἐπί, in Homeric Greek an adverb, afterwards a preposition governing the gen., dat., and accus. Radical signification, "*upon.*" With the accusative in the present passage it denotes *motion toward,* "*unto.*"

Νῆας, Epic and Ionic accus. plur. for ναῦς, from νηῦς, gen. νηός; Attic ναῦς, gen. νεώς, ἡ, "*a ship.*" Compare the Sanscrit *nâus,* and Latin *nav-is.* The original form of the nominative was *nâfs.*

13. Λυσόμενος, fut. part. mid. of λύω, "*to free for another;*" mid. λύομαι, "*to free for one's self;*" "*to redeem,*" or "*ransom;*" fut. λύσομαι; perf. pass. λέλυμαι; 1 aor. pass. ἐλύθην.

Θυγάτηρ, "*a daughter;*" gen. θυγατέρος, contracted θυγατρός; dat. θυγατέρι, θυγατρί; accus. θυγατέρα, but Epic θύγατρα; voc. θύγατερ. Homer employs both forms; the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit *duhitri;* the Gothic *dauthar;* the German *tochter,* and our "*daughter.*"

Φέρω, "*to bear,*" fut. οἴσω; perf. ἐνήνοχα.—The radical signification, "*to bear,*" is, in fact, the same word with the Greek φέρω (*ph-ero, bh-ero, bero*); the Latin *fero;* the Sanscrit *Bhri;* Persian *Ber,* &c. Compare the German *bahren, fahren.*

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, ον, ὁ, ἡ, τό, poetic form for ἀπειρέσιος, "*boundless,*" "*invaluable.*" Ἀπειρέσιος is a lengthened form of ἄπειρος, which last comes from *a,* priv., and πεῖρας, poetic form for πέρας, "*an end,*" or "*limit.*"

Ἄποινα, ων, τά, accus. plur. neut. "*A ransom.*" It is used only in the plural; and, according to Passow, comes from *a* and ποινή, and means, "*things all one with a ποινή,* or

penalty," i. e. "*taken for,* or *instead thereof.*" Pott, however, deduces it from ἀπό, "*penalty in full,*" like the German *Absusse.*

14. Στέμμα, ατος, τό, "*a fillet,*" from στέφω, "*to encircle,*" "*to encompass,*" &c. (Consult note.)

Ἔχω, "*to have,*" "*to hold;*" fut. ἕξω, and in Homer more frequently σχήσω; perf. ἔσχηκα.

Χερσίν, dat. plur. of χείρ, *gen.* χειρός, ἡ, "*a hand.*" Poetic forms are χείρεσι and χείρεσσι.—χείρ is the old Latin form *hir,* equivalent to *vola,* "the palm," or *hollow of the hand,* and occurring in Lucilius (*ap. Cic. de Fin.* ii. 8). The root is probably to be found in the Sanscrit *hri,* "*to take,*" or "*seize,*" akin to αἱρέω, ἀγρέω, ἁρπάζω, the English *grip,* &c.

Ἑκηβόλος, ου, ὁ, ἡ, "*far-darting,*" "*far-shooting;*" an epithet of Apollo, from ἑκάς, "*afar,*" and βάλλω, "*to dart.*"

Ἀπόλλων, ωνος, ὁ, "*Apollo,*" son of Jove and Latona (consult Λητοῦς, line 9), and brother of Diana. He was born, according to *Il.* iv. 101, in Lycia (Λυκία, *i. e.* the country of *light.* Compare the old root λύκ-η, *light,* and also *luc-eo, lux* (*luc-s*), the German *licht,* and our English *light*). As the god of archery, he is called ἑκηβόλος, ἀργυρότοξος, &c.—Probably the name is of Oriental origin. The Cretan form for *Helios,* or "the Sun" (Ἥλιος), was *Abelius* (Ἀβέλιος), *i. e.* Ἀέλιος, with the digamma inserted (Ἀϝέλιος), with which we may compare the Doric Ἀπέλλων, for Ἀπόλλων, and the form *Apellinem* for *Apollinem,* as cited by Festus. We have here the Oriental root *Bel* or *Hel,* an appellation for the Sun in the Semitic languages.

15. Χρύσεος, η, ον, contracted by the Attics into χρυσοῦς, ῆ, οῦν. Epic form χρύσειος, η, ον. "*Golden.*" Homer and Hesiod use both χρύσεος and χρύσειος, but never χρυσοῦς, though the fem. χρυσῆν is still found in the editions of the latter poet.—From χρυσός, "*gold.*"

Ἀνά. Consult note, and also line 10.

Σκῆπτρον, ου, τό, "*a sceptre.*" (Consult note.) Doric form σκᾶπτον. Both from σκήπτω, "*to lean upon,*" &c.

Λίσσομαι, middle deponent, "*to entreat,*" "*to beseech;*" fut. λίσομαι. Another form of the verb is λίτομαι: 1 aor. ελλίσάμην.

16. Ἀτρείδᾱ, accus. dual of Ἀτρείδης. (Consult verse 7.) Observe that the dual *a* is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, *in animo loquentis,* are considered as such. Hence the numeral δύω is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The *two* Atridæ are here supplicated at one and the same time, being both present.

Μάλιστα, "*most of all.*" Superlative of the adv. μάλα, "*very,*" "*very much,*" "*exceedingly,*" &c.

Κοσμήτωρ, ορος, ὁ, "*a leader*;" literally, one who marshals or arranges. From *κοσμέω*, "*to order*," "*to arrange*."

Λαῶν. Consult line 10.

17. Εὐκνήμῖδες, voc. plur. of *εὐκνήμῖς*, *ῖδος*, ὁ, ἡ, "*well-greaved*." (Consult note.) From *εὖ*, "*well*," and *κνημίς*, "*a greave*," so called because covering and protecting the *κνήμη* or leg in front, from the knee to the ankle.

18. Δοῖεν, 3 plur. 2 aor. opt. act., contracted for *δοίησαν*, from *δίδωμι*, "*to grant*," "*to give*;" fut. *δώσω*: pref. *δέδωκα*.—The verb *δίδωμι* appears to be reduplicated from the root Δο–, which appears in the derivative forms, as also in the Latin *do*, with which compare *dedo* and *dido*.

Ὀλύμπιος, *ον*, ὁ, ἡ, τό, "*Olympian*," of or belonging to Olympus; said of the gods as dwelling thereon, and of their mansions as standing there. From Ὄλυμπος, "*Olympus*," a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δῶμα, ατος, τό, "*a mansion*," "*an abode*." From *δέμω*, "*to build*."

19. Ἐκπέρθω, "*to sack*," "*to destroy utterly*;" fut. *ἐκπέρσω*. From *ἐκ*, "*utterly*," "*thoroughly*," and *πέρθω*, "*to destroy*."

Πρίαμος, "*Priam*," son of Laomedon, and the last king of Troy. When Hercules took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione *redeemed* him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "*bought*," or "*ransomed*," from *πρίαμαι*, "*to buy*."

Πόλις, *ιος*, ἡ, "*a city*." The Epic and Ionic genitive is *πόλιος*, and the *ι* of the stem is retained through all the cases. The Attic gen. is *πόλεως*, but in Attic poetry *πόλεος* is also used. Another Epic form is *πόληος*, &c.—Compare the Sanscrit *pallī*, "a stronghold," "a fortress."

Εὖ. An adverb, "*well*," "*in safety*," &c. Strictly speaking, the neuter of *ἐΰς*, an old Epic adjective, meaning "*good*," "*brave*," "*noble*."

Οἴκαδε, "*homeward*," "*to one's home*." When a long penult is required, *οἴκόνδε* is employed. (Consult Excursus v.)

Ἱκνέομαι, "*to come*," "*to arrive at*," "*to go*;" fut. *ἵξομαι*: 2 aor. *ἱκόμην*. The verb *ἱκνέομαι* is merely a lengthened form from *ἵκω*, which last is the common form in Homer, who only uses the present *ἱκνέομαι* twice (*Od.* ix. 128, xxiv. 339). But he often has the fut. and 2 aor.

20. Παῖς, *παιδός*, ὁ, ἡ, "*a child*," a son or daughter. The Æolo-Doric dialect said *ποῖρ* for *παῖς*, whence the Latin *puer*. Compare the Sanscrit *putra*.

Ἐμοί. Emphatic form of the dative, for *μοί*, from *ἐγώ*, "*I*."

Λύω, "*to release*," "*to free*;" fut. *λύσω*; perf. *λέλῠκα*; 1 aor. *ἔλῡσα*. See line 10.

Φίλος, η, ον. This adjective has usually a passive signification, "*loved*," "*beloved*," "*dear*." It soon, however, came to be used as a substantive, like the Latin *amicus*, "a friend."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, *my, thy, his*, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

Ἄποινα. Consult line 13.

Δέχομαι, "*to receive*;" fut. δέξομαι; perf. pass. δέδεγμαι. The Ionic form of δέχομαι is δέκομαι; but not so in Homer.—Buttmann traces both δέχομαι and δείκνυμι to the same root δεκ, with the common notion of *stretching out the right-hand* (δεξιά), either *to point*, as in δείκνυμι; or *to welcome*, as in δέχομαι.

21. Ἄζομαι, "*to reverence*," a deponent verb. The form ἄζω usually, and in Homer always, appears as a defective.

Διός. Ἑκηβόλον. Ἀπόλλωνα. Consult lines 5, 14.

22. Ἔνθα. "*Thereupon*." An adverb of both time and place. From the preposition ἐν.

Ἐπευφημέω, "*to shout assent*" or "*applause*." From ἐπί and εὐφημέω, "*to applaud*."

23. Αἰδέομαι, "*to reverence*," "*to respect*;" fut. αἰδέσομαι (poetic -έσσομαι and also -ήσομαι): perf. pass. ᾔδεσμαι: 1 aor. pass. ᾐδέσθην: 1 aor. mid. ᾐδεσάμην. This last is little used except by the poets. An old Epic present is αἴδομαι, which occurs often in Homer, and once or twice in the tragic writers.

Ἱερῆα, accus. sing. Epic and Ionic for ἱερέα, from ἱερεύς, έως, Epic and Ionic ῆος, ὁ, "*a priest*." From ἱερός, "*sacred*."

Ἀγλαός, ή, όν (and also ός, όν, in *Theognis*, and *Eurip. Andr.* 135). "*Splendid*," "*brilliant*," "*beautiful*," &c. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to αἴγλη, "*lustre*," "*glitter*," &c.

Δέχθαι, Epic syncopated aorist of the infinitive, from δέχομαι, "*to receive*." Thus, ἐδέγμην, ἔδεξο, ἔδεκτο: infin. δέχθαι: imperat. δέξο. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαι; and they belong only to the oldest periods of the language. (*Buttmann's Irreg. Verbs*, p. 50, *not., ed. Fishlake.*)

Ἀγαμέμνων, ονος, ὁ, "*Agamemnon*," son of Plisthenes and brother of Menelaus. He was king of Mycenæ and commander of the Grecian forces at Troy. Consult Ἀτρείδης, line 7.

Ἀνδάνω, "*to please*;" fut. ἀδήσω: 2 perf. ἔᾶδα: 2 aor. ἔᾰδον,

for which Homer has sometimes the more poetic form *ἐΰᾰδον*, from the digammated *ἔϜαδον*. The Ionic *ἐάνδανον*, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, *ἐϜάνδανον*.

Θυμός, οῦ, ὁ, "*the soul.*" Observe the difference in quantity between this *θῡμός*, and *θῠ́μος*, ου, ὁ, "*thyme.*" And yet they both would seem to come from the same source, namely, *θύω*, a verb indicative of violent motion in general. Thus, *θυμός*, "*the soul,*" refers to the seat of strong feeling and passion; while in *θῠ́μος*, "*thyme,*" we see lurking the idea of vapour rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin *fumus*. (*Donaldson's New Cratylus*, p. 582.)

25. Ἄφίει, 3 sing. Epic imperf. indic. act., from *ἀφιέω*, Epic and Ionic form for *ἀφίημι*. It wants the augment, this being often omitted in the Ionic dialects; the full form with the augment would be *ἠφίει*.—Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in *έω* and *όω* are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in *μι*.

Κρατερός, ά, όν, "*strong,*" *powerful,*" and hence "*harsh,*" "*hard-hearted,*" "*rough.*" From *κράτος*, "*strength,*" through *κρατέω*, "*to be strong,*" &c.

Μῦθος, ου, ὁ, "*a word,*" "*a mandate,*" &c.

Τέλλω, "*to make to arise,*" "*to call into existence,*" "*to make.*" Hence *ἐπὶ μῦθον ἔτελλεν*, "He made (or uttered) an injunction besides," *i. e.* "he added thereunto an injunction;" fut. *τελῶ*; 1 aor. *ἔτειλα*.

26. Μή. Adverb, "*not.*" Used in cases where the negative depends on some previous condition either expressed or implied, while *οὐ* denies absolutely and independently.—It is very frequently employed in clauses containing a *command, entreaty, warning*, or expressing a *wish* or *fear;* in which cases, like the Latin *ne*, it stands first in a sentence.—Μή also appears as a *conjunction*, "*that . . not,*" "*lest.*" (Latin *ne*.)—It is also used as an *interrogative:* 1. In direct questions, with all cases of the indicative; but, like the Latin *num*, mostly where a negative answer is expected; as, *ἦ μή που φάσθε;* "*surely ye did not say?*" Whereas with *οὐ* the answer expected is affirmative. 2. In indirect questions, or when another's question is repeated, *μή* is used in a sense that may be rendered by *whether.*—The Latin *ne* appears to be only a dialectic variety of *μή*.

Γέρων, οντος, ὁ, "*an old man.*"—According to Donaldson, *γέρων* is akin to *γέρας*, "the privilege or peculiar gift of a person in authority," *i. e.* the first share of the booty, and so forth. Hence *γέρων* (*i.e.*, *γέροντ-ς*), a person holding such privilege and authority; an elder or ruler. The same writer thinks that *γέρων* has

no affinity whatever with γῆρας, "*old age.*" (*New Cratylus*, p. 376.)

Κοίλησιν, Epic and Ionic dat. plur. fem. for κοίλαις, from κοῖλος, η, ον, "*hollow.*"—Compare the Old High German *hol;* the later *hohl;* our *hollow;* the Latin *cæl-um*, &c.

Νηυσί, Epic and Ionic dat. plur. of νηῦς, νηός, ἡ, "*a ship.*" Consult line 12.

Κιχείω, pres. subjunctive, Epic form for κιχέω, ῶ, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχνω: fut. κιχήσω. (*Buttmann, Irreg. Verbs*, p. 147, *ed. Fishlake.*)

27. Δηθύνω, "*to delay,*" "*to tarry;*" fut. -ὔνῶ. From δηθά, "*long,*" "*for a long time.*"

Ὕστερον, "*hereafter,*" "*afterward;*" accus. sing. neut. of ὕστερος, α, ον, "*the latter,*" "*later,*" "*following,*" taken adverbially.

Αὖτις, "*again,*" as of time; "*back,*" "*back again,*" as of place. Ionic and Epic form for αὖθις.—A lengthened form of αὖ, with which it agrees in most significations.

Ἰόντα, accus. sing. pres. part. of εἶμι, "*to go,*" "*to come.*" Epic fut. εἴσομαι (in the signification "*to hasten*"); 2 perf. ἧία.

28. Μή. Consult line 26.

Νύ. Epic and shortened form of the enclitic νύν, and equivalent to οὖν, "*therefore,*" "*thereupon,*" "*in that event.*" (Consult note.)

Τοι. An enclitic particle, strictly an old dative, for τῷ, "*therefore,*" "*accordingly;*" often, also, serving to strengthen an assertion, "*in truth,*" "*in reality,*" "*verily.*"—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἦτοι, καίτοι, &c.; but sometimes τοι is put first; as, τοιγάρ, τοίνυν, &c.

Χραίσμῃ, 2 sing. 2 aor. subj. act., and assigned to χραισμέω, a verb not used in the present, but only in certain merely Epic forms; fut. χραισμήσω; 1 aor. ἐχραίσμησα; 2 aor. ἔχραισμον.—Strictly speaking, "*to ward off*" something destructive *from one*, like ἀρκέω, with the accus. of the *thing* and the dat. of the *person*, but more frequently, with the dative of the person only, "*to defend*" any one; "*to help,*" "*to prove of avail,*" &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοί, as some do.

Θεοῖο, Epic and Ionic (or, according to the grammarians, Thessalian) form of θεοῦ, gen. sing. of θεός.

29. Λύω, "*to release,*" "*to free.*"—Observe that the active here refers to a freeing *for another*, namely, the maiden's father; and consult line 13.

Πρίν. Adverb of time. "*Sooner,*" "*before,*" &c. The Doric form is πρίν, akin to the Sanscrit *pra*, "before."

Μίν. Ionic accus. sing. of the pronoun of the third person through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely

for *αὐτούς, αὐτάς, αὐτά*. In the present passage it stands for *αὐτήν*. The Doric and Attic form is *νίν*, but it is never used in Attic prose. Homer joins *μὶν αὐτόν*, "*him himself*," merely as a stronger form (*Il.* xxi. 245); but *αὐτόν μιν* is reflexible, "*one's self*," for *ἑαυτόν*. The forms *μίν* and *νίν* belong manifestly to the same stem with *ἵν*, another form of the accusative (compare Hesychius, *ἵν*: *αὐτόν, αὐτήν*, Κύπριοι), with which we may compare the old Latin *im* and *em* for *eum*, which occur in Festus (*Excerpt. Paul. Diac., ed. Lindemann*, p. 36 and 58), and also the English *him*.

Γῆρας, *γήραος*, τό, "*old age*." Uncontracted form of the genitive, *γήρατος* (Attic gen. *γήρως*), dat. *γήραϊ* (Attic *γήρᾳ*).

Ἔπεισιν, 3 sing. pres. indic. act. of *ἔπειμι*, "*to come upon*," with a future signification, which *εἶμι*, "*to go*," and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

30. Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for *ἐν*.

Ἀργεῖ, dat. sing. of Ἄργος, *εος*, τό. (Consult note.)

Τηλόθι. "*Far*," "*at a distance*." Adverb of place, from *τηλοῦ*, "*afar*." Consult Excursus v.

Πάτρη, *ης*, ἡ, "*a native land*." Epic and Ionic for *πάτρα, ας*, ἡ. Literally, "one's *father-land*," from *πατήρ*, "*a father*."

31. Ἱστός, οῦ, ὁ, "*the loom*." Properly, the *bar* or *beam* of the loom, which *stood upright*, instead of lying horizontally, as in modern looms. Hence it comes from *ἵστημι*, "*to place*," "*to set up*." The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐποιχομένην, accus. sing. fem. pres. part. of the middle deponent *ἐποίχομαι*; fut. *ἠσομαι*, "*to go forward*," "*to approach*," and, with *ἱστόν*, "*to ply*." (Consult note.)—From *ἐπί*, "*unto*," and *οἴχομαι*, "*to go*."

Λέχος, *εος*, τό, "*a couch*." From *λέγω*, "*to lull to sleep*," "*to put to bed*."

Ἀντιόωσαν, accus. sing. fem. pres. part. of *ἀντιάω*, and lengthened, according to the Epic custom, from *ἀντιῶσαν*. Thus, *ἀντιόων, ἀντιόωσα*, for *ἀντιῶν, ἀντιῶσα*. The literal meaning of the verb is "*to meet with*," &c.; and thence we have among the secondary meanings, "*to busy one's self with*," "*to arrange*," "*to prepare*," &c. (consult note); fut. *ἀντιάσω*; 1 aor. *ἠντίασα*. Observe the short penult of the future and aorist, so that these tenses belong equally to *ἀντιάω* and *ἀντιάζω*.

32. Ἴθι, 1 pers. sing. pres. imperative of *εἶμι*, "*to go*."

Ἐρεθίζω, "*to provoke*." fut. *ίσω*, Attic *ιῶ*; perf. *ἠρέθικα*. Frequentative form from *ἐρέθω*.

Σαώτερος, comparative of *σάος*, "*safe*." The positive, in fact, is found only in the contracted form *σῶς, σῶν*, ὁ, ἡ, τό. The form *σάος* is a lengthened one, and post-Homeric.

Κε. Consult note.

Νέηαι, 2 pers. sing. pres. subj. of the middle poetic deponent νέομαι, namely, νέωμαι, νέηαι, νέηται; hence νέηαι is for νέῃ, the later form; whereas the earliest form was νέησαι, which, on dropping the σ, became νέηαι.

33. Ὣς, equivalent to οὕτως, "*thus*," as indicated by the accent.

Ἔφατο, 3 sing. imperf. indic. middle of φημί, "*to say;*" namely, ἐφάμην, ἔφασο, ἔφατο: fut. φήσω: 1 aor. ἔφησα.—Observe that, from the radical word φάω, come not only φάος, φάσις, and φαίνω, "*to show*," but also the whole family of φημί, φήμη, φάτις; Lat. *fama*, *fari*, &c., for the first notion in all is *to make known or evident*, *e. g.* by words.

Ἔδδεισεν, 3 sing. 1 aor. indic. act. of δείδω, "*to fear.*" The ordinary form of the aorist is ἔδεισα, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with δδ. Thus, περίδδεισα (*Il.* xi. 508), &c.

Ἐπείθετο, 3 sing. imperf. indic. middle of πείθω, "*to persuade;*" fut. -σω; perf. πέπεικα; middle πείθομαι, "*to persuade one's self*," *e. g.* to follow the directions of another, "*to obey.*"

34. Βῆ, for ἔβη, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act of βαίνω, "*to go.*"

Ἀκέων, in form a participle, having in the feminine ἀκέουσα, but used by Homer with a kind of adverbial force, "*in silence*," "*stilly*," "*silently*," &c. The dual, ἀκέοντε, occurs, *Od.* xiv. 195; the plural form never.

Θίς (later θίν); gen. θινός, ὁ. Literally, "*a heap*," especially said of the *sand-heaps* on the beach; and hence, in general, "*the shore*," "*the beach.*"

Πολυφλοίσβοιο, Epic and Ionic for πολυφλοίσβου, gen. sing. fem. of πολύφλοισβος, "*loud roaring*," from πολύς and φλοῖσβος, "*a confused roaring noise.*"

Θάλασσα, ἡ, "*the sea.*" Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὠκεανός, and means by it a river.—Probably from ἅλς, "*salt*," so that θ is a substitute for the aspirate. Compare ἅμα and θάμα.

35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

Ἀπάνευθε, "*apart*," "*afar off*," &c. Adverb, from ἀπό and ἄνευθε, "*apart from*," "*away.*"

Κιών, pres. part. act. of the poetic verb κίω, "*to go.*" The present is not used in the indicative, but frequently in Homer, &c., we have the optative κίοιμι, part. κιών, κιοῦσα, and imperfect ἔκιον, or, without augment, κίον. Found in no other tenses.

Ἠρᾶτο, 3 sing. imperf. indic. of the middle deponent ἀράομαι; fut. ἀσομαι, Ionic ἠσομαι, "*to pray.*" From ἀρά, ἡ, "*a prayer.*"

Γεραιός, ά, όν, "*old.*" Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "*venerable.*" Comparative γεραίτερος; superl. γεραίτατος.—Compare γέρων. Line 26

36. Εὔκομος, Epic for εὔκομος, ον, "*fair haired.*"—From εὖ and κόμη, "*the hair.*"

Τέκε, for ἔτεκε, augment being dropped, 3 sing. 2 aor. indic. act. of τίκτω, "*to bear,*" &c.; fut. τέξω: fut. mid. τέξομαι; which last is more usual; perf. τέτοκα.—Lengthened from a root τεκ-.

37. Κλῦθι, 2 sing., Epic 2 aor. imperative of κλύω, "*to hear.*" (Compare βῆθι, γνῶθι.) The present of the imperative is κλύε, κλυέτω.

Μεῦ, Epic and Ionic for μοῦ, enclitic genitive of ἐγώ.

Ἀργυρότοξος, "*with silver bow.*" Epithet of Apollo, "*bearer of the silver bow.*" From ἄργυρος, "*silver,*" and τόξον, "*a bow.*"

Χρύσην, ης, ἡ, "*Chrysa.*" (Consult note.)

Ἀμφιβέβηκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "*to go around,*" "*to protect;*" fut. ἀμφιβήσομαι; perf. ἀμφιβέβηκα. (Consult note.) From ἀμφί, "*around,*" and βαίνω, "*to go.*"

38. Κίλλα, ας, ἡ, "*Cilla.*" (Consult note.)

Ζάθεος, έα, εον, "*very divine.*" From the inseparable particle ζα, with intensive signification, and θεός.— Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from διά. This, however, is certainly incorrect, since διά originally means "*through,*" or, more properly, "*asunder*" (perhaps connected with δίς), and can never, like *per*, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of ἀγα (ἄγαν). (*Hartung*, vol. i., p. 352.—*Kühner*, vol. i., p. 431, *not.*)

Τένεδος, ου, ἡ, "*Tenedos.*" (Consult note.)

Ἴφι. Adverb, "*powerfully.*" "*with might,*" &c. In Homer it has the digamma Ϝίφι, and is, therefore, regarded by some as an old poetic dative from ἶς.

Ἀνάσσω, "*to rule over,*" "*to reign over;*" fut. ἀνάξω. From ἄναξ.

39. Σμινθεύς, έως, ὁ, "*Sminthēus,*" an epithet of Apollo. (Consult note.)

Ποτέ, an enclitic particle, "*ever,*" "*at any time,*" "*at some time.*" But πότε, with the acute on the penult, an interrogative particle, "*when,*" "*at what time.*"

Τοι, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοι is always enclitic.

Χαρίεις, εσσα, εν, "*beauteous,*" "*pleasing.*" From χάρις, "*grace,*" "*beauty,*" &c.

Νηός, οῦ, ὁ, Epic and Ionic for ναός, οῦ, ὁ, "*a temple.*"—From ναίω, "*to inhabit.*"—Strictly, any *house* or *dwelling*, but, like the

Latin *ædes* (in sing.), limited in use to the *dwelling of a god, a temple.*

Ἔρεψα, 1 aor. indic. act. of ἐρέφω, "*to cover over,*" "*to roof over,*" "*to erect.*" (Consult note.)—The primitive idea involved in ἐρέφω is that of the exclusion of light, as caused by a covering put upon any thing.

40. Τοι, for σοί. Consult previous line.

Πίονα, accus. plur. neut. of πίων, ὁ, ἡ; neut. πίον; gen. πίονος, "*fat,*" "*well fed,*" "*sleek.*" Comparative and superlative, πιότερος, πιότατος, as if from πῖος, "*fat.*"

Μηρίον, ου, τό, "*a thigh.*" The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆρα, τά, a rarer Homeric plural, and this last akin to μηρός, οῦ, ὁ, "*the thigh.*"—The old grammarians used to distinguish between μηρία, "*thigh bones,*" and μηροί, "*thighs.*" But this is opposed by Hermann and Nitzsch.

Ἔκηα, 1 sing. Epic 1 aor. indic. act. of καίω (Attic κάω); fut. καύσω, &c. This form ἔκηα supposes, in strictness, a present κήω, which does not, it is true, actually appear, but still we have the imperfect ἔκηον among the various readings of *Od.* ix. 553.

41. Ἠδέ, "*and,*" conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἠμέν, "*as well,*" goes before, ἠδέ is "*as also,*" like καί . . . . καί.

Αἶξ, αἰγός, ὁ, ἡ, "*a goat.*"—From ἀΐσσω, "*to rush,*" "*to dart,*" and so, strictly, "*a darter,*" "*a springer.*"

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἥδε, τόδε, "*this,*" "*that.*" In reality, however, it means "*this one here,*" &c., like the Latin *hicce, hæcce, hocce.*

Κρήηνον, 2 sing. 1 aor. imperative act. of κραιαίνω, "*to accomplish,*" "*to bring to pass,*" "*to grant,*" and κραιαίνω itself is a lengthened form of κραίνω, fut. κρᾰνῶ, 1 aor. ἔκρηνα, lengthened form ἐκρήηνα.

Ἐέλδωρ, Epic for ἔλδωρ, τό, "*a desire,*" "*a wish,*" itself a poetic word.—Pott regards ἔλδομαι and ἔλδωρ as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between ἔλω, ἔλομαι, and *velle,* &c.

42. Τίσειαν, 3 plur., 1 aor. opt. Æolic, of τίνω, "*to pay a price*" by way of return or recompense, "*to atone for,*" fut. τίσω; perf. τέτικα; 1 aor. ἔτισα.—Not from τίω, which is confined to the signification of *paying honor.*

Ἐμός, ή, όν, "*my,*" "*mine,*" possessive pronoun of 1 pers.

Δάκρυ, υος, τό, "*a tear.*"—Compare the Latin *lacrŭ-ma,* and the Sanscrit *acru.*

Σός, σή, σόν, "*thy,*" "*thine;*" possessive pronoun of 2 pers., from σύ, "*thou.*"

Βέλεσσιν, Epic for βέλεσιν, dat. plur. of βελος, εος, τό, "*an arrow.*" Literally, "*any thing hurled,*" "*a missile.*"—Akin to βάλλω, which last appears to have been originally ἰάλλω, or,

rather, with the digamma, *Fιάλλω*. (*Donaldson's New Cratylus*, p. 122.)

43. Ὡς ἔφατ'. Consult line 33.

Εὔχομαι, "*to pray*," fut. εὔξομαι : 1 aor. ηὐξάμην. Literally, "to pay one's *vows*," from εὐχή, "*a vow*."

Ἔκλυε, 3 sing. imperf. (with aorist force) indic. act. of κλύω, "*to hear*."—Compare the Sanscrit *cru*, and Latin *cluo*.

Φοῖβος, ου, ὁ, "*Phœbus*," an epithet of Apollo. Properly an adjective, φοίβος, η, ον, "*pure*," "*bright*," &c. Hence "Phœbus" means "the Bright," or "Pure." In no case, however, must Homer's Φοῖβος be taken for the *sun-god* (Ἥλιος), for Apollo did not receive this character until much later.—Probably from φάος, φῶς, "*light*," "*brightness*." (Compare *Müller, Dorians*, vol. i., p. 324.)

44. Κατά, in Homeric Greek, an adverb, "*down*," afterward a preposition.

Οὐλύμποιο, Epic and Ionic for Ὀλύμπου, gen. sing. of Ὄλυμπος, ου, ὁ, "*Olympus*," a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a thick cloud as a door. (*Il.* v. 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (*Il.* xi. 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of *Olympus* was continued. (*Voss, ad Virg. Georg.* iii. 261, p. 586.)

Κάρηνον, ου, τό, "*the head*," "*the summit*." Homer never uses the singular.—From κάρη, τό, "*the head*."

Χωόμενος, pres. part. of the middle deponent χώομαι, "*to be incensed*," "*to be enraged*;" fut. χώσομαι; 1 aor. ἐχωσάμην.—It is merely an Epic word, and akin to χολή.

Κῆρ, κῆρος, τό; contracted from κέαρ, "*the heart*."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κῆρ.—Compare κᾶρ, the Doric form of κῆρ, with the Latin *cor, cordis*.

45. Τόξον, ου, τό, "*a bow*."—Homer is fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the πῆχυς, or centre-piece.—Probably from τυγχάνειν, τυχεῖν, "*to hit*," through the Doric τύσσας for τυχών.

Ὦμος, ου, ὁ, "*the shoulder*."—ὦμος and the Latin *humerus* appear to come from the same root.

Ἀμφηρεφέα, Epic and Ionic accus. sing. fem. for ἀμφηρεφῆ,

from ἀμφηρεφής, ές, "*covered all around*," "*closely covered*," from ἀμφί, "*around*," and ἐρέφω, "*to cover*."

Φαρέτρη, ης, ἡ, Ionic for φαρέτρα, ας, "*a quiver*." From φέρω, "*to carry*," as carrying the arrows.

46. Κλάζω, fut. κλάγξω: perf. κέκλαγγα: 1 aor. ἔκλαγξα: 2 perf. κέκληγα, but Epic only: "*to clash*," "*to clang*," "*to rattle*," "*to make a loud noise*."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγή. Compare our *clash*, *clang*, the Latin *clango*, and the Sanscrit *klrad*.

Ὀϊστός, οῦ, ὁ, "*an arrow*." Attic οἰστός, οῦ. In the later poets, ὀϊστός occurs also with the heterogeneous plural τὰ ὀϊστά. —Probably from οἴω, whence οἴσω, the future of φέρω, and denoting, therefore, "*that which is borne or shot*."

Χωομένοιο, Epic and Ionic, for χωομένου. Consult line 44.

47. Κινηθέντος, gen. sing. 1 aor. part. pass. of κινέω, "*to move*," "*to set in motion*;" fut. κινήσω: perf. κεκίνηκα.—Probably from κίω, radical form, "*to go*."

Ἧιε, 3 sing. Epic and Ionic imperf. of εἶμι, "*to go*," namely, ἦια, ἦιες, ἦιε, &c., for ᾔειν, ᾔεις, ᾔει, &c. The Attics contracted ἦια into ᾶ. Some, less correctly, regard ἦια as the 2 perf., and ᾔειν as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

Ἐοικώς, 2 perf. part. of εἴκω, "*to be like*," &c., fut. εἴξω: 2 perf. ἔοικα, with the force of a present.—Observe that εἴκω itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἶκε, "*it appeared proper*, or *fit*." (*Il.* xviii. 520.)

48. Ἕζετο, 3 sing. imperf. indic. mid. of ἕζω, "*I set* or *place*" another; in the middle ἕζομαι, "*I seat myself*," "*I sit*." The imperfect is here without augment, and aoristic in force: fut. ἑδοῦμαι. Homer employs merely the present and imperfect.—Observe that there is, in reality, no such present as ἕζω, though, as if from it, we have the transitive tenses εἷσα, middle εἰσάμην, fut. mid. εἴσομαι, perf. pass. εἷμαι.

Νεῶν, gen. plural of νηῦς, νηός, ἡ, "*a ship*." Epic and Ionic for ναῦς, νεώς.—Observe that νεῶν is also the Attic form of the gen. plural.

Ἰός, οῦ, ὁ, "*an arrow*."—Probably from ἴέναι, *i-re*, "to go."

Ἧκεν, 3 sing. Epic 1 aor. indic. act for ἧκε, from ἵημι, "*to send*," "*to shoot*," "*to throw*;" fut. ἥσω: perf. εἶκα.—The root ἕω is found in ἀνέοντα, *Herodot.* ii. 165.

49. Δεινός, ή, όν, "*fearful*," "*terrible*."—Related to δειλός, as act. to pass. *frightful* to *fearful*, but often confounded with it. (*Porson, ad Eurip. Orest.* 767.)

Κλαγγή, ῆς, ἡ, "*a twang*," of a bow, "*a clang*."—From κλάζω. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of *γίγνομαι*, "*to become*," "*to be*," &c. For *ἐγένετο*, the augment being dropped.—Akin to *γείνομαι*, *γεννάω*, *geno*, *gigno*: Sanscrit *jan*, "to be born," and *γυνή*.

Ἀργυρέοιο, Epic and Ionic for *ἀργυρεοῦ* (Attic *ἀργυροῦ*), gen. sing. masc. of *ἀργυρέος, α, ον* (Attic *ἀργυροῦς, ᾶ, οῦν*), "*silver*," "*of silver*." From *ἄργυρος*, "*silver*," which is akin to *ἀργός, ἀργής*, i. e. *the white* metal.

Βιός, οῦ, ὁ, "*a bow*."—Observe the evident analogy of meaning in this word and *βίος, ου, ὁ*, "*support*," "*sustenance*," "*life*," &c., the Greeks, like all rude tribes, living originally by the chase.

50. Οὐρῆας, Epic for *ὀρέας*, accus. plur. of *ὀρεύς, έως, ὁ*, "*a mule*." Probably from *ὄρος*, "*a mountain*," as mules are chiefly used in mountainous countries.

Ἐπῴχετο, 3 sing. imperf. indic. of middle deponent *ἐποίχομαι*, "*to go toward*," or "*against*," "*to attack*."—From *ἐπί* and *οἴχομαι*; fut. *οἰχήσομαι*; perf. *ᾤχημαι*. See line 31.

Κύνας, accus. plur. of *κύων, κυνός, ὁ, ἡ*, "*a dog*." Consult line 4.

Ἀργός, ή, όν, properly, "*shining*," "*bright*," &c., most frequently, however, in Homer, an epithet of dogs, "*swift*," "*swift-footed*," because all swift motion causes a kind of *glancing, flashing*, or *flickering*, which thus connects the notions of *white* and *swift*.

51. Αὐτάρ, conjunction, Epic for *ἀτάρ*, "*but*," &c., always at the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From *αὖτ'* (for *αὖτε*) and *ἄρ* (for *ἄρα*).

Βέλος. Consult line 42.

Ἐχεπευκής, ές, "*sharp-pointed*," from *ἔχω* and *πεύκη*, "*a pine*" or "*fir-tree*," and then any thing made of the wood, &c., of the pine or fir; hence "*a spine of the fir-tree*," "*any thing pointed*," &c.—Buttmann makes it appear probable that the radical notion of *πεύκη* is not, as usually supposed, that of *bitterness*, but of *sharp-pointedness*, the *fir* being so called either from its pointed shape or its spines. The same root appears in *πικρός*; Latin *pugo, pungo*, and the English *pike, peak*. (*Lexilogus, s. v. ἐχεπευκής.*)

Ἐφιείς, pres. part. act. of *ἐφίημι*, "*to discharge*," "*to send against*," fut. *ἐφήσω*: 1 aor. *ἐφῆκα*, Epic *ἐφέηκα*.—From *ἐπί* and *ἵημι*.

52. Βάλλε, 3 sing. imperf. indic. act. of *βάλλω*, "*to smite*," without the augment, for *ἔβαλλε*: fut. *βαλῶ*: perf. *βέβληκα*: 2 aor. *ἔβαλον*.

Αἰεί, adv. "*always*," "*ever*," &c., Ionic and poetic for *ἀεί*.—Kühner deduces *αἰεί* from a substantive *αἶον, αἰ̃ον* (Latin *ævum*), like *ἀθεεί*, and the Doric *οἰκεί* for *οἴκῳ*. (*Gr. Gr.*, § 363, *Anm.* 2.)

Πυρή, ῆς, Epic and Ionic for πυρά, ᾶς, η, "*a funeral-pile.*"—From πῦρ, "*fire.*"

Νέκυς, υος, ὁ, "*a dead body,*" "*a corpse.*" Nom. plur. νέκυες, "*the dead.*"—The root νεκ appears in the Sanscrit *nac*, "to perish," and in the Latin *nex*, *nec-is*, and *noc-eo*.

Καίοντο, without the augment, for ἐκαίοντο, 3 plur. imperf. indic. pass. of καίω, "*to burn;*" fut. καύσω: perf. κέκαυκα, in composition with κατά, &c.

Θαμειός, ά, όν, "*crowded,*" "*close,*" "*standing close together.*"—From θαμά, "*together,*" "*in crowds,*" "*close,*" "*thick.*"—Akin to ἅμα, and perhaps derived from it.

53. Ἐννῆμαρ, adv. "*for nine days.*" An Epic form. From ἐννέα, "*nine,*" and ἦμαρ, "*a day.*"

Ἀνά. Consult line 10.

Ὤιχετο, 3 sing. imperf. indic. of middle deponent οἴχομαι, "*to go,*" "*to make one's way;*" fut. οἰχήσομαι: perf. ᾤχημαι: imperfect ᾠχόμην, or, with the initial capital, Ὠιχόμην.

Κῆλον, ου, τό (Attic κᾶλον), "*a shaft,*" "*an arrow.*" Properly, the *wooden shaft* of an arrow. In Homer, always used of a god's arrows, *e. g.* of Apollo, *i. e.* pestilence; or of Jupiter, *i. e.* tempest.—Akin, probably, to καυλός, "*shaft,*" "*handle,*" &c.

Θεοῖο. Consult line 28.

54. Δεκάτῃ, from δέκατος, η, ον, "*the tenth,*" and agreeing with ἡμέρᾳ understood, and implied, in fact, from ἐννῆμαρ which precedes: hence, τῇ δεκάτῃ δέ = "*on the tenth* (day), *however.*"—From δέκα, "*ten.*"

Ἀγορήνδε, "*to an assembly.*" Adverbial form of expression, compounded of ἀγορήν (Attic ἀγοράν), accus. sing. of ἀγορή (Attic ἀγορά), "*an assembly,*" and the suffix δε denoting motion toward.—Observe that this suffix, δε, is regularly appended to the unaltered accusative-form, and is joined only to nouns. In the case of pronouns and adverbs, σε is used in the place of δε; as ἐκεῖ-σε, ὁμό-σε, ἄλλο-σε, αὐτό-σε, &c.

Καλέσσατο, poetic for ἐκαλέσατο, the augment being dropped; 3 sing. 1 aor. indic. mid. of καλέω, "*to summon,*" "*to call;*" fut. καλέσω (usually syncopated by the Attics, and contracted καλῶ); perfect. κέκληκα.

55. Λαός, οῦ, ὁ, "*the people,*" "*the forces.*" Επί. (Consult note.)

Φρήν, φρενός, ἡ, "*the mind.*"—Strictly speaking, φρήν means the "*midriff*" or "*diaphragm*" (for which, at a later period, the term διάφραγμα was employed), *i. e.* the muscle which parts the heart and lungs from the lower viscera. It then denotes the "*heart*" and "*parts adjoining the heart,*" "*the breast,*" like the Latin *præcordia*. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, φρήν becomes equivalent to "*the mind.*"

Θῆκε, for ἔθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, "*to place*," "*to put*," "*to suggest*:" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα.

Λευκώλενος, ον, "*fair-armed*," "*white-armed*," epithet of Juno; from λευκός, "*white*," and ὠλένη, "*an arm*."

Ἥρη, ης, Ionic and Epic for Ἥρα, ας, ἡ, "*Juno*," queen of the gods, daughter of Saturn and Rhea, and sister and wife of Jove. —Evidently akin to ἤρως, with which compare the Latin *herus* and *hera*. Jove will thus be the *master*, and Juno the *mistress* (*hera*) of the skies. (Consult line 4.)

56. Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, "*to vex*;" middle κήδομαι, "*to be concerned for*," "*to care for*" (i. e. "*to vex one's self*"); fut., with reduplication, κεκαδήσομαι: 2 perf., in a present sense, κέκηδα, "*I mourn*," "*I sorrow*."

Δαναῶν. Consult note on line 42.

Θνήσκω, "*to die*;" fut. mid. θανοῦμαι: perf. τέθνηκα.—Lengthened form from a root θαν, which appears in the fut. mid. and in the 2 aor. ἔθανον.—The root θαν is akin to θεν in θείνω, "*to strike*," or "*wound*," and both are related to the Sanscrit *han*, "*to strike*," or "*wound*."

Ὀρᾶτο, for ἐωρᾶτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὁράω; fut. ὄψομαι (from the root ὀπτ); perf. ἑώρᾱκα, and without the reduplication, ὦρᾱκα, "*to see*."—Homer has no passive, but always uses the middle in an active signification. In like manner, ὄψομαι, the fut. mid., is always active in meaning with other writers likewise.

57. Ἤγερθεν, Epic and Æolic for ἠγέρθησαν, 3 plur. 1 aor. indic. pass. of ἀγείρω, "*to bring together*," "*to collect*," fut. ἀγερῶ: perf. pass., with Attic reduplication, ἀγήγερμαι.—From ἄγω, "*to bring together*."

Ὁμηγερής, ές, "*assembled*;" from ὁμός, "*together*," and ἀγείρω, "*to collect*."

58. Ἀνιστάμενος, pres. part. mid. of ἀνίστημι: fut. ἀναστήσω, "*to make to stand up*;" in the middle ἀνίσταμαι, "*to stand up*," "*to arise*."—Observe, however, that the aorist middle is transitive; as ἀναστήσασθαι πόλιν, "*to raise a city for one's self*," (*Herod.* i. 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάφημι, "*to speak among*." Only used by Homer in this part of the verb.—From μετά and φημί.

Πούς, ποδός, ὁ, "*the foot*."—The Sanscrit root is *pad*, "to go," hence Sanscrit *pad*; Latin *pes, ped-is*; English *pad, foot*; German *fuss*, &c., akin to πέδον = Sanscrit *pada*.

Ὠκύς, ὠκεῖα, ὠκύ (Epic and Ionic fem. ὠκέα) "*swift*," "*quick*." The word is poetic, and mostly Epic.—Akin to ὀξύς, ἀκή, ἀκμή, and the Latin *acer, acutus*.

59. Ἄμμε, Æolic, Doric, and Epic for ἡμᾶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, "*to cause to wander back*;" fut. παλιμπλάγξω: passive, in a middle sense, παλιμπλάζομαι, "*to wander back*," "*to wander away from*." From πάλιν, "*back*," and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχθείς, as occurring in *Od.* xiii. 5.

Ὀΐω, Epic active, pres. indic. for οἴομαι, "*I think*."—Observe that this form ὀΐω is only used in the first person.

60. Ἄψ, adverb of place, "*back*," "*away from*," &c. Akin to the Latin *abs*, through the Æolic ἄπτς.

Ἀπονοστέω, "*to return*," "*to come home*;" fut. ήσω.—From ἀπό, and νοστέω, "*to return home*."

Κεν. Equivalent to the prose ἄν, so that εἴ κεν is the same as εἰάν.

Θάνατος, ου, ὁ, "*death*." Consult line 56.

Φεύγω, "*to escape*," "*to flee*." Consult line 173. The root is strictly φυγ, as appears in φυγεῖν, ἔφυγον, φυγή, the Latin *fuga*, *fugio*, &c.

61. Ὁμοῦ, adverb, "*together*." Strictly, gen. sing. neut. of ὁμός.

Πόλεμος, ου, ὁ, "*war*."—From πέλω (radical form), akin to πολεμίζω, πόλος, πολέω: Latin *pello* and *bellum*.

Δαμάω, "*to subdue*;" fut. δαμάσω: 1 aor. ἐδάμασα. perf. δέδμηκα. A post-Homeric form of the present is δαμάζω, which is not found before Euripides, though we have δαμασθείς, as if from δαμάζω, in the Iliad (xvi. 816).—Compare the Sanscrit *dam*, "to be tame;" Latin *dom*-are; English *tame*; German *zahm*.

Λοιμός, οῦ, ὁ, "*a pestilence*."

62. Ἄγε. Originally, imperative of ἄγω, but subsequently used as an adverb, like φέρε, "*to come*," "*come on*," &c.

Τινά, accus. sing. masc. of the indefinite τις, neut. τι, "*some one*," &c.—Compare the Æolic κις (for τις), Latin *quis* (i. e. κϝις), and Sanscrit *kas*.

Μάντις, Ionic ιος, Attic εως, ὁ, "*a seer*," "*a soothsayer*," "*a diviner*."—The derivation from μαίνομαι, "*to rave*," is found as early as Plato (*Tim.* 72, B.), who distinguishes μάντεις from προφῆται, the former being persons who uttered oracles in a state of *divine phrensy*; the latter the *interpreters of those oracles*.

Ἐρείομεν, Epic for ἐρέωμεν (the mood-vowel being shortened), 1 plur. pres. subj. of ἐρέω; Epic present for εἴρομαι, ἔρομαι, "*to interrogate*," "*to ask*," &c.

Ἱερῆα. Consult line 23.

63. Ὀνειροπόλος, ου, ὁ, "*an interpreter of dreams*." Literally, "one occupied with dreams." From ὄνειρος, "*a dream*," and πολέω, "*to be conversant with*."

Ὄναρ, τό, "*a dream*." Opposed to a waking vision, ὕπαρ.

Only used in nom. and accus. sing., the other cases being supplied from *ὄνειρος* and *ὄνειρον*, &c.

Διός. Consult line 5.

Εστίν, 3 sing. pres. indic. of *εἰμί*, "*to be.*"

64. *Ὅς κε*. For *ὃς ἄν*.

Εἶπον, 3 sing. 2 aor. opt. act. from a radical form *ἔπω*, for which *φημί* is used as a present; indicative *εἶπον*, "*I spoke,*" "*I said:*" imperative *εἰπέ*: part. *εἰπών*: infin. *εἰπεῖν*. We have also a first aorist *εἶπα*, and imperative *εἰπόν*, though the accentuation *εἶπον* seems better. This latter form of the aorist is especially Homeric and Ionic; but it also frequently occurs in Attic. The future and perfect are supplied by *ἐρέω*, namely, fut. *ἐρῶ*, perf. *εἴρηκα*.—Observe that the radical *ἔπω* may be traced in *ἔπ-os*. And as *εἶπον* is properly a digammated word, *Fεῖπον*, and the root, therefore, strictly speaking, is *Fέπ*, we may trace an analogy between this root *Fέπ*, and the other form *ὄπ* (*i. e. Fόπ*), which appears in *ὄψ*, "*the voice,*" the Æolic *Fόκ*, the Latin *voc*, in *vox*, *voc*-is, "*the voice,*" and *voc*-are, "*to call.*"

Τόσσον, Epic for *τόσον*, accus. sing. neut. used adverbially, of *τόσος*, *η*, *ον*, Epic *τόσσος*, *η*, *ον*, "*so much,*" &c. Compare the Latin usage in *tantum*, and observe that *τόσσον* is here employed without an answering *ὅσσον*.

Ἐχώσατο. See line 44.

65. *Εἴτε*, "*whether,*" answered by *εἴθ'* (*i. e. εἴτε*) at the close of the line; as in Latin, *sive*,.....*sive*.

Εὐχωλή, *ῆς*, *ἡ*, "*a vow.*"—Akin to *εὐχή* and *εὖχος*, in same signification.

Ἐπιμέμφομαι, middle deponent, "*to have a complaint against one,*" "*to impute to one as matter of blame,*" fut. *ἐπιμέμψομαι*.—From *ἐπί* and *μέμφομαι*, "*to blame.*"

Ἑκατόμβη, *ης*, *ἡ*, "*a hecatomb.*" Strictly speaking, an offering of a *hundred oxen* (from *ἑκατόν* "*a hundred,*" and *βοῦς*, "*an ox*"); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi. 93, 115, we find a hecatomb of *twelve* oxen; in *Od.* iii. 59, of *eighty-one*. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (*Il.* i. 315: *Od.* i. 25); nay, we find hecatombs *without any oxen*, *e. g.* of fifty rams (*Il.* xxiii. 146). The word *ἑκατόμβη*, therefore, even in Homer's time, would seem to have signified, in general, "*a large sacrifice offered publicly.*"

66. *Αἰ*, Epic and Doric for *εἰ*, "*if.*" In Homer, only *αἴ κε* and *αἴ κεν*, Doric *αἴκα*.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, *αἴ*, an exclamation of strong desire, "*would that!*" "*O that!*" (Consult note.)

Πως, enclitic adverb, "*in any way.*" On the other hand, *πῶς*, an interrogative adverb, "*in what way,*" "*how.*"

Ἀρνῶν, gen. plur. "*of lambs.*" The nom. sing. ἄρς (according to Kühner, ἀρήν or ἀῤῥήν) is out of use, and its place is supplied by ἀμνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἄρνα: dual, ἄρνε: plural, nom. ἄρνες; gen. ἀρνῶν; dat. ἀρνάσι (Epic ἄρνεσσι); accus. ἄρνας.—The root appears to be ῥεν, with which we may compare the English *ram*, while in the first two letters of ἀρνός we detect a sort of resemblance to the Latin *ar-ies.*

Κνίσῃ, Epic for κνῖσα, ης, ἡ, "*the steam and odor of fat,*" which exhales from meat roasting; especially "*the smell* or *savor of a victim,*" "*the steam of a burnt sacrifice,*" which ascends to heaven as a grateful gift to the gods.—Observe that κνίσῃ and κνῖσα are the more correct forms for the common κνίσση, κνίσσα (*Draco, de Metr.* p. 21, 4, *ed. Hermann.*—*Eustath.* 1766, 30).—From κνίζω, "*to irritate,*" "*to nettle,*" "*to chafe,*" as expressive of the effect produced upon the olfactory nerves by the odor that arises. With the root of κνίζω (*i. e.* κνίδ-σω) compare the Latin *nid-or*, "*savor,*" the Greek νύττ-ω, "*to prick,*" and the English *nettle* and *needle.*

Αἶξ, αἰγός, ὁ, ἡ, "*a goat.*" (Consult line 41.)

Τέλειος, α, ον, "*perfect,*" "*without spot or blemish.*" Literally, "*having reached its end,*" *i. e.* complete, perfect.—From τέλος, "*an end.*"

67. Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι, with shortened mood vowel, "*to will,*" "*to be willing,*" "*to wish;*" fut. βουλήσομαι: perf. βεβούλημαι.—Observe the following difference between ἐθέλω and βούλομαι, in that ἐθελω expresses *choice* and *purpose;* but βούλομαι, a mere *inclination* toward a thing, a *willingness.* (*Buttmann, Lexil.* i. p. 26.—Opposed, however, by *Donaldson, New Cratylus*, p. 561.)—Earlier form βόλομαι, and in the active (Æolic) βόλω, whence the Latin *volo.* A much less satisfactory explanation is given by Donaldson (*New Cratylus*, p. 565, *seqq.*) who traces βούλομαι to βουλή.

Ἀντιάω: fut. ἀντιάσω: 1 aor. ἠντίασα. (Consult line 31.) "*To go to meet,*" "*to go in quest of;*" said especially of the gods, "*to come* (as it were) *to meet an offering,*" *i. e.*, *accept graciously* of it; and hence, "*to partake of,*" "*to enjoy.*"

Λοιγός, οῦ, ὁ, "*destruction.*"—Akin to λυγρός, λευγαλέος, "*mournful,*" "*wretched,*" and the Latin *lugeo, luctus.*

Ἀμύνω, "*to ward off;*" fut. ἀμῦνῶ: 1 aor. ἤμῦνα.—The root μυν appears akin to that of the Latin *mun-ire, mœn-ia* (*mun-ia*), and to the Sanscrit *man*, "to check," "to restrain."

68. Ἧτοι. (Consult note.)

Κατά. In Homeric Greek an adverb, "*down.*" Subsequently, a preposition.

Ἕζετο. Consult line 48.

Ἀνέστη, "*stood up,*" "*arose,*" 3 sing. 2 aor. indic. act. of ἀνίστημι, "*to make to stand up,*" "*to raise up:*" fut. ἀναστήσω: perf. ἀνέστηκα, "*I stand up:*" 2 aor. ἀνέστην, "*I stood up.*"—From ἀνά and ἵστημι, "*to place.*"

69. Κάλχας, gen. Κάλχαντος, &c. "*Calchas*," the Greek seer at Troy.—Supposed to come from καλχαίνω, "*to make dark* and *troublous*, like a stormy sea;" and then "to turn over or revolve in one's mind, or search out," &c. Hence Κάλχας will signify, strictly, "*the Searcher*."

Θεστορίδης, ου, ὁ, "*the son of Thestor*." A patronymic appellation of Calchas. From Θέστωρ, ορος, ὁ, "*Thestor*," son of Idmon, and father of Calchas.

Οἰωνοπόλος, ου, ὁ, "*an augur*," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οἰωνοπόλος, ον.—From οἰωνός, "*a bird*," and πολέω, "*to be conversant with*."

Ὄχα, "*by far*," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἔξοχα.—Probably from ἔχω, "*to seize*" or "*grasp;*" for, as Dœderlein remarks, ὄχα is to ὀχυρός, as the old German *fast*, "very," to *fest*, "fast," "tight."

70. Ἤιδη, or ᾔδη, 3 sing. plup. indic. of εἴδω, "*to know*," a signification, however, which εἴδω, which properly means "*to see*," gets, in reality, from its perfect οἶδα, for what one *has seen* and *observed*, that one *knows*, and so οἶδα means "*I have seen into it*," and, consequently, "*I know it*." The common form of the pluperfect is ᾔδειν, ᾔδεις (or ᾔδεισθα), ᾔδει, &c., for which the Epic writers said ᾔδεα, ᾔδεας, ᾔδεε, &c. The third person ᾔδεε becomes here ᾔδη by contraction, whereas in *Il.* ii. 409, the uncontracted form occurs. The Attics said ᾔδη, ᾔδης, ᾔδειν, and ᾔδη, but with regard to this last form, namely, the 3rd person ᾔδη, in Attic, strong doubts exist.

Ἐόντα, Epic and Ionic for ὄντα, accus. plur. neut. of ὤν, οὖσα, ὄν, pres. part. of εἰμί, "*to be*."

Ἐσσόμενα, accus. plur. neut. fut. participle of εἰμί, "*to be*."

Πρό. Homeric adverb, "*before*," "*on before*." Subsequently, a preposition.

71. Νήεσσι, Epic and Ionic for ναυσί, dat. plur. of νῆυς: gen. νηός, ἡ, Epic and Ionic for ναῦς, νεώς, ἡ, "*a ship*."

Ἡγήσατο, 3 sing. 1 aor. indic. of middle deponent ἡγέομαι: fut. ἡγήσομαι: 1 aor. ἡγησάμην, "*to lead*," "*to be a guide unto*."

Ἴλιος, ου, ἡ, "*Ilium*," or Troy. Another form is Ἴλιον, ου, τό, but ἡ Ἴλιος is the form employed by Homer and the poets, with the exception of *Il.* xv. 71, where τὸ Ἴλιον alone occurs. The later prose writers, on the other hand, usually give τὸ Ἴλιον the preference.

Εἴσω, more rarely ἔσω, adverb, "*to*," "*unto*," "*into*," "*within*."—From εἰς, ἐς, "*into*."

72. Ἥν, accus. sing. fem. of the possessive pronoun, ὅς, ἥ, ὅν, "*his, her*," for ἑός, ἑή, ἑόν, which last is the Epic and Ionic form.

Μαντοσύνη, ης, ἡ, "*skill in divination*." Properly, "*the art of divination*."—From μάντις, "*a diviner*." Consult line 62.

Τήν, Epic and Ionic for ἥν, accus. sing. fem. of ὅς, ἥ, ὅ, relative pronoun, "*who, which*, or *that*."

Οἱ, dat. sing. of the personal pronoun of the third person masc. for αὐτῷ, "*on him*," "*to him*." Nom. wanting; gen. οὗ: dat. οἷ: accus. ἕ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form ἵ or ἴ, with which we may compare the Latin *is, ea, id;* the Gothic *is, si, ita* ("he, she, it"), and the Sanscrit *aj-am, ij-am, id-am*. (*Kühner*, § 334.)

Πόρε, for ἔπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present πόρω, "*to bestow*," "*to grant*," "*to give*."—The root in πόρω appears to be the preposition πρό (Doric πόρ, ποτί), the literal meaning of the verb being "*to give forth*." With this compare *por-rigo*, "*to stretch forth*;" *par-io*, "*to bring forth*;" *por-tio*, "*a portion*," something given *forth* from a whole, &c.

73. Ὅ. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for σφισί, dat. plur. of σφεῖς, which is itself the nom. plur. masc. of the personal pronoun of the 3rd person, "*they*."—Observe that σφιν is also used for the dat. sing., but much less frequently.

Εὐφρονέων, Epic for εὐφρονέων, pres. part. act. of εὐφρονέω, which is merely assumed as a present, no such form in reality occurring: "*being favourably disposed*," "*meaning well*."

Ἀγορήσατο, for ἠγορήσατο, 3 sing. 1 aor. indic. of the middle deponent ἀγοράομαι: fut. ἠσομαι, "*to harangue*" in full assembly. Properly, "*to meet in assembly*." From ἀγορά, "*an assembly*."

Μετέειπεν, Epic for μετεῖπεν, 3 sing. 2 aor. of μετάφημι, "*to speak among*:" 2 aor. μετεῖπον, ες, ε. Consult remarks on εἶπον, in line 64.

74. Ἀχιλεῦ, voc. of Ἀχῐλεύς, the shortened and earlier form of the name of Achilles; the longer one being Ἀχῑλλεύς, the λλ being adopted for the requirement of the verse. The same remark applies to Ὀδῠσεύς and Ὀδῡσσεύς. So Αἰνέας is the earlier form for Αἰνείας, and was retained by the Dorians.

Κέλεαι, 2 pers. sing. pres. indic. of the middle deponent κέλομαι, "*to bid*," "*to urge*," "*to set in motion*," &c.; fut. κελήσομαι: 2 aor. κεκλόμην and ἐκεκλόμην.—Observe that κέλεαι is Epic and Ionic for κέλει. Thus, κελομαι, 2 pers. (*old form*) κέλεσαι: (*Epic and Ionic*) κέλεαι: (*Attic*) κέλει: (*common dialect*) κέλῃ.

Διί, dat sing. of Ζεύς. Consult remarks on Διός, line 4.

Φίλε, voc. sing. masc. of φίλος, η, ον, "*dear*," "*beloved*." Consult line 20.

Μυθήσασθαι, 1 aor. infin. middle of the deponent μυθέομαι, "*to tell*," "*to mention*;" fut. μυθήσομαι.—From μῦθος. Consult line 25.

75. Ἑκατηβελέταο, Epic for ἑκατηβελέτου, from ἑκατηβελέτης, ες, "*far-darting.*" From ἑκάς, "*afar,*" and βέλος, "*a missile,*" "*a dart.*"—Observe that, originally, the genitive singular of masculines in ης and *as*, of the first declension, ended in *āo*. (*Kühner*, § 261, 2.)

76. Τοιγάρ, a strengthened form of the enclitic τοι; "*therefore,*" "*accordingly,*" "*so then,*" &c. Usually employed at the beginning of a speech or clause.

Ἐγών, Epic and Æolic for ἐγώ.

Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἴρω, "*to speak,*" "*to declare.*" Ἐρῶ is commonly assigned as a future to εἰπεῖν, with a perf. εἴρηκα: perf. pass. εἴρημαι (as if from a form ῥέω); 1 aor. pass. ἐρρήθην and ἐρρέθην, of which the former is the better. There is no form of the present such as ἔρω, but Homer has εἴρω and εἴρομαι, for which the Attics use φημί.

Σύνθεο, Epic and Ionic for σύνθου, 2 aor. imperat. mid. of συντίθημι, "*to put together;*" middle συντίθεμαι, strictly, "*to put together for one's self;*" and so "*to observe a thing,*" "*to take heed to it;*" and hence, "*to agree,*" "*to promise,*" after taking due heed of the probable consequences of an affair.—2 aor. συνεθέμην: 2 aor. imperat. (*old form*) σύνθεσο: (*Epic and Ionic*) σύνθεο: (*Attic*) σύνθου.

Ὄμοσσον, Epic and poetic for ὄμοσον, 1 aor. imperat. act. of ὄμνῡμι or ὀμνῡ́ω, "*to swear;*" fut. mid. ὀμοῦμαι: perf. with redupl. ὀμώμοκα: 1 aor. ὤμοσα. The future ὀμόσω belongs to the impure age. The common future ὀμοῦμαι proceeds by a very anomalous inflection, as if it were syncopated and contracted from ὀμέσομαι, ὀμέομαι, ὀμοῦμαι.

77. Ἦ μέν, Epic and Ionic for ἦ μήν, the two particles combined expressing a strong affirmation, "*in very truth,*" &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the *oratio obliqua*.

Πρόφρων, ονος, ὁ, ἡ, "*willing,*" "*ready,*" &c. often translated as an adverb, "*readily,*" "*willingly,*" &c. From πρό and φρήν, or φρονέω, and hence the literal meaning is, "*with forward soul.*"

Ἔπος, εος, τό, "*a word.*"—Consult line 64.

Χερσίν, dat. plur. of χείρ, χειρός, ἡ, "*the hand.*"

Ἀρήγω, "*to assist,*" "*to aid,*" &c.; fut. ξω.—Akin to ἀρκέω, ἐρύκω, *aroeo*, *arx*, *arca*.

78. Ἦ. A strengthening and confirming particle, "*in truth,*" "*indeed,*" "*truly,*" "*verily,*" &c.

Οἴομαι, Epic for οἶομαι, deponent verb, "*to think,*" "*to be of opinion,*" &c. Radical signification, "*to fancy,*" "*to suppose,*" always of something as yet doubtful; "*to think and believe,*" as opposed to *knowing*: fut. οἰήσομαι: 1 aor. φῐ́ήθην.

Χολωσέμεν, Epic, Doric, and Æolic for χολώσειν, fut. inf. act. of χολόω, "*to make angry,*" "*to incense,*" &c. Consult line 9.—

The original termination of the infinitive was *μεναι*, and with the mood-vowel, *έμεναι*. This was sometimes shortened into *μεν* (*i. e. έμεν*), and sometimes into *ναι*. (*Kühner*, § 123, 21.)

Μέγα, neuter sing. of *μέγας*, taken adverbially. Consult note, and also remarks on *μεῖζον*, line 167.

79. *Ἀργεῖος, ου, ὁ*, "*an Argive*," *i. e.* a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence *a Greek* generally. Consult note on *Ἀχαιοῖς*, line 2.

Κρατέω, "*to rule over*," "*to hold under one's sway*;" fut. *κρατήσω*: perf. *κεκράτηκα*.—From *κράτος*. Consult line 25.

Οἱ, dative plural of the personal pronoun of the third person. Consult line 72.

Πείθονται, 3 plur. pres. indic. mid. of *πείθω*, "*to persuade*;" in the middle, *πείθομαι*, "*to obey*."—Consult line 33.

80. *Κρείσσων, ον*, gen. *ονος*, "*more powerful*," "*stronger*," "*mightier*," &c.; later Ionic *κρέσσων, ον*; later Attic *κρείττων, ον*. Usually called an irregular comparative of *ἀγαθός*: but *κρατύς*, from *κράτος*, must be reckoned as the root, as if the comparative were *κραίσσων*, the superlative *κράτιστος* being regularly akin also to *κρείων, κρείουσα*.

Χώσεται, regarded by some as the 3 sing. fut. indic. of the middle deponent *χώομαι*, "*to be incensed*," "*to be enraged at*;" fut. *χώσομαι*: 1 aor. *ἐχωσάμην*. Others, however, take it for the 3 sing. 1 aor. subjunct. with the shortened mood-vowel, for *χώσηται*. The latter opinion is the preferable one.

Χέρηϊ, dat. sing. of *χέρης*, which is commonly regarded as an old positive, furnishing the irregular comparatives *χείρων* and *χερείων* to *κακός*. But in all the passages that occur in Homer, the word seems to have a *comparative* signification, and no real example with a positive signification can be here found, notwithstanding the opinion of Buttmann (*Aufs. Spr.* vol. i. p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as *χείριος, ὑποχείριος*, "*inferior*," "*subordinate*," "*subject*" to another.

81. *Εἴπερ*, "*if indeed*." More literally, "*if, at all events*." Used also like *καὶ εἰ*, "*even if*," as, for example, in the present passage.

Χόλος, ου, ὁ, "*wrath*," "*anger*;" literally, "*gall*," "*bile*."

Αὐτῆμαρ, adverb, "*on the self-same day*," "*for the self-same day*." Equivalent to *αὐθήμερον*.—From *αὐτός* and *ἦμαρ*, "*day*."

Καταπέψῃ, 3 sing. 1 aor. subj. act. of *καταπέσσω*, "*to boil down*," "*to digest thoroughly*," "*to digest*," "*to keep under*," "*to restrain*," &c.; fut. *καταπέψω*.—From *κατά*, "*down*," and *πέσσω*, "*to boil*."—Observe that all the tenses formed from *πέσσω*, namely, *πέψω*, perf. pass. *πέπεμμαι*, &c. have the *π*, and that the present *πέπτω*, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (*Buttmann, Lexil.* p. 127, *ed. Fishl.*)

82. **Μετόπισθεν.** Adverb. 1. Of place, "*from behind*," "*behind*," "*backward*," "*back*."—2. Of time, "*after*," "*afterward*," "*for the time to come*," &c. Used also with the genitive, "*behind*," in the sense of the Latin *post*. (*Il.* ix. 504.)

Κότος, ου, ὁ, "*secret resentment*," "*grudge*," &c.—The idea implied in *κότος* is that of secret wrath, *boiling* fiercely within one's bosom, but as yet pent up and without an outlet.

Ὄφρα. Adverb of time, and equivalent to the Latin *donec*, "*until*."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "*that*," "*in order that*."

Τελέσσῃ, Epic for τελέῃ, 3 sing. 1 aor. subj. act. of τελέω, "*to bring about*," "*to complete*," "*to fulfill*," &c.; fut. τελέσω: more Attic τελῶ: perf. τετέλεκα: 1 aor. ἐτέλεσα. A strengthened Epic variety is τελείω.—From τέλος, "*an end accomplished*."

83. **Στήθεσσιν**, Epic for στήθεσιν, dat. plur. of στῆθος, εος, τό, "*the breast*." Used by Homer in both sing. and plur.—Probably from ἵστημι, as referring to that *which stands up*.

Ἑοῖσι, Epic and Ionic for οἷς, dat. plur. of ἑός, ἑή, ἑόν, Epic and Ionic for ὅς, ἥ, ὅν, possessive pronoun, "*his, her*," &c.

Φράσαι, 2 sing. 1 aor. imper. mid. of φράζω, "*to speak*;" in the middle, "*to consider*" (consult note): fut. φράσω: 1 aor. ἔφρᾰσα: 1 aor. mid. ἐφρασάμην: 2 aor. act. ἔφρᾰδον.

Σαώσεις, 2 sing. fut. of σαόω, "*to save*:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σάω.—From σάος, σῶς, "*safe*."

84. **Ἀπαμείβομαι**, "*to answer*," "*to reply*;" fut. ψομαι.—The simple verb ἀμείβω means, properly, "*to change*," "*to exchange*." In the middle, "*to change one with another*," "*to do in turn* or *alternately*;" said especially of dialogues, and hence, "*to answer*," "*to reply*," &c., as in the compound, where ἀπό merely strengthens the meaning.

Προσέφη, 3 sing. imperf. indic. act. of πρόσφημι, "*to speak to*," "*to address*."—From πρός and φημί.

85. **Θαρσέω**, "*to be of good courage*," "*to take courage*;" fut. ήσω. In the new Attic, θαῤῥέω. From θάρσος, "*courage*," "*confidence*," &c.

Εἶπε, 2 sing. 2 aor. imperat., from εἶπον. (Consult line 64.)

Θεοπρόπιον, ου, τό, "*a heavenly sign*," "*an oracle*," &c. From θεός, "*a god*," and πρέπω, "*to send a sign*." (Consult note, and *Buttmann, Lexil.* vol. i. p. 19.)

Οἶσθα, 2 pers. sing. 2 perf. of εἴδω, "*to see*:" 2 perf. οἶδα, "*I know*" (*i. e. I have seen* and observed, and therefore I know). The form οἶσθα is made up of οἶδ and the Doric ending σθα, and then, according to the general rule, the σ of the ending is thrown out, and δ changed into σ.

86. Μά. A particle used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to; in itself neither affirmative nor negative, but made so by some word added to it, as *ναί*, *οὐ*, &c., or, in Attic, merely by the context: "*By*," "*I swear by*," &c.—According to Donaldson, *μᾶ* contains the element of the first personal pronoun; it bears the same relation to *με-τά* that *κά* or *κέν* does to *κα-τά*, and signifies "*with*," or "*by*," which is our preposition for expressing an oath: the leading idea is that of absolute nearness to the subject. (*New Cratylus*, p. 253.)

Ὅιτε, or ᾧτε, the dative singular of the relative *ὅς*, *ἥ*, *ὅ*, joined with the particle *τέ*.

Κάλχαν, voc. sing. of Κάλχας, *αντος*, *ὁ*, "*Calchas*." Consult line 69.

87. Εὐχόμενος. Consult line 43.

Δαναοῖσι, Epic and Ionic for Δαναοῖς. Consult note on line 42.

Θεοπροπία, *ας*, *ἡ*, the same as *θεοπρόπιον*. Consult line 85.

Ἀναφαίνω, "*to reveal*." Literally, "*to show up*," fut. *ἀναφᾰνῶ*: 1 aor. *ἀνέφηνα*.—In the middle, *ἀναφαίνομαι*, "*to come to light*," "*to appear plainly*."

88. Οὔτις, neut. *οὔτι*: gen. *οὔτινος*, &c. "*No one*," "*nobody*:" neut. "*nothing*." Answers to the Latin *ne ullus*, *nullus*. —From *οὐ* and *τίς*.

Ἐμεῦ, Epic and Ionic for *ἐμοῦ*, gen. of *ἐγώ*.

Ζῶντος, gen. sing. pres. part. act. of *ζάω*, "*to live*:" fut. *ζήσω*: perf. *ἔζηκα*. The future, 1 aorist (*ἔζησα*), and perfect are rare, these tenses being supplied in good Attic writers by *βιόω*. Homer always uses the Ionic *ζώω*.

Χθών, *ονός*, *ἡ*, "*the earth*," "*ground*."—Akin to *χαμαί*, *humi*, &c.

Δερκομένοιο, Epic and Ionic for *δερκομένου*: gen. sing. pres. part. mid. of the deponent *δέρκομαι* (for the active present *δέρκω* only occurs in the grammarians), "*to see*," "*to look*." Strictly speaking, used not merely of *sight*, but of *sharp sight*, perf. with present signification *δέδορκα*: 2 aor. *ἔδρᾰκον*: also in passive form *ἐδράκην* and *ἐδέρχθην*; all in an active signification. Homer uses only part. *δερκόμενος*: imperf. *δερκέσκετο*, with aorist *ἔδρᾰκον* and perfect.

89. Κοίλης, Epic for *κοίλαις*. Compare *κοίλησιν*, in line 26.

Βαρύς, *εῖα*, *ύ*, "*heavy*," &c.—Compare the Latin *gravis*, with which *βαρύ* becomes akin, on the supposition that the *g* has been supplanted by *β*. So the Latin "*bru-tum*," respecting which Festus remarks, "brutum *antiqui* gravem *dicebant*."

Ἐποίσει, 3 sing. fut. act. of *ἐπιφέρω*, "*to bring upon*," "*to lay upon*," &c.: fut. *ἐποίσω*.

90. Σύμπας, *σύμπᾶσα*, *σύμπαν*, "*all together*," "*all at once*," &c.

Εἴπῃς, 2 sing. 2 aor. subj. act. of *εἶπον*. Consult line 64.

91. Ὅς. Relative pronoun, *ὅς, ἥ, ὅ*. "*Who, which*," &c.

Πολλόν, acc. sing. neut. of *πολλός, ή, όν*: Epic and Ionic for *πολύς, πολλή, πολύ*, taken adverbially. (Consult note.)

Εὔχεται, 3 sing. pres. indic. mid. of the deponent *εὔχομαι*. (Consult line 43.) 1. "*to pray*;" 2. "*to vow*." 3. From the signification of vowing or pledging we have in gen. "*to speak confidently, proudly of one's self*," "*to boast*;" not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than "*to possess*," "*to maintain*."

92. Θάρσησε, for *ἐθάρσησε*. Consult line 85.

Ηὔδα, 3 sing. imperf. indic. act. of *αὐδάω*, "*to speak*," "*to say*:" fut. *ήσω*: Attic *άσω*.—From *αὐδή*, "*a voice*."

Ἀμύμων, *ον*, gen. *ονος*, "*blameless*," "*irreproachable*." An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in *Od.* i. 29, it is given even to Ægisthus.—From *α, priv.* and *μῶμος*, "*blame*," which, by an Æolic change, becomes *μῦμος*, just as *χελώνη* becomes *χελύνη*.

93. Εὐχωλῆς. Consult line 65.

94. Ἀρητῆρος, *ἠτίμησε*. Consult line 11.

95. Ἀπολῦω, "*to release*," "*to free*:" fut. *ῦσω*.—From *ἀπό* and *λύω*.

Θύγατρα. Consult line 13.

Ἀποδέχομαι, "*to receive*," "*to take*." Ionic *ἀποδέκομαι*: fut. *ἀποδέξομαι*: 1 aor. mid. *ἀπεδεξάμην*: perf. *ἀποδέδεγμαι*.

Ἄποινα. Consult line 13.

96. Τοὔνεκα, for *τοῦ ἕνεκα, i. e. τούτου ἕνεκα*, "*on this account*."

Δίδωμι, "*to inflict*;" literally, *to give*; fut. *δώσω*: 1 aor. *ἔδωκα*: perf. *δέδωκα*.—From the root *δο*, which appears in the derivative forms, as also in the Latin *do*, &c.

Ἑκηβόλος, "*the far-darting one*," an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

Ἔτι, adverb, 1. Of the future, "*yet*," "*yet longer*," "*still*." 2. Of the present, "*yet*," "*as yet*."

97. Πρίν .... πρίν. Consult note.

Λοιμοῖο, Epic and Ionic for *λοιμοῦ*. Consult line 61.

Βαρείας. Consult line 89.

Ἀφέξει, 3 sing. fut. act. of *ἀπέχω*, "*to keep away*," "*to hold off*," &c.; fut. *ἀφέξω*.—From *ἀπό* and *ἔχω*.

98. Φίλῳ, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, "*her.*" Consult line 20.

Δόμεναι, Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of δίδωμι, "*to give,*" &c.; another Epic form is δόμεν. Consult χολωσέμεν, line 78.

Ἑλικῶπις, ιδος, ἡ, "*of quick-rolling eye.*" Feminine form of ἑλίκωψ, ωπος. (Consult note.)—From ἑλίσσω, "*to roll,*" and ὤψ, "*the eye.*"

Κούρην, Epic and Ionic for κόρην, acc. sing. of κούρη, ης, ἡ, Attic κόρη, ης, ἡ, "*a maiden,*" "*a girl,*" answering to the Latin *puella.*—The root of κόρη, "*a maiden,*" and κόρος, "*a young man,*" is the same with that found in κόρος, "*satiety,*" "*abundance,*" namely, κορ, the idea of "*fullness,*" "*healthy development of frame;*" naturally entering into our notion of a full-grown youth or maiden. The root κορ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (*Donaldson, New Cratylus,* p. 415.)

99. Ἀπριάτην, adverb (not accus. fem. of ἀπρίατος), "*without price,*" "*without purchase money* or *ransom.*"—From *a, priv.* and πρίαμαι, "*to purchase.*" The more analogical form would be ἀπριάδην. (Consult *Buttmann, Lexil.* p. 162, *ed. Fishl.*)

Ἀνάποινον, neuter of the adjective ἀνάποινος, ον, taken adverbially, "*without ransom.*"—From *a, priv.,* and ἄποινα, "*a ransom.*"

Ἄγω, "*to conduct,*" "*to lead,*" &c.

Ἱερός, ή, όν, Epic and Ionic for ἱερός, ά, όν, "*sacred.*"—The derivation given by Hemsterhuis is not satisfactory; namely, from ἴημι, "*to send forth,*" in allusion, originally, to a sacred victim allowed to roam at freedom (ἄφετος) until the time for sacrificing it arrived.

Ἑκατόμβην. Consult line 65.

100. Χρύσην. Consult line 37.

Κέν, Epic and Ionic for ἄν.

Ἱλασσάμενοι, Epic for Ἱλασάμενοι, nom. plur. masc. 1 aor. part. of middle deponent Ἱλάσκομαι, rarely Ἱλάομαι, "*to propitiate;*" fut. Ἱλάσομαι: 1 aor. Ἱλασάμην.—From Ἵλαος, "*propitious,*" "*soothed,*" "*appeased.*"

Πεπίθοιμεν, 1 plur. Epic reduplicated, 2 aor. opt. act. of πείθω, "*to persuade;*" fut. πείσω: 2 aor. ἔπιθον, with Epic reduplication, πέπιθον.

101. Ἔζετο. Consult line 48.

102. Ἥρως, ωος, ὁ, "*a hero.*" Consult line 4.

Εὐρυκρείων, οντος, ὁ, "*wide-ruling,*" a constant epithet of Agamemnon in Homer.—From εὐρύ, neuter of εὐρύς, taken adverbially, and κρείω, "*to rule.*"

103. Ἄχνυμαι, "*to be deeply troubled.*" Used only in the

present and imperfect.—From ἄχος, "*pain*," "*distress*," "*trouble*." Compare the English *ache*.

Μένος, εος, τό, "*anger*." Literally, *force* or *strength*, in active exercise. 1. As applied to the body, *force* or *strength*, as shown in quick movement and exertion. 2. As applied to the mind, denoting *force* or *strength* of soul, as acting on the body, and giving rise to bold or passionate exertion; hence, usually in Homer, "*spirit*," "*warlike rage*," "*ardor*," "*passion*," "*wrath*," &c.

Μέγα, neut. sing. of μέγας, taken adverbially, "*greatly*."

Φρήν, φρενός, ἡ, "*the diaphragm*." Consult line 55.

Ἀμφιμέλας, μέλαινα, μέλαν, "*black all around*."—From ἀμφί and μέλας. (Consult note.)

104. Πίμπλαντο, Epic for ἐπίμπλαντο, the augment being dropped, 3 plur. imperf. ind. pass. of πίμπλημι, "*to fill*;" fut. πλήσω: 1 aor. ἔπλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, "*full*," πλήσω, &c.

Ὄσσε, nom. dual neut., from a supposed nominative ὄσσος, εος, τό, "*an eye*." The nom. and acc. dual frequently occur in Homer, who, however, adds the adjective plural (*Il.* xiii. 435, 616). At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (*Hes. Th.* 826), also a dative ὄσσοις, ὄσσοισι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τὸ ὄσσος and ὁ ὄσσος, which, however, do not really occur.

Λαμπετόωντι, Epic lengthened form for λαμπετῶντι, dat. sing. pres. part. act. of λαμπετάω, "*to shine brightly*," "*to blaze*."—From λάμπω, "*to shine*."

Εἴκτην, Epic syncopated form for ἐῳκείτην, 3 dual, pluperf. indic. of εἴκω, "*to be like*;" an assumed present for the 2 perf. ἔοικα, "*I am like*;" pluperf. ἐῴκειν, "*I was like*." Compare line 47.

105. Κάλχαντα. Consult line 69.

Πρώτιστα. "*First of all*." Acc. plur. neut. of πρώτιστος, η, ον, taken adverbially.

Κακά. "*Sternly*," "*with evil look*." Acc. plur. neut. of κακός, ή, όν, taken adverbially.

Ὀσσόμενος, pres. part. of deponent ὄσσομαι, "*to eye*," "*to look at*," &c. Only used in the present and imperfect, without augment.—From ὄσσε. Consult line 104.

106. Μάντις, Ionic gen. ιος, Attic εως, ὁ, "*a diviner*," "*a soothsayer*." Consult line 62.

Πώποτε. "*Ever as yet*." Compound adverb, from πώ, "*as yet*," and ποτέ, "*ever*."

Κρήγυον, neut. accus. sing. of κρήγυος, ον, "*good*," "*useful*," "*pleasing*," &c. Buttmann thinks it probable that this term is derived, by an Ionicism, from χρῆσθαι, χρήσιμος.

107. Φίλε. (Consult note.)

Φρεσι. Consult line 55.

Μαντεύομαι, middle deponent, "*to predict:*" fut. σομαι. From μάντις, "*a diviner,*" "*a predicter.*"

108. Ἐσθλός, ή, όν, "*favorable,*" "*good.*" Equivalent to ἀγαθός, and a term used merely in poetry.—According to Hermann, the root was ἐθλός, akin to the German *edel,* "noble," &c.

Ἐτέλεσσας, Epic for ἐτέλεσας, 2 sing. 1 aor. indic. act. of τελέω, "*to do,*" "*to accomplish.*" Consult line 82.

109. Θεοπροπέω, "*to reveal signs from on high.*"—From θεοπρόπος. Consult line 85.

Ἀγορεύω, "*to harangue,*" "*to hold forth;*" fut. εύσω.—From ἀγορά, "*a public assembly.*"

110. Σφιν. Consult line 73.

Τεύχω, "*to inflict.*" More literally, "*to make,*" "*to bring about;*" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the passive perfect of τεύχω: hence, in Epic, the passive forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when taken intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω: German *zeugen,* "to produce," "to beget."

111. Οὕνεκα. "*Because.*" The antecedent τοὕνεκα omitted.

Χρυσηΐς, ίδος, ή, "*Chrysëis;*" more literally, "*the daughter of Chryses.*" A female patronymic, from Χρύσης, ου, ὁ, "*Chryses.*" The real name of the female in question was *Astynome.*

Αγλαά. Consult line 23.

112. Ἔθελον, Epic for ἤθελον, the augment being dropped, 3 plur. imperf. ind. act. of ἐθέλω, "*to be willing,*" &c.: fut. ἐθελήσω: 1 aor. ἠθέλησα.—Observe that ἔθελον here can not be made the imperfect of θέλω, *with* the augment, because the shorter form θέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, "*to receive.*" Consult line 20.

Βούλομαι. Consult line 67.

113. Οἶκοι. "*At home,*" "*at my home.*" Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἴκῳ.

Κλυταιμνήστρη, ης, ή, Epic and Ionic for Κλυταιμνήστρα, ας, ή, "*Clytæmnestra,*" wife of Agamemnon, and daughter of Tyndarus and Leda.

Προβέβουλα, 1 sing. 2 perf. of a supposed form προβούλομαι, "*to prefer,*" "*to wish rather,*" which, however, does not occur.—(Consult note.)

114. Κουρίδιος, η, ον, Epic and Ionic for κουρίδιος, α, ον, "*wedded.*" An Ionic and poetic term, the true force of which is

shown by Buttmann (*Lexil. s. v.*), who refutes the ordinary explanation of "*youthful*," "*wedded in youth.*" The same grammarian, rejecting the common derivation of the term, namely, from κούρος, κούρη, "*a youth*," "*a maiden*," hints at a connection with κύριος, "*a lord* or *master*," κυρεῖν, "*to obtain*," and the German *Heurath*, "marriage." The same idea is carried out by Dœderlein, *Lect. Hom.* iii. p. 9.—(Consult note.)

Ἄλοχος, ου, ἡ, "*a wife*," "*the partner of a couch.*" From *a* copulative and λέχος, "*a couch.*"

Ἑθέν, Epic gen. sing. for ἕο, which, again, is Epic for οὗ, "*of her*," (i. e., *to her*, in the present passage), &c. Nom. wanting; gen. οὗ: dative οἱ: acc. ἕ, &c. (Consult note.)

Χερείων, ον, gen. ονος, Epic for χείρων, ον, ονος, "*inferior*," irregular comparative to κακός. Supposed to be formed from χέρης, but consult remarks under χέρηϊ, line 80.

115. Δέμας, τό, "*person*," "*frame*," &c. (Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that δέμας, when opposed to σῶμα, means strictly the living body, and σῶμα, a corpse, though δέμας itself is sometimes used in the latter signification.—The root is the same as that of δέμω, "*to build*," the idea involved being that of building up and developing the human frame.

Φυήν, ῆς, ἡ, "*mien*," the natural air and carriage. From φύω. (Consult note.)

Τί, accus. sing. neut. of the indefinite pronoun, τίς, τί, "*any*," &c. Here it means "*at all.*"

Ἔργον, ου, τό, "*work*," "*accomplishment.*"—With the digamma Ϝέργον, Æolic and Doric Ϝάργον (Böckh, *Corp. Inscript. Græc. fasc.* i. p. 29), with which forms compare the German *werk* and *wark*, and the English *work*.

116. Ἐθέλω. Consult line 112.

Δόμεναι. Consult line 98.

Ἀμείνων, ον, "*better*," "*more advantageous.*" Irregular comparative of ἀγαθός.—The original root has, perhaps, been preserved in *amœnus*.

117. Λαός, οῦ, ὁ, "*the people.*" Consult line 10.

Σόος, σόη, σόον, "*safe.*" Epic shortened form of σῶος.—We have also, in Homer, the form σῶς, contracted from the obsolete σάος, which last has been preserved only in the Homeric comparative σαώτερος.

Ἔμμεναι, Epic, Doric, and Æolic for εἶναι, pres. inf. of εἰμί. Consult remarks on χολωσέμεν, line 78.

Ἀπολέσθαι, 2 aor. inf. mid. of ἀπόλλῡμι, "*to destroy;*" middle ἀπόλλῡμαι, "*to perish:*" fut. ἀπολέσω: perf. ἀπώλεκα: Attic ἀπολώλεκα: 2 aor. mid. ἀπωλόμην.—From ἀπό and ὄλνυμι.

118. Γέρας, αος, τό, never γέρας, ατος, τό. In the nom. plur. γέρα, not γέρατα, "*a prize*," "*a gift of honor*," such, especially, as

chiefs and princes received from the spoil before it was divided. —(*Donaldson, New Cratylus*, p. 376.)

Αὐτίκα, "*straightway.*" Adverb.—Buttmann (*Lexil. s. v.* εἴτε, *note* 1) derives it from τὴν αὐτὴν ἴκα, assuming an old word ἴξ, ἴκος, with the digamma *Fἴξ*, and correspondent to the Latin *vice, vices.*

Ἑτοιμάσατε, 2 plur. 1 aor. indic. act. of ἑτοιμάζω, "*to prepare,*" "*to get ready;*" fut. άσω.—From ἑτοῖμος, "*ready,*" probably akin to ἔτυμος.

Ὄφρα. "*In order that.*" Equivalent here to ἵνα. A conjunction, marking an end, &c. Consult line 82.

Οἷος, οἵη, οἷον, "*alone.*" Akin to ἶος, ἴα, Epic for εἷς, μία, "*one,*" and to the Latin *unus*, of which the earlier form was *oinos*, as appears from *oinom* for *unum*, which occurs in the inscription found in the tomb of the Scipios.

119. Ἀγέραστος, ον, "*without a prize,*" from *a priv.* and γέρας, "*a prize.*"

Ἐω, Epic and Ionic for ὦ, 1 sing. pres. subj. of εἰμί, "*to be.*"

Ἔοικεν, 3 sing. 2 perf. of the obsolete εἴκω, "*to be fitting.*" Literally, "*to be like.*"

120. Λεύσσετε, 2 plur. pres. indic. of λεύσσω, "*to see,*" "*to behold.*" Used by good writers only in the present and imperfect; the future λεύσω, and 1 aor. ἔλευσα, being very late, if not barbarous.—Akin to λύκη, "*light;*" the Latin *lucco* and *lux*, *luc-is;* the Sanscrit *lók*, "to look," or "see," &c.

Ὅ, neuter of the relative, ὅς, ἥ, ὅ, used for ὅτι, "*that.*" (*Kühner*, § 800, *ed. Jelf.*)

Ἔρχομαι, "*to come,*" or "*go,*" fut. ἐλεύσομαι: perf. ἐλήλυθα: Epic εἰλήλουθα, and so always in Homer: 2 aor. ἦλυθον, but from Homer downward, and in Attic, more usually ἦλθον: Doric ἦνθον.—The 2 aor. fut. and perf. belong to a root ἐλυθ, or ελευθ, but the Doric form of the 2 aor., namely, ἦνθον, with the digamma prefixed, *Fήνθων*, shows a striking affinity to the old English verb "*to wend,*" a tense of which, namely, "he *went,*" &c., supplies a part of the verb "*to go.*"

Ἄλλη. (Consult note.)

121. Ἠμείβετο, 3 sing. imperf. indic. mid. of ἀμείβω, "*to change,*" "*to exchange;*" in the middle, "*to answer.*" Consult line 84.

Ποδάρκης, ες, "*swift-footed.*" Literally, "*sufficient* or *able with the feet.*" From πούς and ἀρκέω, "*to suffice.*"

Δῖος, δία, δῖον, more rarely, ος, ον. Literally, "*from, sprung from, belonging to,* or *sacred to Jove.*" Then said, 1. Of goddesses, "*divine,*" "*noble.*" 2. Of illustrious men or women, "*noble,*" "*princely,*" "*high-born.*"—Contracted from the less common διΐος, and this from Δίς, old stem of the genitive Διός of Ζεύς.

122. Ἀτρείδη, vocative of Ἀτρείδης. Consult line 7.

Κύδιστος, η, ον, "*most conspicuous for station.*" Superlative of κυδρός, ά, όν (formed, in reality, from κῦδος, as αἴσχιστος, from αἶσχος). Other meanings are, "*most glorious,*" "*most honored,*" "*noblest.*"

Φιλοκτεανώτατος, "*most greedy,*" "*most covetous.*" Superlative of φιλοκτέανος, ον, "*loving possessions,*" from φίλος and κτέανον, "*a possession.*"

123. Δώσουσι, 3 plur. fut. of δίδωμι, "*to give,*" "*to bestow.*" Consult line 96.

Μεγάθυμος, ον, "*high-souled,*" "*great-hearted.*" From μέγας and θυμός.

124. Που, enclitic adverb, "*any where.*"—With the circumflex, πού, interrogative, "*where?*"

Ἴδμεν, 1 plur. syncopated form for οἴδαμεν; 2 perf. of εἶδω. Consult line 70.

Ξυνήϊα, nom. plur. neut. of ξυνήϊος, η, ον, Epic and Ionic for ξύνειος, which, probably, no where occurs, "*in common.*" From ξυνός, "*common,*" &c.

Κείμενα, nom. plur. neut. pres. part. of κεῖμαι, "*to lie.*"

125. Τά. (Consult note.)

Πολίων, gen. plur. of πόλις, ως, ἡ, Epic and Ionic for πόλις, εως, "*a city.*"

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of πέρθω, "*to sack,*" "*to ravage,*" &c.; fut. πέρσω: 1 aor. ἔπερσα: 2 aor. ἔπρᾰθον. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέρθω and πρήθω, "*to burn,*" as plainly perceptible in the 2 aorist ἔπραθον, and he instances a parallel case in the old German *bernen,* "to burn," where a transposition of two letters connects it with *brennen,* having the same signification. Other etymologists, however, make πέρθω akin to the Latin *perdo.*

Δέδασται, 3 sing. perf. ind. pass. of δαίω, "*to divide.*" The form δαίω, however, is merely assumed, since δαΐζω takes its place in the active; and, besides, the middle δαίομαι is more frequently found in an active sense. Moreover, the 1 aor. ἔδαισα, used in the sense of "*to feast,*" from Herodotus downward, though formed from δαίω, belongs, by strict analogy, to δαίνυμι.—The Sanscrit root is *dâ,* "to cut off," hence δαΐζω, δαίς, gen. δαιτός, δαίνυμι, δαιτρός, δατέομαι, and perhaps also akin to δάπτω, and Latin *dapes.*

126. Ἐπέοικε, 3 sing. 2 perf. of the supposed form ἐπείκω, 2 perf. ἐπέοικα, as, ε, "*it is fitting.*" From ἐπί and ἔοικα. Consult line 47.

Παλίλλογος, ον, "*gathered back,*" "*collected back.*" More literally, "*selected back.*" (Consult note.)—From πάλιν, in Homeric Greek, "*back,*" and λέγω, "*to select.*"

Ἐπαγείρω, "*to heap up.*" Literally, "*to gather upon.*" (Consult note.)—From ἐπί and ἀγείρω.

127. Πρόες, 2 sing. 2 aor. imper. act. of προΐημι, "*to send on*," "*to send forth*," or "*forward*," &c.; fut. προήσω: 1 aor. πρόηκα, in Homer also προέηκα: 2 aor. πρόην.—From πρό and ἵημι, "*to send.*"

128. Τριπλῇ, "*threefold*," used as an adverb, but, in reality, the dative sing. fem. of τριπλόος, η, ον, contracted τριπλοῦς, τριπλῆ, τριπλοῦν. So τριπλῇ here is contracted from τριπλόῃ.

Τετραπλῇ, "*fourfold*," used as an adverb, but in reality, the dat. sing. fem. contracted for τετραπλόῃ, of τετραπλόος, η, ον, contracted τετραπλοῦς, τετραπλῆ, τετραπλοῦν.

Ἀποτίνω, "*to recompense;*" fut. σω. From ἀπό and τίνω.

Ποθί, adverb of time, "*ever.*" The corresponding prose form is ποτέ.

129. Δῴσι, Epic for δῷ, 3 sing. 2 aor. subj. act. of δίδωμι, "*to grant*," "*to give.*" The third person singular of the subjunctive has in the Epic language the termination σι appended to the regular form; as, ἱστῇσι for ἱστῇ.

Τροίῃ, ης, Epic and Ionic for Τροία, ας, ἡ, "*Troy,*" the city of Priam.

Εὐτείχεος, ον, "*well-walled*," "*well-fortified,*" an epithet of Troy. From εὖ and τεῖχος, "*a wall,*" "*a rampart.*"

Ἐξαλαπάζω, "*to sack*," "*to storm;*" fut. ξω. From ἐξ and ἀλαπάζω, "*to empty*," "*to drain,*" and this last from *a euphon.* and λαπάζω, "*to empty out*," "*to plunder.*"

130. Κρείων, οντος, ὁ, "*the ruler,*" said usually of kings and chiefs, but also of the gods. Ionic and poetic for κρέων.—Akin to κράς, κράτος, κρείττων.

131. Περ, enclitic particle, "*very.*" Consult note.

Ἐών, Epic and Ionic for ὤν, pres. part. of εἰμί, "*to be.*"

Θεοείκελος, ον, "*godlike.*" From θεός and εἴκελος, "*like.*"

132. Κλέπτω, "*to conceal;*" fut. κλέψω, or, more usually, fut. mid. κλέψομαι; perf. κέκλοφα.—The root is κλεπ, which appears in κλέπος, "*a thing stolen,*" and in the Latin *clep-ere.*

Νόῳ, Epic and Ionic for νῷ, dat. sing. of νόος, νόου, Attic νοῦς, νοῦ, ὁ, "*the mind,*" &c. The root νόο appears to be softened down from an earlier one γνω, and from this last come γνῶναι, γιγνώσκω, Latin *nosco, novi,* &c.

Παρελεύσεαι, 2 sing. fut. ind. of παρέρχομαι, Ionic and Epic for παρελεύσει. Thus, fut. παρελεύσομαι: 2 pers. (old form) παρελεύσεσαι: (Ionic and Epic) παρελεύσεαι: (Attic) παρελεύσει.—"*To over-reach.*" Literally, "*to go by,*" "*beside,*" or "*past,*" "*to pass by.*"

133. Ἦ. Interrogative particle. (Consult note.)

Ἔχῃς, 2 sing. pres. subj. of ἔχω, "*to have.*"

Αὖτως. "*Thus.*" (Consult note.)

134. Ἧσθαι, pres. infin. of ἧμαι, "*I sit:*" imperf. ἥμην: imper. ἧσο, ἥσθω, &c.: infin. ἧσθαι: part. ἥμενος.—This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἕω, "*I seat,*" and signifies, when strictly considered, "*I have been seated,*" or "*placed,*" so that ἥμην, in like manner, is a regular pluperfect passive. In the secondary force, *I sit, am in a sitting posture,* it differs, along with its compound κάθημαι, from ἕζομαι, καθέζομαι, "*I seat myself,*" "*take my seat.*" As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἡμένος), like the genuine perfect, but on the antepenult (ἥμενος), like the present.

Δευόμενον, Epic for δεόμενον: pres. part. of δεύομαι, Epic for δέομαι: deponent pass. with fut. mid. "*to want,*" "*to need:*" fut. δεήσομαι: perf. δεδέημαι: 1 aor. ἐδεήθην.

Κέλεαι, Epic and Ionic for κέλει: 2 sing. pres. indic. of middle deponent κέλομαι, "*to bid,*" "*to urge,*" "*to exhort,*" "*to command:*" fut. κελήσομαι: 2 aor. ἐκελόμην and ἐκεκλόμην. Poetic form for κελεύω.—Present κέλομαι: 2 pers. (old form) κέλεσαι: (Epic and Ionic) κέλεαι: (Attic) κέλει.—Akin to κέλλω, "*to urge on,*" "*to drive on,*" and to the Latin *cello,* as appearing in *percello* and *procella.*

Ἀποδοῦναι, 2 aor. inf. act. of ἀποδίδωμι, the Epic form for which is ἀποδόμεναι. Consult line 98.

135. Ἀλλ' εἰ μέν, κ. τ. λ. Compare line 123.

136. Ἄρσαντες, Epic and Æolic, 1 aor. part. act. of ἄρω, "*to adapt,*" "*to fit:*" fut. (Epic and Æolic) ἄρσω: 1 aor. ἦρσα: 2 aor. ἤραρον: 2 aor. inf. ἀρᾰρεῖν, &c.: fut. Attic, ἀρῶ.—Observe that ἄρω, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρύω, αἴρω, ἁρμόζω, ἄρνυμαι, springing immediately from it, the radical signification being "*to join,*" "*to fit,*" both transitive and intransitive.

Θυμόν. Consult line 24.

Ἀντάξιος, α, ον, "*fully equivalent,*" "*worth just as much.*" From ἀντί, denoting comparison, and ἄξιος, "*of like worth,*" &c.

Δώωσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

Ἕλωμαι, 1 sing. 2 aor. subj. mid. of αἱρεω, "*to take,*" "*to seize:*" fut. αἱρήσω: perf. ᾕρηκα: Ionic ἀραίρηκα: 2 aor. εἷλον: 2 aor. mid. εἱλόμην.

138. Τεός, ή, όν, Epic and Ionic for σός, σή, σόν, "*thy,*" "*thine.*" Compare the Latin *tuus.*

Αἴας, αντος, ὁ, "*Ajax,*" son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oïleus, who commanded the troops of the Locri, and was hence called the *Locrian,* while the former was styled the *Telamonian.*

Ἰών, pres. part. of εἶμι, "*to go.*"

Ὀδυσῆος, gen. sing. of Ὀδῠσεύς, "*Ulysses,*" earlier form for Ὀδυσσεύς.

139. Ἄξω, fut. of ἄγω, "*to lead away.*"

Ἑλών, 2 aor. part. act. of αἱρέω, "*to take,*" "*to seize.*" Consult line 137.

Κεχολώσεται, 3 sing. 3 fut. pass. of χολόω, "*to make angry,*" &c. Consult note, and compare remarks on χολωσέμεν, line 78.

Ἵκωμαι, 1 sing. 2 aor. subj. middle of the deponent ἱκνέομαι, "*to come:*" fut. ἵξομαι: perf. ἶγμαι: 2 aor. ἰκόμην.—Lengthened form from ἵκω, which is the common form in Homer, who only uses the present ἱκνέομαι twice (*Od.* ix. 128; xxiv. 339); but he often has the future ἵξομαι, &c.

140. Μεταφρασόμεσθα, poetic for μεταφρασόμεθα, 1 plur. fut. mid. of μεταφράζομαι, "*to deliberate upon.*" Consult note.—Observe that the ending μεσθα, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic poets. It is, in fact, the original and stronger form. (*Kühner*, § 123, 15.)

Αὖτις, Epic and Ionic for αὖθις, "*again,*" "*hereafter.*"

141. Ἄγε. Consult line 62.

Νῆα, Epic and Ionic for ναῦν. Consult line 12.

Μέλας, μέλαινα, μέλαν, "*black.*"

Ἐρύσσομεν, Epic for ἐρύσωμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, "*to draw:*" fut. ἐρύσω: 1 aor. εἵρυσα, &c.

Ἅλς, ἁλός, ἡ, "*the sea.*" Often used in Homer and the poets, rare in prose. Not to be confounded with ἅλς, ἁλός, ὁ, "*salt.*"

Δῖος, δία, δῖον, "*boundless.*" Literally, "*divine.*" Consult line 121.

142. Ἐρέτης, ου, ὁ, "*a rower,*" usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσσω, "*to row.*"

Ἐπιτηδές, "*as many as are proper,*" adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπίτηδες, and employ it usually in the sense of "*on purpose,*" "*advisedly.*" Latin, *consulto, de industria.* Hence *cunningly, deceitfully,* &c.—Buttmann derives it from ἐπί and τάδεσι, old form for τάδε, "*as is necessary for that thing,*" "*for that very purpose.*" (*Lexil.* p. 299, *ed. Fishl.*)

Ἀγείρομεν, with shortened mood-vowel, Epic for ἀγείρωμεν: 1 plur. 1 aor. subj. act. of ἀγείρω, "*to collect,*" "*to bring together;*" fut. ἀγερῶ: 1 aor. ἤγειρα.

Ἑκατόμβην. Consult line 65.

143. Θείομεν, Epic for θέωμεν, and that for θῶμεν, the mood-vowel being shortened: 1 plur. 2 aor. subj. act. of τίθημι, "*to*

place," "*to put;*" fut. *θήσω*: perf. *τέθεικα*: 1 aor. *ἔθηκα*: 2 aor. *ἔθην*.

Ἄν. Old form for *ἀνά*.

Χρυσηΐς, ΐδος, ἡ, "*Chryseïs.*" Consult line 111.

Καλλιπάρῃος, ον, "*fair-cheeked,*" "*beautiful-cheeked.*" From *καλός*, "*fair,*" "*beautiful,*" and *παρηΐα*, Ionic for *παρειά*, "*the cheek.*"

144. Βήσομεν, with the shortened mood-vowel, Epic for *βήσωμεν*, 1 plur. 1 aor. subj. act. of *βάω*, "*to cause to go:*" fut. *βήσω*: 1 aor. *ἔβησα*. (Consult note.)

Εἷς, μία, ἕν, "*one.*" The root is *ἑν*, as appearing in the genitive *ἑν-ός*, and also in the Latin *un-us*; the English *one, only* (i. e., *onely*); the Sanscrit demonstrative *é-na* (*aina*); the Gothic *aina*, &c.

Ἀρχός, οῦ, ὁ, "*a commander.*" From *ἀρχή*, "*authority,*" &c.

Βουληφόρος, ον, "*counsel-bearing,*" "*counselling.*" Hence, *ἀνὴρ βουληφόρος*, "*a counsel-bearing man,*" "*a counsellor.*"—From *βουλή*, "*counsel,*" and *φέρω*, "*to bear.*"

Ἔστω, 3 sing. pres. imper. of *εἰμί*.

145. Αἴας. Consult line 138.

Ἰδομενεύς, Epic and Ionic *ῆος* and *έος*, Attic *έως*, ὁ, "*Idomeneus,*" King of Crete, and leader of the Cretan forces against Troy.—On his return home, he found his kingdom in the hands of a usurper, and retired in consequence to Italy, where he founded a city on the coast of Calabria, which he called Sallentia.

146. Πηλείδη, voc. of Πηλείδης, ου, "*Pelides.*" Consult line 1.

Ἐκπαγλότατος, ου, "*most formidable.*" Superlative of *ἔκπαγλος*, ον, "*striking,*" "*terrible.*" Consult note.

147. Ἑκάεργος, ον, ὁ, "*the far-working one.*" An epithet of Apollo. From *ἑκάς*, "*afar,*" and *ἔργον*. Compare remarks on Ἑκηβόλος, line 14.

Ἱλάσσεαι, with shortened mood-vowel, Epic for Ἱλάσσηαι: 2 sing. 1 aor. subj. mid. of the deponent Ἱλάσκομαι, "*to propitiate.*" (Consult line 100.)—Observe that Ἱλάσσεαι is Epic for Ἱλάσῃ; thus, 1 pers. Ἱλάσωμαι: 2 (*old form*) Ἱλάσηαι: (*Epic and Ionic*) Ἱλάσσηαι, or Ἱλάσσεαι: (*Attic*) Ἱλάσῃ.

Ἱερά, accus. plur. neut. of *ἱερός, ά, όν*, "*sacred.*" (Consult note.)

Ῥέξας, 1 aor. part. act. of *ῥέζω*, "*to perform,*" "*to offer up:*" fut. *ῥέξω*: 1 aor. *ἔρεξα* and *ἔῤῥεξα*. Of the passive, only the aor. infin. *ῥεχθῆναι* is used.—According to Buttmann (*Lexil. s. v.* χαλινός, 5), *ῥέζω* is the same word with *ἔρδω*, being formed from it by the transposition of *ε* and *ρ*. Be this as it may, the root *ἐρδ* of *ἔρδω* is plainly akin to *ἐργ* in *ἔργον*; just as *ῥέξω*, with its root *ῥέγ*, shows an affinity to the English "*wreak.*"

148. Ὑπόδρα, poetic adverb, of frequent occurrence in Homer, but always in the phrase ὑπόδρα ἰδών, "*having eyed sternly*," "*grimly*," "*gloomily*." From ὑπό and δρακ, the obsolete root of ἔδρακον (2 aor. of δέρκω), so that the original form was probably ὑπόδραξ, and the ξ was finally thrown away, as the κ from γύναι. (*Thiersch, Gr. Gr.* § 197, 2). Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδρα, but with evident incorrectness.

149. Ἀναιδείη, ης, ἡ, Epic and Ionic for ἀναιδεία, ας, ἡ, "*shamelessness*." From ἀναιδής, "*shameless*," and this from the negative prefix ἀν and αἰδώς, "*sense of shame*."

Ἐπιειμένε, voc. sing. perf. part. pass. of ἐπιέννῡμι, Epic and Ionic form for ἐφέννῡμι, "*to put on* another, as an additional or outer covering:" middle ἐπιέννῡμαι, "*to put on one's self*, as an upper or outer garment," "*to clothe one's self*."—Observe that the form of the perf. part. pass. from ἐφέννυμι, would be ἐφειμένος.

Κερδαλεόφρων, ον, "*lusting after gain*," "*whose thoughts turn continually on gain*." From κερδαλέος, "*looking sharply after one's interests*," and this from κέρδος, "*gain*," and φρήν, φρονέω.

150. Τοί, Epic, Ionic, and Doric for σοί.

Πρόφρων, ον, "*with ready mind*," "*readily*," "*willingly*." Consult line 77.

Πείθηται, 3 sing. pres. subj. middle of πείθω, "*to persuade*;" middle πείθομαι, "*to obey*."—Consult line 33.

151. Ἐλθέμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι. Consult lines 78 and 120.

Ἰφι. Consult line 38.

152. Ἕνεκα, "*on account of*."

Ἤλυθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsyncopated form, common in Epic, rare in tragic poetry, whence ἦλθον comes by syncope.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οῦ, ὁ, "*a warrior*." Literally, "*a spearman*." From αἰχμή, "*the point of a spear*."

Τρώς, Τρωός, ὁ, "*a Trojan*." Nom. plur. Τρῶες, Τρώων, οἱ, "*Trojans*."—From Τρώς, Τρωός, ὁ, "*Tros*," the mythic founder of Troy.

153. Δεῦρο, "*hither*," an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "*until now*," "*up to this time*."

Μαχησόμενος, fut. part. mid. of the deponent μαχέομαι, "*to fight*;" fut. μαχήσομαι, and μαχέσομαι. Epic and Ionic for μάχομαι: fut. Attic μαχοῦμαι: perf. pass. μεμάχημαι and μεμάχεσμαι: 1 aor. Epic ἐμαχησάμην, Attic ἐμαχεσάμην.

Οὔτι, "*not at all*," accus. sing. neut. of οὔτις.

Αἴτιος, α, ον, more rarely, ος, ον, "*in fault*." From αἰτία, "*blame*," "*fault*."

154. Βοῦς, accus. plur. of βοῦς, βοός, ὁ, ἡ, "*cattle.*" Contracted form for βόας. The stem is Βοϝ (βοϝ, *bov*), which, with the appending of the gender-sign ς, becomes βόϝς (*bŏv-s*), and this, Βοῦς, answering to the Latin *bos*, in the genitive of which, namely *bŏv-is*, the digamma reappears. (*Kühner*, § 272, 2).—Akin to the Sanscrit *gó*, nom. *gous*, and through that with the English *cow*, the change of β into a *g*-sound, and vice versa, being very frequent in the cognate languages. Thus, βαρύς and *gravis*: βανά in Corinna, and γυνή, &c.

Ἤλασαν, 3 plur. 1 aor. indic. act. of ἐλαύνω, "*to drive away.*" Radical signification, "*to set in motion,*" "*to drive,*" more in bodily than mental relations, especially said of driving flocks: fut. ἐλάσω, Epic ἐλάσσω: 1 aor. ἤλασα, poetic ἔλασα, and ἔλασσα.—From ἐλάω.

Ἵππος, ου, ὁ, "*a horse.*"—Through the dialectic form ἵκκος we trace its identity with the Sanscrit *acva* (Latin *equus*). The Persian *esp* also is between both.

155. Ποτέ, "*ever.*" Enclitic particle of time.

Φθίη, ης, ἡ, Epic and Ionic for Φθία, ας, ἡ, "*Phthia.*" See note. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Œta and the Maliac Gulf.

Ἐριβώλαξ, ακος, ὁ, ἡ, "*deep of soil.*" More literally, *with large clods* of rich, loamy soil, which does not crumble away, like sand, under the plough; hence "*fertile,*" "*rich-soiled.*"—From ἐρι, intensive prefix, and βῶλαξ, same as βῶλος, "*a clod of earth.*"

Βωτιανείρη, Epic and Ionic for βωτιάνειρα, ἡ, "*nurse of heroes.*" More literally, "*man-feeding.*" An epithet of fruitful countries; as, for example, Phthia. No such adjective as βωτιάνειρος, ον, seems to have been used.—From βῶτις, fem. of βώτης, and this from βόσκω, "*to feed,*" and ἀνήρ.

156. Καρπός, οῦ, ὁ, "*fruit,*" "*productions of the earth.*"—Perhaps from the same root as κάρφω, "*to make dry,*" &c. and κάρφος, "*any small dry body;*" and hence, strictly, *that which is dry*, and so *ripe*.

Δηλέομαι, middle deponent, "*to injure,*" "*to destroy;*" fut. δηλήσομαι: 1 aor. ἐδηλησάμην: perf. in a passive signif. δεδήλημαι.

Μεταξύ, "*between.*" Radical signification, "*in the midst.*" Used also of time, "*during,*" "*while.*"—From μετά.

157. Οὔρεα, Epic and Ionic for ὄρη, nom. plur. of οὖρος, εος, τό, Epic and Ionic for ὄρος, εος, τό, "*a mountain.*"—Perhaps from the radical ὄρω, "*to arouse,*" "*to make to rise,*" and hence *any thing rising up*.

Θάλασσα. Consult line 34.

Ἠχήεις, εσσα, εν, "*loud-resounding,*" "*loud-roaring.*"—From ἦχος, "*a sound,*" "*a noise,*" &c.

158. Ἀναιδήϊ, ές, "*shameless.*"—From the negative prefix ἀ- and αἰδώς, "*shame.*"

Ἅμα, "*together with,*" "*along with.*"—Akin to the Sanscrit preposition *sam.* (*Donaldson, New Crat.* p. 236.)

Ἑσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἕπομαι, "*to follow;*" imperf. εἱπόμην: fut. ἕψομαι: 2 aor. ἐσπόμην.—The active ἕπω, "*to be about* or *with,*" belongs solely to the old poetry; only some compounds, especially διέπω and περιέπω, having established themselves in prose.—The deponent ἕπομαι is the Latin *seq-uor,* the letter *s* taking the place of the aspirate, as in ὕλη, *sylva;* and *q* that of *p,* as in πέτορες (Æolic for τέσσαρες), *quatuor.*

Ὄφρα, "*in order that.*" Conjunction, marking the end or object in view.

Χαίρω, "*to rejoice,*" "*to be glad;*" fut. χαιρήσω: 2 aor. ἐχάρην: perf. with present signif. κεχάρηκα, the usual perfect being κεχάρημαι.

159. Τιμήν. (Consult note.)

Ἀρνύμενοι, pres. part. of the deponent ἄρνυμαι, "*to seek to gain,*" "*to gain by one's own exertions,*" "*to acquire.*" Used only in the present and imperfect, and taking its other tenses from αἴρομαι: fut. ἀροῦμαι.—A lengthened form of αἴρω, as πτάρνυμαι is of πταίρω.

Μενέλαος, ου, ὁ, "*Menelaus,*" brother of Agamemnon, and King of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνῶπα, voc. sing. of κυνώπης, ου, ὁ, "*dog-eyed,*" "*dog-faced,*" *i. e.* shameless, impudent. (See note.) From κύων, "*a dog,*" and ὤψ, "*look,*" "*visage,*" &c.

160. Μετατρέπῃ, 2 sing. pres. indic. middle of μετατρέπω, "*to turn round.*" In the middle, μετατρέπομαι, "*to turn one's self round toward any thing,*" "*to turn one's self and go after a thing,*" and hence "*to regard,*" &c.; fut. ψομαι.—From μετά and τρέπω.

Ἀλεγίζω, "*to care for,*" "*to trouble one's self about a thing.*"—From ἄλεγω, "*to trouble one's self.*"

161. Γέρας. Consult line 118.

Ἀφαιρήσεσθαι, fut. infin. middle of ἀφαιρεω, "*to take away,*" "*to take from;*" fut. ήσω: fut. middle ήσομαι. From Homer downward, the middle is more frequent than the active.—From ἀπό and αἱρέω.

Ἀπειλέω, "*to threaten:*" fut. ήσω.—The common notion is that of *speaking loud,* whence, with ἀπελλάζω, it is referred to ἠπύω.

162. Μογέω, "*to toil:*" fut. ήσω.—From μόγος, "*toil.*"—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγ-ος shows an affinity to μέγ-ας, *mag-nus,* &c. the idea implied

in *μόγ-ος* and *μόχ-θος*, especially the latter, being that of something *great* placed or laid upon one.

Δόσαν, 3 plur. 2 aor. indic. act. for *ἔδοσαν*, from *δίδωμι*.

Υἷες, Epic nom. plur. as from a stem *υἱς*, "*a son*:" gen. *υἱός*: dat. *υἱῠ*: accus. *υἷα*: dual. *υἷε*: plur. nom. *υἷες*, &c. The Epic dialect also declines in another way as from a stem *υἱεύς*: gen. *υἱέος*: dat. *υἱεῖ*: accus. *υἱέα*, &c.

163. Ἶσος, η, ον, "*equal to*," "*the same as*."—Observe that the ι in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is *ἴσος*, &c.

Ὁππότε, Epic for *ὁπότε*, "*when*."

164. Ἐκπέρσωσι. Consult line 19.

Εὐναιόμενος, η, ον, "*well-inhabited*," "*well-peopled*." Properly an adjective, and not a participle, since we find no such verb as *εὐναίω* or *εὐναίομαι*.—From *εὖ* and *ναίω*, "*to inhabit*."

Πτολίεθρον, ου, τό, "*a city*." In *form* a diminutive from πτόλις (old form) for *πόλις*, but, in *usage*, equal in general to *πόλις* itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.

165. Πλείων, πλεῖον, "*the greater* (part)." Literally, "*more*." Comparative of *πολύς*, "*many*."—Homer, like Hesiod, uses *πλείων* or *πλέων*, as his verse requires. In Attic prose, on the other hand, *πλείων* is far the most frequent; but in the neuter, *πλέον* is more usual, especially as it approaches the adverbial signification.

Πολυάϊξ, ῐκος, "*harassing*." Literally, "*with much collision*." From *πολύς* and *ἀΐσσω*, "*to rush*," "*to dart*," &c.

166. Διέπω, "*to dispatch*." More literally, "*to manage*," "*to be busied upon a thing*:" fut. *ψω*.—From *διά* and *ἕπω*. Consult line 158.

Ἀτάρ, conjunction, "*but*," "*yet*," "*however*," "*nevertheless*." Like the Latin *at*, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form *αὐτάρ* is Epic only.

Δασμός, οῦ, ὁ, "*a division*," "*a sharing of spoil*."—From *δαίω*, "*to divide*." Consult line 125.

Ἵκηται, 3 sing. 2 aor. subj. mid. of *ἱκνέομαι*, "*to come*." Consult line 19.

167. Μείζων, ον, irregular comparative of *μέγας*. Homer and the Attics use *μείζων, ον*, &c. but in Ionic prose we find *μέζων, ον*: Doric *μέσδων*: Bœotian *μέσσων*.—The root *μέγ-ας* appears in Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih* or *meah*, German *mach-t*, English *mickle, much, might*, &c

Ὀλίγος, η, ον, "*small*."

168. Νῆας. Consult line 12.

Ἐπήν, Epic and Ionic for ἐπάν, "*whenever.*" Contracted from ἐπεί and ἤν, for ἄν.

Κεκάμω, 1 sing. 2 aor. subj. act. with Epic reduplication for κάμω, from κάμνω, "*to become weary,*" "*to be tired* or *worn out.*" More literally, "*to work,*" "*to labor hard,*" and then, "*to work one's self weary;*" fut. mid. καμοῦμαι, Epic καμέομαι: 2 aor. ἔκαμον: perf. κέκμηκα, which Homer mostly uses in the Epic participles κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also κεκμηότας.

Πολεμίζω, "*to wage war,*" "*to war:*" fut. ἴσω, Doric ἰξω, which last is the only future used by Homer.

169. Εἶμι. Present in a future sense. (Consult note.)

Φθίηνδε, "*to Phthia.*" More literally, "*Phthia-ward.*" Adverb, compounded of the accus. sing. of Φθίη, Epic and Ionic for Φθία, and the suffix δε denoting motion toward a place. Consult Excursus V. and also remarks on Φθίη, line 155.

Φέρτερος, α, ον, "*better,*" assigned as an irregular comparative to ἀγαθός: superlative φέρτατος.—From φέρω, like *fortis* from *fero* in Latin.

170. Οἴκαδε. Consult line 19.

Ἴμεν, Epic for ἰέναι, pres. infin. of εἶμι, "*to go.*" Earliest form ἴμεναι.—Consult χολωσέμεν, line 78.

Κορωνίσιν, dat. plur. of κορωνίς, ίδος, ἡ, "*of bending-sterns.*" Hence, in a general sense, "*curved,*" "*bent,*" &c. In Homer always said of ships. (Consult note.)

Οἷω. Consult line 59.

171. Ατιμος, ον, "*unhonored,*" "*dishonored.*"—From ἀ, *priv.* and τιμή.

Ἐών, Epic and Ionic for ὤν, from εἰμί, "*to be.*"

Ἄφενος, τό, "*abundance.*" Consult note.—According to the grammarians, from ἀπό, and ἔνος or ἐνος, "*a year,*" and hence denoting "*annual income,*" or "*produce.*" Buttmann, however, condemns this etymology, and deduces the word from an old form ἀφνύς, εῖα, ύ, of which, according to him, ἀφνειός was a lengthened form. (*Lexil.* p. 177, *ed. Fishl.*)

Ἀφύσσω, "*to obtain.*" Literally, "*to draw,*" said, properly, of drawing liquids from a larger vessel by means of a smaller: fut. ἀφύξω: 1 aor. ἤφυσα, or, Epic and without augment, ἄφυσσα.—Middle, ἀφύσσομαι, "*to draw for one's self.*"

173. Φεύγω, "*to flee,*" "*to desert:*" fut. φεύξομαι, Doric and Attic φευξοῦμαι: 2 perf. πέφευγα: 2 aor. ἔφυγον. Later authors have also a so-called 2 fut. φυγῶ.—Compare remarks under φύγοιμεν, line 60.

Μάλα, adverb. "*By all means.*" Literally, "*very,*" "*very much,*" "*exceedingly,*" &c.

Τοί for σοί. Epic and Ionic.

Ἐκέσσυται, 3 sing. perf. indic. pass. of ἐπισεύω, "*to set in*

motion," either against a person, or for the accomplishment of a certain object (*i. e. toward* any thing). Hence, "*to incite*," "*to set on*," &c.; perf. pass. *ἐπέσσῠμαι*: pluperf. *ἐπεσσύμην*, &c.—From *ἐπί*, "*against*," or "*toward*," and *σεύω*, "*to put in quick motion*," "*to urge*," &c.

174. *Λίσσομαι*. Consult line 15.

Εἵνεκα, Epic and Ionic for *ἕνεκα*.

Ἐμεῖο, Epic for *ἐμοῦ*, gen. of *ἐγώ*.

Μένω, "*to remain*;" fut. *μενῶ*: perf. *μεμένηκα*: 2 perf. *μέμονα*: 1 aor. *ἔμεινα*. The Epic and Ionic future is *μενέω*.—The 2 perf. *μέμονα* occurs only once as a connection of *μένω*: every where else it has the meaning of "*I desire strongly*," "*I long* or *yearn for*," "*I strive*," &c. and conveys the idea of a steadfast, fixed purpose.—Compare with *μένω* the Latin *maneo*, &c.

175. *Τιμάω*, "*to honor*:" fut. *τιμήσω*: 1 aor. *ἐτίμησα*, &c. From *τιμή*.

Μητίετα, Epic and Æolic for *μητιέτης*, *ου*, *ὁ*, "*the counsellor*," "*the adviser*." An epithet of Jove, equivalent, in effect, to "*all-wise*."—Formed from *μῆτις*, "*counsel*," "*advice*."

176. *Ἔχθιστος*, "*most hateful*," "*most odious*." Irreg. superlative of *ἐχθρός*: comparative *ἐχθίων*.—From *ἔχθος*, "*hatred*," which Buttmann derives from *ἐκ*, *ἐξ*, *ἐκτός*, just as the original signification of *hostis* was a "*stranger*," one from *without*.

Ἐσσί, Epic and Doric for *εἶς*, or *εἶ*, "*thou art*," 2 pers. sing. of *εἰμί*. Strictly speaking, *ἐσσί* is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφής, *ές*, "*Jove-nurtured*," "*cherished by Jove*." (Consult note.)—From *Ζεύς*, gen. *Διός*, and *τρέφω*, "*to nurture*," &c.

Βασιλήων, Epic and Ionic for *βασιλέων*, gen. plur. of *βασιλεύς*, "*a king*."

177. *Τοί* for *σοί*.

Ἔρις, gen. *ιδος*, *ἡ*, "*strife*."

178. *Καρτερός*, *ά*, *όν*, another and perhaps earlier form of *κρατερός*, "*powerful*," "*valiant*." From *κάρτος*, Epic and Ionic for *κράτος*.

179. *Σῇς*, Epic and Ionic for *σαῖς*, dat. plur. fem. of *σός*, *σή*, *σόν*, "*thy*," possessive pronoun of the second person.

Ἑτάροισιν, Epic and Ionic for *ἑτάροις*, dat. plur. of *ἕταρος*, *ου*, *ὁ*, "*a follower*," "*a companion*." Epic and Ionic for *ἑταῖρος*, *ου*, *ὁ*, same signification.—Probably from *ἔθος*, "*custom*," &c., or else from the same root with this, and denoting one accustomed to be with another, and, therefore, *sure*, *trusty*.

180. *Μυρμιδόνεσσιν*, Epic and Ionic for *Μυρμιδόσιν*, dat. plur. of *Μυρμιδών*, *όνος*, *ὁ*, "*a Myrmidon*." In the plural *Μυρμιδόνες*,

ων, "*the Myrmidons*," a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repeople his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called *Myrmidones*, as having sprung from *ants* (*μύρμηκες*), a story founded merely upon the resemblance between the two terms Μυρμιδών and *μύρμηξ*. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

Ἄνασσε, pres. imperat. of *ἀνάσσω*, "*to rule over*:" fut. *ξω*.

Σέθεν, Epic, poetic, and Attic for *σοῦ*, gen. of *σύ*, "*thou*." Consult Excursus V. on the suffix *θεν*, and its genitive force.

Ἀλεγίζω, "*to regard*," "*to trouble one's self* about a thing." Frequentative form from *ἀλέγω*, same signification.

181. Ὄθομαι, "*to care for*," "*to take heed*." Deponent verb, only used, in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity*. (Buttm. *Lexil.*) Ὄθομαι will then be akin to *ὄσσομαι*, or *ὄττομαι*, "*to look at*," &c. just as in German we have *scheuen*, "to be shy," and *schauen*, "to look;" and as a provincialism, moreover, the latter word is used instead of the former.

Κοτέω, "*to be angry*," "*to bear one a grudge*." The middle *κοτέομαι* is also used, in the same signification with the active.—From *κότος*, "*grudge*," "*rancor*," "*ill-will*."

Ἀπειλήσω, 1 sing. fut. of *ἀπειλέω*, "*to threaten*." (Consult line 161.)

182. Ἐμε, emphatic form of the accus. of *ἐγώ*.

Ἀφαιρεῖται, 3 sing. pres. indic. mid. of *ἀφαιρέω*, "*to take away*." Consult line 161.

Χρυσηΐδα. Consult line 111.

184. Ἄγω, 1 sing. pres. subjunctive (not indicative) of *ἄγω*. (Consult note.)

Βρισηΐς, ΐδος, ἡ, "*Briszis*." Literally, "*the daughter of Brisseus*." A female patronymic from Βρισεύς, Epic gen. *ῆος*, for *έος*, ὁ, "*Briseus*," according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lyrnessus.

Καλλιπάρῃον. Consult line 143.

185. Κλισίηνδε, "*to thy tent*." Adverb, compounded of the accus. of *κλισίη*, *ης*, ἡ, Epic and Ionic for *κλισία*, *ας*, ἡ, "*a tent*," and the suffix *δε* denoting motion toward. Consult line 306.

186. Ὅσσον, Epic for ὅσον, "*how much*," accus. neut. of ὅσος, η, ον, taken adverbially.

Φέρτερος. Consult line 169.

Σέθεν. Consult line 180.

Στυγέῃ, Epic for στυγῇ, 3 sing. pres. subj. act. of στυγέω, "*to hate*," "*to dread*;" fut. ήσω. Lengthened from a root στυγ, whence the derivative tenses used by Homer are formed; namely, 1 aor. ἔστυξα: 2 aor. ἔστύγον, &c.

187. Ἶσον: Consult line 163.

Φάσθαι, pres. infin. middle of φημί, "*to say*," "*to declare*."—Middle φάμαι, "*to call one's self*," &c. (Consult line 33.)

Ὁμοιωθήμεναι, Epic, Doric, and Æolic for ὁμοιωθῆναι, 1 aor. inf. pass., with a middle signification, from ὁμοιόω, "*to make like*," "*to liken*," "*to compare*;" fut. ὁμοιώσω. Middle ὁμοιόομαι, "*to liken one's self*," "*to compare one's self unto another*."—From ὅμοιος, "*alike*."

Ἄντην, "*openly*," adverb. More literally, "*face to face*," "*in front*," "*over against*."—From ἀντί.

188. Φάτο, Epic and Ionic for ἔφατο, the augment being dropped, 3 sing. imperf. indic. middle of φημί, "*to speak*." Middle φάμαι: imperf. ἐφάμην, Epic and Ionic φάμην.

Πηλείων, ωνος, ὁ, "*the son of Peleus*." Poetic form of patronymic in place of the more usual Πηλείδης. (Consult line 1.)

Ἄχος, εος, τό, "*indignant grief*." Consult remarks on ἀχνύμενος, line 103.

Γένετο, Epic and Ionic for ἐγένετο, 3 sing. 2 aor. indic. mid. of γίνομαι.

Οἱ, "*unto him*," *i. e.* "*his*," dat. sing. of the pronoun of the third person: nom. (wanting): gen. οὗ: dat. οἱ, &c. (Consult line 72.)

Ἦτορ, τό, "*the heart*." In Homer always in the nominative or accusative; but the dative ἤτορι occurs in Simonides (7, 7).—From *Il.* xxi. 386, ἐνὶ φρεσὶ θυμὸς ἄητο, it has been inferred that ἦτορ has ἄημι for its root, and so, like *animus* and *anima*, strictly denotes *the breath*.

189. Στήθεσσιν, Epic for στήθεσιν, dat. plur. of στῆθος, εος, τό, "*the breast*."—Probably from ἵστημι, "*that which stands up*."

Λάσιος, ία, ιον, "*hairy*." (Consult note.)—Probably akin to λαῖνα, χλαῖνα, and Latin *lana* and *læna*.

Διάνδιχα, "*two ways*." Adverb, from διά, ἀνά, and δίχα, "*in two*," "*asunder*."

Μερμήριξεν, Epic and Ionic for ἐμερμήριξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "*to meditate*," "*to ponder*." More literally, "*to be full of cares*;" fut. ξω.—From μέρμηρα, ας, ἡ, collateral form of μέριμνα, "*care*," "*trouble*," and this from μέρμερος, ον, "*care-laden*," which last is probably connected with μερίζω, "*to divide*," and μέρος.

190. *Φάσγανον, ου, τό,* "*a sword.*"—Said to be changed from *σφάγανον,* and to come from *σφάζω,* "*to slay.*"

Ὀξύς, εῖα, ύ, "*sharp,*" "*keen-edged.*"—Akin, probably, to *ὠκύς,* "*swift,*" and denoting that which makes its way *swiftly* through opposing obstacles.

Ἐρυσσάμενος, Epic for *ἐρυσάμενος,* 1 aor. part. middle of *ἐρύω,* "*to draw;*" fut. *ἐρύσω,* Epic *ἐρύσσω*: perf. pass. *ἔρῦμαι.*—Epic and Ionic present *εἰρύω*: fut. *εἰρύσω,* &c.—Middle *ἐρύομαι*: fut. *σομαι.*

Μηρός, οῦ, ὁ, "*the thigh.*"

191. *Ἀναστήσειεν,* 3 sing. 1 aor. opt. act. Æolic form for *ἀναστήσαι,* from *ἀνίστημι,* "*to cause to rise up;*" fut. *ἀναστήσω,* &c.

Ἐναρίζω, "*to slay;*" fut. *ξω.* Properly, "*to spoil a slain foe,*" from *ἔναρα,* "*the arms of a slain foe.*"

192. *Παύσειεν,* 3 sing. 1 aor. opt. act. Æolic form for *παύσαι,* from *παύω,* "*to cause to cease:*" fut. *σω.* In the middle *παύομαι,* "*to cause one's self to cease,*" "*to cease.*"

Ἐρητύσειε, 3 sing. 1 aor. opt. act. Æolic form for *ἐρητύσαι,* from *ἐρητύω,* "*to check,*" "*to restrain;*" fut. *σω.*—Akin to *ἐρύω, ἐρύκω, ἐρωέω.*

193. *Ὥρμαινε,* 3 sing. imperf. indic. act. of *ὁρμαίνω,* "*to deliberate*" (consult note): fut. *ὁρμᾰνῶ.* Used by Homer only in the present, imperfect, and 1 aor. *ὥρμηνα,* always with the augment.—From *ὁρμάω,* "*to urge,*" "*to incite.*"

194. *Ἕλκετο,* Epic and Ionic for *εἵλκετο,* the augment being dropped, 3 sing. imperf. indic. middle of *ἕλκω,* "*to draw;*" fut. *ἑλξω*: 1 aor. *εἵλξα,* but only among later writers, the derivative tenses being mostly formed from *ἑλκύω*: fut. *ἑλκύσω*: 1 aor. *εἵλκυσα*: 1 aor. pass. *εἱλκύσθην*: perf. pass. *εἵλκυσμαι*: whereas the present *ἑλκύω* itself is only used by later writers. In early Epic, *ἑλκέω.*—Akin to *ἑλεῖν,* and also to *θέλγειν.* (*Donaldson, New Crat.* p. 564.)

Κολεός, οῦ, ὁ, "*a scabbard,*" "*a sheath.*" Homer uses both *κολεός* and the Ionic *κουλεός,* but in Attic it must always be *κολεός.*—Akin to *κοῖλος,* the German *hohl,* English *hollow.*

Ξίφος, εος, τό, "*a sword.*" Homer usually represents it as large (*μέγα*) and sharp, or pointed (*ὀξύ*), also as two-edged (*ἄμφηκες*). It is of brass (*χάλκεον*), and hung from the shoulder by a baldric (*τελαμών*). In Homer, a sword is also called *φάσγανον* and *ἄορ.* Among later writers, the *ξίφος* was *a straight sword,* and the *μάχαιρα* (or Homeric *knife*) was a *sabre.*—According to the *Etymol. Mag.,* from *ξύω,* and so *ξύφος* is said to have been used in some dialects for *ξίφος.* It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic *ssaif,* "a sword."

Ἀθήνη, ης, ἡ, "*Minerva,*" the goddess of wisdom. The Laco-

nian form of the name, Ἀσάνα, connects this deity with the *Asi* of Oriental and Scandinavian mythology.

195. Οὐρανόθεν, "*from heaven.*" Adverb, compounded of οὐρανός, "*heaven*," and the suffix θεν, with a genitive force. Consult Excursus V.

Ἧκε, 3 sing. 1 aor. indic. act. of ἵημι, "*to send:*" fut. ἥσω: perf. εἷκα: 1 aor. ἧκα.

Λευκώλενος, Ἥρη. Consult line 55.

196. Ἄμφω, τώ, τά, τώ, and also οἱ, αἱ, τά: gen. and dat. ἀμφοῖν. "*Both.*" Compare the Latin *ambo*. Both *ambo* and ἄμφω are akin to the Sanscrit *oubha*, "both." Buttmann traces an affinity also between ἀμφί, "*around*," and ἄμφω, the idea of *around* having become limited, in later writers, to "*on two sides*," "*on both sides.*" (*Lexilogus*, p. 96, *ed. Fishl.*)

Ὁμῶς, "*equally*," "*alike.*" But ὅμως, "*nevertheless*," "*notwithstanding.*"

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, "*to love:*" fut. ήσω. From φίλος, η, ον.

Κηδομένη. Consult line 56.

197. Στῆ, Epic and Ionic for ἔστη, 3 sing. 2 aor. indic. act. of ἵστημι, "*to place:*" fut. στήσω: perf. ἕστηκα, "*I stand:*" 2 aor. ἔστην, "*I stood.*"

Ὀπιθεν, Epic for ὄπισθεν, "*behind*," "*at the back.*"—Probably from ὄπις, akin to ἀνόπιν, κατόπιν, μετόπιν, ὀπίσω, ὀψέ.

Ξανθός, ή, όν, "*auburn*," "*golden-colored.*" In Homer, Achilles always has ξανθὴ κόμη. The same is also assigned to females; and hence, perhaps, as *fair*, *blonde* hair was rare in the South, this may have belonged to the ancient ideal of youthful beauty. For example, Apollo always has it: and on the Attic stage it marked princely youths. Perhaps ξανθός, *i. e.* κ-σαν-θός, may have some affinity to the German and Swedish *sand*, and the original meaning of the term may have been "*of sandy color.*"

Κόμη, ης, ή, "*the hair.*" Latin *coma*.

Ἕλε, Epic for εἷλε, the augment being dropped, 3 sing. 2 aor. indic. act. of αἱρέω, "*to catch*," "*to seize:*" fut. αἱρήσω: perf. ᾕρηκα: 2 aor. εἷλον, &c.

Πηλείων, ωνος, ὁ. Consult line 188.

198. Οἷῳ, dat. sing. of οἷος, οἵη, οἷον, "*alone.*" Consult line 118.

Φαίνω, "*to show:*" middle φαίνομαι, "*to appear*" (*i. e.* "*to show one's self*"): fut. φανῶ: 1 aor. ἔφηνα: later perfect πέφαγκα: 2 perf. πέφηνα: fut. mid. φανοῦμαι: 2 aor. pass. ἐφάνην, &c.—Lengthened from the root φα, which appears in φάος.

Ὀρᾶτο, 3 sing. imperf. indic. middle of ὁράω, "*to see.*" Consult line 56.

199. Θαμβέω, "*to be astonished*," "*to be amazed:*" fut. ήσω.—From θάμβος, "*astonishment*," and this akin to θάομαι and θαῦμα.

Ἐτράπετο, 3 sing. 2 aor. indic. middle of τρέπω, "*to turn:*" fut. τρέψω: perf. τέτροφα: and later τέτραφα: 2 aor. ἔτραπον: middle τρέπομαι, "*to turn one's self:*" 2 aor. ἐτραπόμην.

Ἔγνω, 3 sing. 2 aor. indic. act. of γιγνώσκω, "*to know,*" fut. mid. γνώσομαι: perf. act. ἔγνωκα: 2 aor. ἔγνων. Reduplicated from the root γνοέω (γνώσκω, Latin *nosco*), γι-γνώσκω. Observe that γνοέω, the root of γιγνώσκω, which appears in ἀγνοέω, and in νοῦς, νοέω, &c. recurs in most of the kindred languages; Latin, *nosco, novi:* English, *know:* German, *kennen*, &c.

200. Παλλάς, άδος, ἡ, "*Pallas,*" an epithet of Minerva; hence, in Homer, always Παλλὰς Ἀθήνη, or Παλλὰς Ἀθηναίη, but after Pindar it is also used alone.—Usually derived from πάλλω, "*to brandish,*" hence "*the Brandisher*" of the spear or ægis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from πάλλαξ, in the most ancient signification of the term, namely, "*the maiden,*" "*the virgin,*" being related to it, as ὄρνις to ὄρνιξ.

Ἀθηναίη, ης, ἡ, "*Minerva.*" Another form for Ἀθήνη. Consult line 194.

Δεινός, ή, όν, "*dreadful,*" "*fearful.*" Consult line 49.

Ὅσσε. Consult line 104.

Φάανθεν, Epic lengthened form for φάνθεν, and this Epic and Doric for ἐφάνθησαν, 3 plur. 1 aor. indic. pass. in a middle sense, of φαίνω, "*to show;*" middle φαίνομαι, "*to appear.*"

201. Μιν, Epic and Ionic for αὐτήν.—Μιν is, in fact, the Epic and Ionic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτήν, stands elsewhere for αὐτόν and αὐτό. It is much more rare as 3 pers. plur. for αὐτούς, αὐτάς, αὐτά.—Consult line 29.

Ἔπεα, Epic and Ionic for ἔπη, accus. plur. neut. of ἔπος, "*a word.*"

Πτερόεις, όεσσα, όεν, "*winged.*" (Consult note.)—From πτερόν, "*a wing.*"

Προσαυδάω, "*to address unto one.*" From πρός and αὐδάω.

202. Τίπτ', for τίποτε, "*why, then,*" compounded of the interrogative τί, and the adverbial ποτέ.

Αἰγίοχος, ον, "*ægis-bearing.*" An epithet of Jupiter.

Τέκος, εος, τό, "*offspring.*" (Consult note.)

Εἰλήλουθας, Epic for ἐλήλυθας, 2 sing. perf. indic. act. of ἔρχομαι, "*to come.*" Consult line 120.

203. Ὕβρις, εως, ἡ, "*insolence,*" "*wanton violence,*" arising from the pride of strength, passion, &c.—Derived, probably, from ὑπέρ, as implying an assumption of authority *over* others.

Ἰδῃ, 2 sing. 2 aor. subj. middle of εἶδω, "*to see,*" "*to witness;*" 2 aor. εἶδον, in Epic often without augment, ἴδον: 2 aor. mid. εἰδόμην, in Homer, more frequently, ἰδόμην, without augment.—Εἶδω (ἴδω) is a radical form wholly obsolete in the present, which

is supplied by *ὁράω*. Its tenses form two families, one exclusively in the signification "*to see*," and the other "*to know*." The meaning "*to know*" comes through the 2 perf. *οἶδα*, for what one *has seen and observed*, that one *knows*.—The root *ἴδω*, or, with the digamma, *Fίδω*, has a direct affinity with the Latin *video*. So, again, *Fίδ-ω*, *Foῖδ-α*, connect themselves with the English "*to wit*," "*wot*;" the German *wissen*, and the Sanscrit *wid*, "to know."

Ἀτρείδαο, old form of the genitive, for the later Ἀτρείδου. This genitive form in *ao* appears to have been the earliest one, and was subsequently contracted into ω (by the Dorians into ᾱ). This ω, again, was made more open by inserting an ε before it; and hence we have, in Homer, from the nominative Ἀτρείδης, the two genitive forms Ἀτρείδαο and Ἀτρείδεω.

204. Ἐρέω. Consult line 76.

Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. inf. mid., with passive signification, of τελέω, "*to accomplish*;" fut. act. τελέσω: perf. τετέλεκα: fut. mid. τελέσομαι: Epic and Ionic τελέομαι: Attic τελοῦμαι. Consult line 82.

Οἰω. Consult line 59.

205. Ἧις, or ᾗς, Epic and Ionic for αἷς, dat. plur. fem. of the possessive pronoun, ὅς, ἥ, ὅν, "*his*," "*her*," "*its*."—Observe that the Epic and Ionic form for ὅς, ἥ, ὅν, itself, is ἑός, ἑή, ἑόν.

Ὑπεροπλίῃσι, Epic and Ionic for ὑπεροπλίαις, dat. plur. of ὑπεροπλία, ας, ἡ, "*arrogance*," "*proud confidence*," especially in arms.—From ὑπέρ and ὅπλα, "*arms*."

Τάχα, "*soon*," "*at some early period*." Adverb, from ταχύς, εῖα, ύ, "*swift*."

Ὀλέσσῃ, Epic for ὀλέσῃ, 3 sing. 1 aor. subj. act. of ὄλλυμι, "*to lose*," "*to destroy*;" fut. ὀλέσω: perf., with reduplication, ὀλώλεκα: 1 aor. ὤλεσα.

206. Γλαυκῶπις, ιδος, ἡ, "*bright-eyed*." (Consult note.)—From γλαυκός, "*shining*," "*silvery*," and ὤψ, "*the eye*."

207. Παύσουσα, fut. part. act. of παύω, "*to cause to cease*."—Consult line 192.

Μένος, εος, τό, "*excitement*." Consult line 103.

Αἴ, Epic and Doric for εἰ, "*if*." Consult line 66.

Πίθηαι, Epic and Ionic for πίθῃ, 2 sing. 2 aor. subj. mid. of πείθω, "*to persuade*." Middle πείθομαι, "*to obey*;" 2 aor. mid. ἐπιθόμην: 2 aor. subj. πίθωμαι: 2 pers. (*old form*) πίθησαι: (*Epic and Ionic*) πίθηαι: (*Attic*) πίθῃ.

208. Οὐρανόθεν, &c. Consult lines 195, 196.

210. Ἄγε. Consult line 62.

Λήγω, "*to cease from*," "*to leave off*;" fut. ξω. It occurs also, though less frequently, in a transitive sense, "*to still*," "*to*

appease," "*to stay.*"—Akin to the English "*to lay,*" i. e., "*to allay,*" and probably the same originally as λέγω, in the signification "*to cause to lie down,*" &c.

Ἔριδος, gen. sing. of ἔρις, ιδος, ἡ, "*strife,*" "*contention.*"

Εἴφος. Consult line 194.

Ἕλκεο, Epic and Ionic for ἕλκου, 2 sing. pres. imperat. middle of ἕλκω, "*to draw;*" fut. ξω. (Consult line 194.)—*Old form* of 2 pers. ἕλκεσο: *Epic and Ionic* ἕλκεο: *Attic* ἕλκου.

211. Ὀνειδίζω, "*to reproach,*" "*to abuse;*" fut. ίσω. From ὄνειδος, "*reproach.*"

Ἔσεται, Epic for ἔσται, 3 sing. fut. of εἰμί, "*to be.*"

212. Ἐξερέω, Epic and Ionic for ἐξερῶ, fut. of ἐξειπεῖν, "*to declare openly.*" Homer has only this form; but in later writers we find a perfect ἐξείρηκα: a perf. and pluperf. pass. and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἐρέω. Consult line 76.

Τελέω, "*to accomplish;*" fut. τελέσω: perf. τετέλεκα: perf. pass. τετέλεσμαι.—From τέλος, "*an end accomplished.*"

213. Τόσσα, Epic for τόσα, from τόσος, η, ον, "*so many.*"

Παρέσσεται, Epic and Ionic for πάρεσται: 3 sing. fut. ind. of πάρειμι, "*to be present.*"—From παρά and εἰμί.

Ἀγλαά. Consult line 23.

214. Ὑβριος. Consult line 203.

Εἵνεκα, Epic and Ionic for ἕνεκα.

Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. middle of ἴσχω, "*to hold,*" "*to check,*" another: in the middle, ἴσχομαι, "*to restrain one's self.*"—Observe that ἴσχω is, in reality, only a form of ἔχω, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of ἔχω.—Formed from the 2 aor. of ἔχω, namely, ἔσχον.

Πείθεο, Epic and Ionic for πείθου, 2 sing. pres. imper. middle of πείθω, "*to persuade:*" in the middle πείθομαι, "*to obey.*"

216. Χρή, "*it behooves,*" impersonal verb: imperf. ἐχρῆν, commonly without augment, χρῆν, the form ἐχρῆν being rare in Attic: fut. χρήσει: infin. χρῆναι: part. χρεών.—Strictly, from χράω, in the sense of "*to deliver an oracle:*" thus, χρή (scil. ὁ θεός), but always used impersonally: "*it behooves;*" "*it is fated;*" "*it is necessary;*" "*it is meet,*" &c.

Σφωΐτερον, accus. sing. neut. of σφωΐτερος, α, ον, pronominal adjective of the 2 person dual σφῶϊ, "*of* or *belonging to you two.*" Sometimes, also, it appears as the pronominal adjective of the 3 person dual σφωέ, "*of* or *belonging to them two,* or *both of them.*"

Εἰρύσσασθαι, Epic and Ionic for ἐρύσασθαι, 1 aor. infin. middle of ἐρύω, "*to draw:*" middle ἐρύομαι, "*to obey*" (consult note): fut. ἐρύσω, Epic and Ionic εἰρύσω: perf. pass. εἴρυμαι, &c.

217. Κεχολωμένον, accus. sing. masc. of perf. part. pass. of χολόω, "*to incense.*" Consult line 9.

Ἄμεινον. Consult line 116.

218. Ἐπιπείθηται, 3 sing. pres. subj. middle of ἐπιπείθομαι, "*to obey.*"—From ἐπί and πείθω, "*to persuade,*" in the middle "*to obey.*" The preposition expresses the end gained by the persuasion.

Ἔκλυον, 3 plur. imperf. indic. with aoristic signification, of κλύω, "*to hear.*" Consult line 37.

219. Ἤ, Epic for ἔφη, 3 sing. imperf. indic. of φημί, "*to say.*"—Observe that ἦ comes, in reality, from ἠμί, a shortened form of φημί: thus, ἠμί, ἧς, ἠσί, &c. imperf. ἦν, ἦς, ἦ, &c. This ἠμί arose from φημί in the language of ordinary life, and was used in quick repetitions among the Attic writers.

Ἀργυρέῃ, Epic and Ionic for ἀργυρῇ, dat. sing. fem. of ἀργύρεος, η, ον, contracted ἀργυροῦς, ἀργυρῆ, ἀργυροῦν. Consult line 49.

Κώπῃ, ης, ἡ, "*a hilt.*" Literally "*the handle of any thing:*" as, for example, of an oar, a torch, &c.—From a root καπ, which appears in κάπτω, and the Latin *cap-io.*

Σχέθε, Epic for ἔσχεθε, 3 sing. 2 aor. indic. act., from ἔσχεθον, a poetic lengthened form of ἔσχον, 2 aor. of ἔχω. It is usually employed, not with the meaning "*to have,*" but in the strengthened signification "*to hold,*" "*to keep fast,*" "*to check,*" &c. The old theory made ἔσχεθον, σχέθον, &c. come from a present σχέθω, but, according to most modern scholars, this present σχέθω is a mere fiction. (Consult *Ellendt, Lex. Soph. s. v.* εἰκαθεῖν.)

220. Ἄψ. "*Back.*" Consult line 60.

Κουλεόν, Epic and Ionic for κολεόν, "*a sheath.*" Consult line 194.

Ὦσε, Epic and Ionic for ἔωσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὠθέω, "*to drive,*" "*to push,*" "*to thrust;*" fut. ὠθήσω, and (as if from a present ἄθω) ὤσω. The other tenses follow the future ὤσω, namely, 1 aor. ἔωσα, and, as in the present instance, without the augment, ωσα: perf. ἔωκα: perf. pass. ἔωσμαι: 1 aor. pass. ἐώσθην.

Πίφος. Consult line 194.

Ἀπίθησεν, Epic and Ionic for ἠπείθησεν, 3 sing. 1 aor. indic. act. of ἀπειθέω, Epic and Ionic for ἀπειθέω, "*to disobey;*" fut. ήσω.—From *a, priv.* and πείθω.

221. Ἀθηναίης. Consult line 200.

Οὐλυμπόνδε, "*to Olympus.*" Literally, "*Olympus-ward.*" From Οὔλυμπος, Epic and Ionic for Ὄλυμπος, and the suffix δε denoting motion toward. Consult Excursus V.

Βεβήκει, Epic and Ionic for ἐβεβήκει, 3 sing. pluperf. indic. act. of βαίνω, "*to go;*" fut. βήσομαι: perf. βέβηκα: pluperf. ἐβεβήκειν. (Consult note.)

222. Δῶμα, ατος, τό, "*a mansion*," "*an abode*."—From δέμω, "*to build*;" 2 perf. δέδομα. Akin to δόμος, and the Latin *dom-us*.

Αἰγιόχοιο. Consult line 202.

Δαίμων, ονος, ὁ, ἡ, "*a deity*," "*a god* or *goddess*."—Derived by some from δαήμων, "*knowing*," "*skilled in*," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "*to divide* or *distribute*," *i. e.* destinies. Neither etymology, however, appears fully satisfactory.

223. Ἀταρτηρός, ά, όν, strengthened poetic form of ἀτηρός, ά, όν, "*injurious*," "*hurtful*."—From ἄτη, "*harm*," "*mischief*," &c.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος, τό, "*a word*."

224. Οὔπω, "*not yet*." Adverb, compounded of οὐ and πω.

Λῆγε, Epic and Ionic for ἔληγε, 3 sing. imperf. indic. act. of λήγω, "*to cease from*." Consult line 210.

Χόλοιο, Epic and Ionic for χόλου, gen. sing. of χόλος, ου, ὁ, "*gall*," "*bile*," "*wrath*."

225. Οἰνοβαρές, ές, "*one heavy with wine*," "*a drunkard*." Compare the Latin *vino gravis*.—From οἶνος, "*wine*," and βαρύς, εῖα, ύ, "*heavy*."

Κύνεον, κυνός, ὁ, ἡ, "*a dog*."—Consult line 4.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, ης, ἡ, for καρδία, as, ἡ, "*the heart*." Compare the Sanscrit *hrid*, Latin *cor*, *cord-is*, English *heart*, Gothic *hairto*.

Ἔλαφος, ου, ὁ, ἡ, "*a deer*," whether male, "*a hart*" or "*stag*," or female, "*a hind*."—Akin to ἐλαφρός, Latin *lĕv-is*, and also *lepus*, *lepŏris*, and probably, also, to the German *laufen*, and English *leap*.

226. Λαῷ. Consult line 10.

Θωρηχθῆναι, 1 aor. inf. pass. of θωρήσσω, "*to arm*," properly with a breastplate or cuirass: then, in general, "*to arm*," and also "*to array*," "*to harness*:" fut. θωρήξω: 1 aor. pass. ἐθωρήχθην —From θώρηξ, Epic and Ionic for θώραξ.

227. Λόχονδε, "*to an ambuscade*." Adverb, compounded of λόχος, "*an ambuscade*," and δε, the suffix denoting motion toward. Consult Excursus V.

Ἴέναι, pres. inf. act. of εἶμι, "*to go*."

Ἀριστῆεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur. of ἀριστεύς, έως, ὁ, Epic and Ionic ἀριστεύς, ῆος, ὁ, "*the bravest*." In the plural ἀριστεῖς, Ionic ἀριστῆες, "*the bravest chieftains*."—In these words in εύς, gen. έως, &c. where the υ (*i. e.* the digamma, ϝ) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an η instead of ε, in order to compensate, by the length of the vowel, for the υ (or digamma) that has been dropped.

228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present ταλάω, contracted τλάω, "*to endure;*" fut. τλήσομαι: perf. τέτληκα: 2 aor. ἔτλην (as if there were also a present τλῆμι, which there is not).—Observe that τλ-άω is radically the same as τολ-μάω, and akin to the Sanscrit *tul*, Latin *tol-erare, tul-isse*, and also (*t*) *latus*. Hence, too, τελ-αμών, τάλ-αντον.

Κήρ, gen. κηρός, ἡ, "*death.*" Properly, "*the goddess of death;*" also, "*the goddess of fate,*" especially as bringing violent death. Hence, the "*fate of death,*" "*death*" itself, especially when violent. —Observe the difference of accentuation between κήρ, κηρός, "*fate,*" and κῆρ, κῆρος, "*the heart.*"

Εἴδεται, 3 sing. pres. indic. passive of the obsolete radical present εἴδω, "*to see:*" passive εἶδομαι, "*to be seen,*" "*to appear.*" —Consult remarks on ἴδῃ, line 203.

229. Λωΐων, ον, gen. ονος, ὁ, ἡ, τό, "*more desirable,*" "*more agreeable;*" hence, in general, "*better.*" Homer uses it only in the neuter of the nom. and accus. sing. namely, λώϊον; and he also has a second comparative λωΐτερος, ον, only in the neuter. At a later period, λωΐων was used generally as a comparative of ἀγαθός, and, in Attic, λωΐων, λώϊον, were contracted into λῴων, λῷον: superlative λώϊστος, contracted λῷστος.—The root appears to be λῶ, "*I will, wish,* or *desire,*" a Doric defective verb, the only trace of the older radical λάω, "*to wish,*" "*to be willing.*"

Εὐρύς, εῖα, ύ, "*wide,*" "*wide-spread,*" "*broad.*"

230. Ἀποαιρεῖσθαι, Epic and Ionic for ἀφαιρεῖσθαι, pres. inf. middle of ἀποαιρέω, for ἀφαιρέω, "*to take away:*" in the middle ἀποαιρέομαι, for ἀφαιροῦμαι, "*to take away unto one's self:*" fut. ἀφαιρήσω: fut. mid. ἀφαιρήσομαι: 2 aor. act. ἀφεῖλον; 2 aor. mid. ἀφειλόμην.—From ἀπό and αἱρέω.

Σέθεν. Consult line 180.

Ἀντίον, "*in opposition to,*" neuter of ἀντίος, α, ον, taken adverbially, and governing the genitive.—From ἀντί, denoting opposition.

Εἴπῃ, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

231. Δημοβόρος, ον, "*people-devouring,*" as referring to a prince that grinds his people down. (Consult note.)—From δῆμος, and βορά, "*food.*"

Οὐτιδανός, ή, όν, "*of no worth,*" "*cowardly.*"—From οὔτις, "*nobody,*" referring, as it were, to a mere collection of *nobodies;* -δανος being a mere suffix, as in ἠπεδανός, &c.—Some make -δανος come from δάνος, "*a gift,*" "*a present,*" "*a thing of value.*"

232. Ὕστατα, "*for the last time.*" Accus. plur. neut. of ὕστατος, η, ον, "*the last,*" taken adverbially. The plural is here more emphatic than the singular would have been.

Λωβήσαιο, 2 sing. 1 aor. optative middle of the deponent verb λωβάομαι, "*to be insolent toward one,*" "*to insult,*" "*to outrage;*" -ομαι.—From λώβη, "*insult,*" "*outrage.*"

233. Μέγας, μεγάλη, μέγα, "*mighty*," "*solemn.*"

Ὅρκος, ου, ὁ, "*an oath.*"—Ὅρκος was originally equivalent to ἕρκος, as ὁρκάνη to ἑρκάνη, ὁρκοῦρος to ἕρκουρος, and so, strictly, "*a check*," &c., which holds one in from doing a thing; hence the Latin *Orcus*, "the bourne from which no traveller returns."

Ὀμοῦμαι, 1 sing. fut. indic. middle, with active signification, of ὄμνυμι, or ὀμνύω, "*to swear;*" fut. ὀμοῦμαι, εῖ, εῖται. Consult line 76.

234. Μά. Consult line 86.

Σκῆπτρον, ου, τό, "*a sceptre.*" (Consult note on line 15.)—From σκήπτω, "*to lean upon,*" the term having originally meant "a staff to lean on."

Φύλλον, ου, τό, "*a leaf.*" Homer, like Hesiod and Herodotus, always uses the plural.—Probably from φλέω, φλύω, βλύω, our *bloom*, &c. So, too, the Latin *folium*, *flos*, *florere*.

Ὄζος, ου, ὁ, "*a branch,*" "*a twig,*" "*a shoot.*" According to Theophrastus, it is properly the *knot* or *eye* from which a branch or leaf springs, answering in this to the Latin *nodus*.

235. Φύω, "*to produce;*" fut. φύσω: 1 aor. ἔφυσα.—With φύω compare the Sanscrit *bhú*, and the Persian *bu*, "to be," as also the old Latin *fuo*, whence *fui*, *fueram*, *fuerim*, *fuero;* the *fuas*, *fuat* of Plautus, and *fio;* and then, also, *fetus*, *fœnum*, *fœnus*, &c.

Τομή, ῆς, ἡ, "*the trunk,*" or "*stump,*" of a tree; the part left after cutting. From τέμνω, "*to cut.*"

Ὄρεσσι, Epic and Ionic for ὄρεσι, dat. plur. of ὄρος, εος, τό, "*a mountain.*" Consult line 157.

Λέλοιπεν, 3 sing. perf. act. of λείπω, "*to leave;*" fut. λείψω: perf. λέλοιπα: 1 aor. ἔλειψα: 2 aor. ἔλιπον.—The root λιπ is akin to our *leave*, the Anglo-Saxon *laef-an*, and Icelandic *leif-a*. Changing into λικ through the Æolic dialect, it passes into Latin, and becomes, with the *n*-sound, inserted through euphony, the root of *linq-uo*.

236. Ἀναθηλέω, "*to bloom afresh;*" fut. ήσω. From ἀνά "*anew,*" and θηλέω, "*to flourish.*"

Ἕ, accus. sing. of pronoun of third person. Nom. wanting: gen. οὗ, &c.

Χαλκός, οῦ, ὁ, "*brass;*" more literally, "*bronze,*" a mixture of copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

Λέπω, "*to lop away,*" "*to strip off,*" "*to remove the outer covering* of any thing;" fut. λέψω: 1 aor. ἔλεψα.

237. Φλοιός, οῦ, ὁ, "*the bark,*" "*the rind of a tree.*"

Μίν, Epic and Ionic for αὐτό. Consult line 201.

Ὑΐες. Consult line 162.

238. Παλάμῃς, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἡ, "*the hand.*" Literally, "*the palm of the hand.*"

Φορέω, "*to bear,*" "*to carry;*" fut. ήσω. A collateral form of φέρω, frequently employed from Homer downward. Strictly speaking, however, φορέω implies a constant repetition of the simple action of φέρω, and is therefore very often used in the signification "*to wear* clothes, armour," &c.

Δικασπόλος, ου, ὁ, "*a dispenser of justice.*" (Consult note.)—From δίκη, "*justice,*" "*judgment,*" and πολέω, "*to be conversant with,*" "*to be employed about.*"

Θέμιστας, accus. plur. of θέμις, old and Epic genitive θέμιστος, and in Homer the only form; accus. sing. θέμιστα: accus. plur. θέμιστας; Attic gen. θέμιτος: accus. θέμιν: common Greek, gen. θέμιδος: Ionic θέμιος, "*law.*" In the plural, θέμιστες, in Homer, are the "*sentences which have the force of law,*" and also "*existing laws,*" and "*ordinances*" themselves.—Probably from the root θε (found in τίθημι, &c.), and implying something laid down and established.

239. Εἰρύαται, Epic and Ionic for ἔρυνται, 3 plur. perf. indic. pass., in a middle sense, of εἰρύω, Epic and Ionic for ἐρύω, for the meaning of which consult line 216.

Ἔσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

Ὅρκος. Consult line 233.

240. Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς. Consult, as regards this form of the genitive, remarks on ἀριστήεσσιν, line 227.

Ποθή, ῆς, ἡ, "*desire,*" "*regret* for the absence of one." Same as πόθος, and of frequent occurrence in Homer.

Ἵξεται, 3 sing. fut. of ἱκνέομαι, "*to come;*" fut. ἵξομαι: perf. ἷγμαι.

Ὑλας. Consult line 162.

241. Δυνήσεαι, Epic and Ionic for δυνήσει, 2 sing. fut. indic. of δύναμαι, "*to be able;*" fut. δυνήσομαι, 2 pers. (*old form*) δυνήσεσαι: (Epic and Ionic) δυνήσεαι; (Attic) δυνήσει.

Ἀχνύμενος. Consult line 103.

242. Χραισμέω, "*to aid,*" "*to succour.*" Strictly speaking, "*to ward off* something destructive *from* one."—Observe that χραισμέω, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. χραισμήσω; 1 aor. ἐχραίσμησα: and 2 aor. ἔχραισμον.—The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from χράω, χράομαι, χρηστός, χρήσιμος, is clear enough.

Εὖτε, Epic adverb, equivalent to ὅτε, "*when.*"—Either an old dialect form of ὅτε, or, as some think, an Ionic form of οὖτε, from ὅστε, like the Latin *quum*, from *qui*.

Ἕκτωρ, ορος, ὁ, "*Hector,*" son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly

denotes the "*holder-fast*," from ἔχω, ἕξω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in *Leon. Tarent.*

Ἀνδροφόνος, ον, "*man-slaughtering.*"—From ἀνήρ and φόνος, "*slaughter.*"

243. Θνήσκοντες. Consult line 56.

Πίπτω, "*to fall;*" fut. πεσοῦμαι: Ionic πεσέομαι: 2 aor. ἔπεσον: perf. πέπτωκα.—Reduplicated from a root πετ, whence ἔπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ῥίπτω from ῥέπω: μίμνω from μένω: γίγνομαι from γένω.

Ἔνδοθι, adverb, "*within.*" Consult Excursus V.

Ἀμύσσω, "*to tear,*" "*to lacerate;*" fut. ξω.

244. Χωόμενος. Consult line 46.

Οὐδέν, "*in no respect,*" accus. sing. neut. of οὐδείς, taken adverbially.

Τίω, "*to honor;*" fut. τίσω: 1 aor. ἔτῑσα: perf. pass. τέτῑμαι.—Observe that τίω is *to pay honor* to a person; whereas τίνω is confined to a signification of *paying a price*, &c. Consult remarks on τίσειαν, line 42.

245. Φάτο. Consult line 188.

Ποτί, Doric for πρός, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προτί, an old, and especially Epic, form for πρός, and προτί is itself akin to the Sanscrit *prati*. (Consult *Donaldson, New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, 3 sing. 2 aor. indic. act. of βάλλω, "*to hurl;*" fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Γαίῃ, ης, ἡ, Epic and Ionic for γαῖα, ας, ἡ, "*the ground,*" "*the earth.*" Poetic for γῆ.—With γαῖα and *ala* Dœderlein well compares the German *Gau* and *Au*, "a country," &c.—Donaldson considers the root γα as affording the primary idea of firmness and support, hence the *earth* as yielding such. (*New Crat.*, p. 403.)

246. Χρυσείοις, Epic and Ionic for χρυσέοις, and this for χρυσοῖς, from χρύσεος, χρυσέα, χρύσεον, contracted χρυσοῦς, χρυσῆ, χρυσοῦν, "*golden.*"—From χρυσός, "*gold.*"

Ἧλος, ου, ὁ, "a *nail;*" in Homer never used to fix or fasten, but only for ornament; hence "*a stud,*" "*a nail-head.*"

Πεπαρμένον, accus. sing. perf. part. pass. of πείρω, "*to pierce through and through;*" fut. περῶ: 1 aor. ἔπειρα: 2 aor. ἔπᾰρον: perf. pass. πέπαρμαι.—From πείρας, poetic for πέρας, "*an end.*"

Ἔζετο. Consult line 48.

247. Ἑτέρωθεν, adverb, "*from the other side,*" "*on the other side.*" Consult Excursus V.

Μηνίω, "*to rage,*" "*to be wroth;*" fut. ἰσω. A later form is μηνιάω.—From μῆνις, "*wrath.*" Consult line 1.

Νέστωρ, gen. ορος, ὁ, "*Nestor*," son of Neleus, and king of the Pylians. With regard to this people, consult note.

248. Ἡδυεπής, ές, "*sweet of speech*," "*sweet-speaking*."—From ἡδύς, "*sweet*," and ἔπος.

Ἀνορούω, "*to start up;*" fut. ούσω.—From ἀνά, "*up*," and ὀρούω, "*to move quickly*," &c., with which compare the Latin *ruo*.

Λιγύς, εῖα, ύ, "*clear-toned*." (Consult note.)

Πύλιοι, ων, οἱ, "*the Pylians*." (Consult note.)

Ἀγορητής, οῦ, ὁ, "*a speaker*." An haranguer before an ἀγορᾶ or public assembly.

249. Γλώσσα, ης, ἡ, "*the tongue*."—Supposed to be of the same family with γλώξ, γλωχίν, "*any projecting point*."

Μέλι, ιτος, τό, "*honey*."—Akin to the Latin *mulceo*, *mollis*, and the English *mild*.

Γλυκίων, ον, comparative of γλυκύς, εῖα, ύ, "*sweet*."

Ῥέεν, Epic and Ionic for ἔῤῥεεν, and this for ἐῤῥει: 3 sing. imperf. indic. of ῥέω, "*to flow*:" fut. ῥεύσομαι: 1 aor. ἐῤῥευσα: but in Attic more usually ῥυήσομαι: 2 aor. pass. ἐῤῥύην, always in active signification; and hence is formed the perf. ἐῤῥύηκα, "*to flow*," "*to stream*," "*to gush*."

Αὐδή, ῆς, ἡ, "*speech*." Properly "*the voice*," not so much the words as the utterance and tone. (Consult note.)—Strictly, ἀϝδή, akin to the Sanscrit *vad*, "to speak," the ϝ or *v* being transposed; as in αὐξάνω, where we trace a resemblance (through the transposition of the *v* or *w*) with the German *wachs-en*, "to grow," &c., and the English "*to wax*."

250. Γενεά, ᾶς, ἡ, Epic and Ionic γενεή, ῆς, "*a generation*," of which, according to Herodotus, three made a century: γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι (ii. 142).

Μέροψ, οπος, ὁ, "*articulate-speaking*." Literally, "*dividing the voice*," *i. e.*, speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From μείρομαι, μερίζω, "*to divide*," and ὄψ, "*the voice*."

251. Ἐφθίατο, Epic and Ionic for ἔφθιντο, 3 plur. syncopated 2 aor. passive of φθίω, "*to destroy*" (consult note); fut. φθίσω: 1 aor. ἔφθισα: perf. pass. ἔφθιμαι: pluperf. ἐφθίμην, which, however, is the form also of the syncopated 2 aor. passive. In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists, when it retains its augment, is not to be distinguished, as to form, from the pluperfect; thus, ὤρμην, ἐκτάμην, ἐσσύμην, ἐφθίμην. Observe that φθίω is here given as the present, because φθίνω is always intransitive in Homer.

Οἵ, οἱ. Observe, here, the difference of meaning: οἵ is the

relative (ὅς, ἥ, ὅ), whereas οἱ is enclitic, and the dative of the pronoun of the third person.

Πρόσθεν, "*before this.*" Adverb of time.

Τράφεν, Epic, Poetic, Doric, and Æolic for ἐτράφησαν, 3 plur. 2 aor. indic. pass. of τρέφω, "*to rear,*" "*to nurture:*" fut. θρέψω: 1 aor. ἔθρεψα: perf. τέτροφα: 2 aor. pass. ἐτράφην: 1 aor. pass. ἐθρέφθην.—Radical meaning, "*to make thick,*" "*firm,*" or "*solid,*" then, "*to make fat,*" "*to fatten,*" &c. It comes from the same family with τρέπω, "*to turn,*" and implies the idea of a *turning,* or *coagulating,* or *congealing* of a liquid: thus we have γάλα θρέψαι, "*to curdle milk*" (*Od.*, ix., 246), and τυρὸν τρέφειν, "*to thicken cheese.*" *Theocrit.* xxv., 106.)

252. Πύλος, ου, ἡ, "*Pylos.*" (Consult note.)

Ἠγάθεος, η, ον, for ἠγάθεος, α, ον, "*very divine,*" "*sacred.*" From ἄγαν, and θεῖος, "*divine.*"

Τρίτατος, η, ον, lengthened form of τρίτος, like μέσσατος for μέσος.

Ἄνασσεν, Epic and Ionic for ἤνασσεν, 3 sing. imperf. indic. act. of ἀνάσσω, "*to reign.*"

253. Ὅ σφιν, κ. τ. λ. Consult line 73.

254. Πόποι. Commonly regarded as an exclamation merely; but, in reality, a nom. plural, from an obsolete nom. sing. πόπος. (Consult note.)

Πένθος, εος, τό, "*grief,*" "*sorrow.*"—Collateral form of πάθ-os, as βένθος of βάθος, and so from the same root as πέ-πονθ-α, perfect of πάσχω.

Ἀχαιΐς, ΐδος, ἡ, "*Achæan.*"—From Ἀχαιός, ά, όν, "*Achæan.*"

Γαῖα, as, ἡ, "*land,*" "*country.*" Consult line 245.

Ἱκάνω, "*to come.*" Epic lengthened form for ἵκω.

255. Γηθήσαι, 3 sing. 1 aor. opt. act. of γηθέω, "*to be delighted:*" fut. γηθήσω, perf. γέγηθα.—Akin to γῆθος, Doric γᾶθος, Latin *gaud-ium, gaudeo,* &c.

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροίατο, Epic and Ionic for κεχάροιντο, and this, by reduplication, for χάροιντο, 3 plur. 2 aor. opt. middle of χαίρω, "*to rejoice;*" fut. χαιρήσω: perf. with pres. signification, κεχάρηκα: 2 aor. middle ἐχαρόμην, with reduplication κεχαρόμην.

257. Σφῶϊν, gen. dual of σύ, the pronoun of the 2nd person. Nom. σφῶϊ (shortened form σφώ), gen. and dat. σφῶϊν (shortened form σφῷν).

Πυθοίατο, Epic and Ionic for πύθοιντο, 3 plur. 2 aor. opt. middle of πυνθάνομαι, "*to learn,*" properly, by making inquiries: fut. πεύσομαι: 2 aor. mid. ἐπυθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυθμήν, and so, strictly speaking, "*to search to the bottom.*"

Μαρναμένοιιν, gen. dual. of μαρνάμενος, pres. part. mid. of μαρναμαι, "*to contend*," Epic and Ionic for μαρναμένοιν.

258. Περί, "*superior to.*" Homeric adverb. Subsequently, a preposition.

Μάχεσθαι. Consult line 8.

259. Πίθεσθε, 2 plur. 2 aor. imper. middle of πείθω, "*to persuade:*" in the middle, "*to obey:*" fut. πείσω: 1 aor. ἔπεισα: 2 aor. ἔπῐθον: in the middle, fut. πείσομαι: 2 aor. ἐπιθόμην.—With πείθω, ἔπῐθον, compare the Latin *fido, fides.*

Ἄμφω. Consult line 196.

Νεωτέρω, nom. dual, comparative νεώτερος, of νέος, "*younger.*"

Ἐστόν, 2 pers. dual of εἰμί, "*to be.*"

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive-form of ἐγώ.

260. Ἀρείοσιν, dat. plur. of ἀρείων, ον, gen. ονος, "*braver,*" "*better.*" Assigned as an irregular comparative to ἀγαθός.—From the same root with Ἄρης, the first notion of goodness being that of manhood, and bravery in war.

261. Ὁμιλέω, "*to associate with,*" "*to hold converse with:*" fut. ήσω. The verb, according to its derivation (ὅμῐλος), denotes properly "*to be with* or in company *with a large throng,*" but it soon lost this meaning, and took a more general one.

Ἀθέριζον, Epic and Ionic for ἠθέριζον: 3 plur. imperf. indic. act. of ἀθερίζω, "*to slight,*" "*to make light of:*" fut. ἀθερίσω, and also ἀθερίξω: 1 aor. ἠθέρισα and ἠθέριξα.—Probably from *a priv.*, and θέρω, "*to cherish,*" *i. e.*, to regard.

262. Τοῖος, α, ον, "*such.*"

Ἴδον, Epic and Ionic for εἶδον; 1 sing. 2 aor. indic. act. of εἶδω, "*to see.*" Consult line 203.

Ἀνέρας, Epic and Ionic for ἄνδρας, accus. plur. of ἀνήρ: gen. ἀνέρος, Epic and Ionic for ἀνδρός, &c. Consult line 7.

Ἴδωμαι, 1 sing. 2 aor. subj. middle of εἶδω, "*to see.*" Consult line 203.

263. Οἷος, α, ον, "*as.*"—Observe that here, in place of οἷον, we would expect οἷος ἦν, with the proper names following each in the nominative. In place of this, however, we have the relative in the accusative, depending on ἶδον and ἴδωμαι, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction.

Πειρίθοος, ου, ὁ, "*Pirithoüs.*" (Consult note.)

Δρύας, αντος, ὁ, "*Dryas.*" A chief of the Lapithæ.

Ποιμήν, ένος, ὁ, "*a shepherd.*" In a general sense, also, "*one who keeps* or *tends,*" and hence a king is called "*the shepherd of his people,*" ποιμὴν λαῶν.—Probably akin to πέπαμαι, perf. pass. of the unused radical form πάω, "*to feed,*" and also to πόα, ποίη, "*grass,*" "*fodder,*" &c.

264. **Καινεύς**, *έως*, *ὁ*, "*Cæneus.*" A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, *Æn.* vi. 448.

Ἐξάδιος, *ου*, *ὁ*, "*Exadius,*" a chief of the Lapithæ.

Ἀντίθεος, *η*, *ον*, "*equal to the gods.*" In Homer, a usual epithet of heroes, as distinguished for strength, manly beauty, &c. —From *ἀντί* and *θεός*.

Πολύφημος, *ου*, *ὁ*, "*Polyphemus,*" a chief of the Lapithæ, and brother of Cæneus. (Consult note.)

265. **Θησεύς**, *έως*, *ὁ*, "*Theseus,*" son of Ægeus, and King of Athens. He was the friend of Pirithoüs, and aided him in his contest with the Centaurs.

Αἰγείδης, *ου*, *ὁ*, "*son of Ægeus,*" a patronymic appellation of Theseus.—From **Αἰγεύς**, *έως*, *ὁ*, "*Ægeus.*"

Ἐπειείκελος, *ον*, "*like.*"—From *ἐπί* and *εἴκελος*, "*like.*"

Ἀθάνατος, *η*, *ον*, and, in later writers, *ἀθάνατος*, *ον*, "*immortal.*" In the plural, *ἀθάνατοι*, "*the immortals,*" an epithet of the gods.

266. **Κάρτιστοι**, Epic and Ionic for *κράτιστοι*, nom. plur. of *κράτιστος*, *η*, *ον*, an isolated superlative from *κρατύς*, "*brave,*" "*strong,*" "*mighty.*"—Consult remarks on *κάρτερος*, line 178.

Κεῖνοι, Epic and Ionic for *ἐκεῖνοι*, nom. plur. of *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, &c. **Κεῖνος** is the usual form both in Homer and the Attic poets: Æolic *κῆνος*: Doric *τῆνος*.

Ἐπιχθόνιος, *ον*, "*upon the earth,*" "*earthly.*"—From *ἐπί*, and *χθών*, "*earth.*"

Τράφεν. Consult line 251.

267. **Ἔσαν**, Epic and Ionic for *ἦσαν*, 3 plur. imperf. indic. of *εἰμί*, "*to be.*"

Ἐμάχοντο, 3 plur. imperf. indic. middle of the deponent verb *μάχομαι*, "*to fight.*"—Consult line 153.

268. **Φηρσίν**, dat. plur. of *φήρ*, *φηρός*, *ὁ*, Æolic for *θήρ*, *θηρός*, *ὁ*, "*a wild creature.*" In the plural, *φῆρες*, "*the Centaurs.*" (Consult note.) Hence the Latin *fera*.

Ὀρεσκῷος, *ον*, "*dwelling on the mountains.*" More literally, "*lying on the mountains.*"—From *ὄρος*, "*a mountain,*" and *κέω*, *κείω*, *κεῖμαι*, "*to lie.*"

Ἐκπάγλως, "*in a terrific manner,*" "*frightfully.*" Adverb, from *ἔκπαγλος*. Consult line 146.

Ἀπόλεσσαν, Epic and poetic, for *ἀπώλεσαν*: 3 plur. 1 aor. indic. act. of *ἀπόλλυμι*, "*to destroy:*" fut. *ἀπολέσω*, poetic (especially Epic) *ἀπολέσσω*: Ionic *ἀπολέω*, Attic *ἀπολῶ*: perf. *ἀπολώλεκα*: 1 aor. *ἀπώλεσα*, poetic (especially Epic) *ἀπόλεσσα*.—From *ἀπό* and *ὄλλυμι*.

269. Μεθομίλεον, Epic and Ionic for μεθωμίλουν, 3 plur. imperf. indic. act. of μεθομιλέω, "*to associate with*:" fut. ήσω.—From μετά and ὁμιλέω. Consult line 261.

Πύλου. Consult line 252.

270. Τηλόθεν, "*from afar.*" Adverb, compounded of τηλοῦ, "*afar*," and the suffix θεν, denoting motion from a place. Consult Excursus V.

Ἄπιος, η, ον, "*distant*," "*far away.*" (Consult note.) From ἀπό.

Γαίη, ης, ἡ. Consult line 245.

Καλέσαντο, Epic and poetic for ἐκαλέσαντο, 3 plur. 1 aor. indic. middle of καλέω, "*to call*;" fut. καλέσω: Epic and poetic καλέσσω: 1 aor. ἐκάλεσα, Epic and poetic καλέσσα: 1 aor. mid. ἐκαλεσάμην, Epic and poetic καλεσάμην and καλεσσάμην.—Probably akin to κέλ-ομαι, and certainly to the old Latin *cal-are*, and English *call*.

271. Μαχόμην, Epic and Ionic for ἐμαχόμην, 1 sing. imperf. indic. middle of μάχομαι, "*to fight.*" Consult line 153.

Κείνοισι, for ἐκείνοις. Consult line 266.

272. Βροτός, οῦ, ὁ, "*a mortal man*," opposed to ἀθάνατος or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός, Latin *mori*, *mors*, and Sanscrit *mri*.

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for μαχοῖτο, 3 sing. pres. opt. middle of μαχέομαι, Epic and Ionic for μάχομαι. Consult line 153.

273. Μεῦ, Epic and Ionic for μοῦ.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ῆς, ἡ, "*counsel*," "*advice.*"

Ξύνιεν, Epic and Ionic for ξυνίεσαν, 3 plur. imperf. indic. act. of ξυνίημι, "*to listen to.*" Strictly speaking, "*to send*," "*bring*," or "*set together*;" metaphorically, "*to perceive, hear, listen to*," &c.; fut. ξυνήσω: 1 aor. ξυνῆκα: perf. ξυνεῖκα: imperfect ξυνίην, ίης, ίη: dual ξυνίετον, ιέτην: plural ξυνίεμεν, ίετε, ίεσαν, contracted -ιεν.

Πείθοντο, Epic and Ionic for ἐπείθοντο, 3 plur. imperf. indic. middle of πείθω, "*to persuade*;" in the middle, "*to obey.*"

274. Πίθεσθε. Consult line 259.

Υ̓́μμες, Æolic and Epic for ὑμεῖς.

Ἄμεινον. Consult line 116.

275. Ἀποαίρεο, Epic and Ionic for ἄφαίρου, 2 sing. pres. imper. middle of ἀποαιρέω, for ἀφαιρέω. Consult line 161.

Κούρην. Consult line 98.

276. Ἔα, 2 sing. pres. imper. act. of ἐάω, "*to let*," "*to permit*;" fut. ἐάσω: 1 aor. εἴασα.

Δόσαν. Consult line 162.
Γέρας. Consult line 118.
Υἷες. Consult line 162.

277. Ἔθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 112.
Ἐριζέμεναι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "*to contend*:" fut. ἐρίσω.—From ἔρις, "*strife*."
Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ῆος, Attic έως, ὁ, "*a king*." Consult remarks on ἀριστήεσσιν, line 227.

278. Ἀντιβίην, "*in direct opposition*;" adv.; strictly speaking, an accus. fem. of ἀντίβιος, η, ον, "*opposing force to force*."—From ἀντί, and βία, "*force*."
Ὅμοιος, α, ον, "*equal*," "*like to*."—From ὁμός, ή, όν, "*one and the same*."
Ἔμμορε, 3 sing. 2 perf. indic. of μείρομαι, "*to obtain as one's portion*:" 2 aor. ἔμμορον: 2 perf. ἔμμορα. Observe that of this 2 perf. the third person, ἔμμορε, alone occurs, and every where as a perfect in meaning. The 3 plur. ἐμμόραντι, Doric for ἐμμόρασι, is quoted in Hesychius with the interpretation τετεύχασι.—Perf. pass. εἵμαρμαι, only as an impersonal, "*it is allotted*," i. e., decreed by fate: perf. part. pass. εἱμαρμένος, the feminine of which appears as a noun, but is in reality elliptical, ἡ εἱμαρμένη (*scil.* μοῖρα), "*that which is allotted*," "*destiny*."

279. Σκηπτοῦχος, ον, "*sceptre-bearing*." From σκῆπτον, for σκῆπτρον, "*a sceptre*," and ἔχω.
Κῦδος, εος, τό, "*glory*," "*fame*," "*renown*," or, more freely, "*high office*."

280. Κάρτερος. Consult line 178.
Γείνατο, Epic and Ionic for ἐγείνατο, 3 sing. 1 aor. indic. middle of γείνομαι, poetic passive form from obsolete active γείνω, for which last γεννάω is in use. In the passive, "*to be engendered*," "*to be born*;" hence γεινόμενος, "*one that is born*;" often occurring in Homer. In the 1 aor. middle it has an active signification, like γεννάω, "*to beget*," "*to bring forth*."—Observe that γένω is the common root of γείνομαι and γίγνομαι. Compare the old Latin form, *geno*, which supplies *genui* to *gigno*.

281. Φέρτερος. Consult line 169.
Πλεόνεσσιν, Epic and Ionic for πλέοσιν, and this for πλείοσιν, dat. plur. of πλέων, neut. πλέον, for πλείων, neut. πλεῖον, comparative of πολύς.—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires, and so, also, πλείοσι and πλεόνεσσι.

282. Παύω, "*to cause to cease*." In the middle, "*to cause one's self to cease*," i. e., "*to cease*."
Μένος, εος, τό. Consult line 103.

283. Λίσσομαι. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for μεθεῖναι, 2 aor. infin. act. of μεθίημι, "*to lay aside:*" fut. μεθήσω: 1 aor. μεθῆκα.—From μετά and ἵημι.

284. Ἕρκος, εος, τό, "*an inclosure,*" "*hedge,*" "*fence,*" "*wall.*" Hence, metaphorically, *any fence*, or *defence*, "*a rampart.*"—From ἕργω, old form of εἴργω, "*to inclose,*" "*to shut in.*" Compare the Sanscrit *arc*, "to cover," "to shut in," and the Latin *arc-eo*.

Πέλομαι, "*to be.*" Hence, πέλεται is here equivalent to ἐστί. The original meaning of the verb is, "*to be in motion,*" but this seems to have been soon lost.—An active form πέλω occurs, which is much less frequent than πέλομαι.—Akin to πάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμου κακοῦ.

285. Κρείων. Consult line 130.

286. Γέρον, voc. sing. of γέρων. Consult line 26.

Μοῖρα, as, ἡ, properly, "*a part,*" as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one's "*portion in life,*" "*lot,*" "*fate,*" &c., and so, eventually, of "*that which is one's due,*" "*that which is right*" and "*fitting.*" Hence, κατὰ μοῖραν, "*rightly.*"

Ἔειπες, Epic and Ionic for εἶπες, 2 sing. 2 aor. indic. act. εἶπον, εἶπες, &c.

287. Ἔμμεναι, Epic, Æolic, and Doric for εἶναι.

288. Κρατέω, "*to bear rule over:*" fut. κρατήσω: perf. κεκράτηκα.—From κράτος, "*strength,*" "*might,*" &c., the original meaning of the verb having been "*to be strong, mighty, powerful.*"

Πάντεσσι, Epic and Ionic for πᾶσι, dat. plur. of πᾶς.

289. Σημαίνειν, "*to prescribe,*" fut. σημᾶνῶ, Ionic σημανέω: 1 aor. ἐσήμηνα.—From σῆμα, "*a sign,*" "*a token,*" &c.

Πείσεσθαι, fut. inf. middle of πείθω, "*to persuade:*" in the middle, πείθομαι, "*to obey.*"

Οἰῶ. Consult line 59.

290. Μιν, for αὐτόν.

Αἰχμητής, οῦ, ὁ, "*a warrior.*" Consult line 152.

Ἕθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "*to make;*" literally, "*to place,*" *i.e.*, to place before the eyes of all: fut. θήσω: perf. τέθεικα: 2 aor. ἔθην.

Αἰέν, poetic form for αἰεί, used when the last syllable is to be short.

291. Τοὔνεκα, "*on this account.*" Compounded of τοῦ (for τούτου) and ἕνεκα.

Προβέουσιν, 3 plur. pres. indic. act. of *προβέω*, old radical form, whence comes *προτίθημι*: found only once in Homer, namely, in the present passage, "*to give one the right* to do a thing," "*to let*," "*to permit.*"

Ὄνειδος, εος, τό, "*abuse*," "*disgraceful calumnies*," Epic and Ionic for *ὀνείδη*.—Consult remarks on *ὀνείδισον*, line 211.

Μυθήσασθαι, "*to utter.*" Consult line 74.

292. *Ὑποβλήδην*, adverb, "*interrupting.*" We have given this adverb here the signification most commonly assigned to it, and a defence of which may be seen in Heyne's annotations on the present passage, and also on *Il.* xix. 90. Hermann, however, contends for a very different interpretation (*Opusc.* v. p. 305). According to this latter scholar, the term means properly here "*by way of caution*," "*warning*," or "*reproof*," *i. e.* with a "*warning air.*"

293. *Δειλός*, ή, όν, "*cowardly*," "*a coward.*"

Οὐτιδανός. Consult line 231.

Καλεοίμην, 1 sing. pres. opt. pass., Epic and Ionic for *καλοίμην*, from *καλέω*, "*to call.*" Consult line 270.

294. *Ὑπείξομαι*, 1 sing. fut. indic. middle of *ὑπείκω*, "*to yield*," "*to give way*," "*to comply:*" fut. *ὑπείξω*, and also *ὑπείξομαι*.—From *ὑπό* and *εἴκω*, "*to yield.*"

295. *Ἐπιτέλλεο*, Epic and Ionic for *ἐπιτέλλου*, 2 sing. pres. imperat. mid. of *ἐπιτέλλω*, "*to command*," "*to give orders to.*" Homer uses the middle voice of this verb, here, in the same sense as the active: fut. *ἐπιτελῶ*: perf. *ἐπιτέταλκα*: perf. pass. *ἐπιτέταλμαι*.—From *ἐπί* and *τέλλω*, with regard to which last consult line 25.

296. *Σήμαινε, πείσεσθαι.* Consult line 289.

Οἷω. Consult line 59.

297. *Ἐρέω.* Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for *βάλλου*, 2 sing. pres. imper. middle of *βάλλω*, "*to cast*," &c. Consult note, and also line 52.

Σῇσιν, Epic and Ionic for *σαῖς*, dat. plur. fem. of the possessive *σός, σή, σόν*, "*thy.*"

298. *Οὔτοι*, "*not, indeed.*" From *οὐ* and the enclitic *τοι*.

Μαχήσομαι. Consult line 153.

299. *Τῳ*, enclitic for *τινί*, dative sing. of *τίς*.

Ἀφέλεσθε, Epic and Ionic for *ἀφείλεσθε*, 2 plur. 2 aor. indic. mid. of *ἀφαιρέω*: fut. *ἀφαιρήσω*: perf. *ἀφῄρηκα*: 2 aor. *ἀφεῖλον*. —From *ἀπό* and *αἱρέω*.

300. Θοός, ή, όν, "*swift.*"—Probably from θέω, "*to run.*"

301. Φέρω, "*to bear away:*" fut. οἴσω: perf. ἐνήνοχα: 1 aor. act. ἤνεγκα: 2 aor. ἤνεγκον.

Ἀνελών, 2 aor. part. act. of ἀναιρέω, "*to take up,*" "*to take up and carry off,*" like the Latin *tollo:* fut. ἀναιρήσω, &c.—From ἀνά, "*up,*" and αἱρέω, "*to take.*"

Ἄεκων, ἀέκουσα, ἄεκον, Epic and Ionic for ἄκων, ἄκουσα, ἄκον, which last is the Attic form: "*unwilling,*" "*against the will.*"—From *a, priv.*, and ἑκών, "*willing.*"—Ἑκών appears to be akin to ἕκας, "*afar,*" and the idea of distance which this last carries with it has passed over, into that of separation, namely, "*one by himself,*" "*one for himself,*" "*each of his own accord.*" Compare ἑκά-τερος, ἕκα-στος, and our English *each.*

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive of ἐγώ.

302. Ἄγε. Consult line 62.

Πείρησαι, Epic and Ionic for πείρασαι, 2 sing. 1 aor. imper. middle of πειράω, "*to make trial:*" fut. πειράσω, Epic and Ionic πειρήσω. Much more frequently, however, used as a deponent, πειράομαι, fut. πειράσομαι: perf. πεπείραμαι, and Epic and Ionic πεπείρημαι.—From πεῖρα, "*trial.*" The Latin and earlier root is *peri,* as found in *peritus, periculum, comperior,* &c.; and this, again, seems to have an affinity to the Greek περί, and the Sanscrit *pari,* in their rarer signification of "*going through,*" "*piercing,*" "*boring,*" i. e., in order to make full *trial* of a thing.

Γνώωσι, Epic lengthened form of γνῶσι, 3 plur. 2 aor. subj. act. of γιγνώσκω, "*to know:*" fut. γνώσω, &c.: 2 aor. ἔγνων. Consult line 199.

303. Αἶψα, "*soon,*" "*quickly.*" Adverb, rare in other poets, and never used in prose.

Κελαινός, ή, όν, "*black,*" "*dark.*" Poetic for μέλας, μέλαινα, μέλαν.—Κμέλας has been assumed by Buttmann as the common radical form of κελαινός and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (*Lexil.* p. 337, *ed. Fishl.*)

Ἐρωέω, "*to stream,*" "*to flow:*" fut. ήσω. The latent idea appears to be that of a *quick bursting forth;* hence the substantive ἐρωή, derived from it, refers to any *quick, violent motion.*—From ῥέω, "*to flow;*" akin to ῥώομαι, "*to rush.*"

Δουρί, Epic and poetic for δόρατι, dat. sing. of δόρυ, "*a spear:*" gen. δόρατος: Epic and Ionic, δούρατος and δουρός: dat. δόρατι: Epic and Ionic, δούρατι and δουρί, Attic δορί, &c. "*a spear.*" Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from δέρω, "*to remove the outer covering* of a thing," and hence δόρυ, strictly, "*a spear-handle,* with the *bark taken off* from it."

304. Τώγε, "*these two*," compounded of τώ, nom. dual. of ὁ, ἡ, τό, and the limiting particle γε.

Ἀντίβιος, *a*, *ον*, "*opposing*."—From *ἀντί* and *βία*. Consult line 278.

Μαχεσσαμένω, Epic for *μαχεσαμένω*, nom. dual 1 aor. part, middle of *μάχομαι*, "*to contend*:" fut. *μαχέσομαι*, Epic *μαχέσσομαι*: 1 aor. *ἐμαχεσάμην*, Epic *ἐμαχεσσάμην*.—Consult line 153.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος, τό, "*a word*."

305. Ἀνστήτην, Epic and Ionic for *ἀνεστήτην*, 3 dual 2 aor. indic. act. of *ἀνίστημι*, "*to raise up*;" but 2 aor., perf. act., &c., "*to arise*:" fut. *ἀναστήσω*: perf. *ἀνέστηκα*, "*I stand up*:" 2 aor. *ἀνέστην*, "*I arose*."—From *ἀνά* and ἵστημι.

Λῦσαν, Epic and Ionic for ἔλυσαν, 3 plur. 1 aor. indic. act. of λύω, "*to dissolve*," "*to break up*:" fut. λύσω: perf. λέλυκα: 1 aor. ἔλυσα.—Original signification, "*to loose*:" akin, therefore, to the Latin *luo*, and English *loose*.

Ἀγορήν, ῆς, ἡ, for ἀγορά, ᾶς, ἡ, "*an assembly*."—From *ἀγείρω*, "*to collect together*."

Νηυσίν. Consult line 12.

306. Κλισία, *ας*, ἡ, "*a tent*."—Original meaning, "*a place for lying down* or *reclining*," from *κλίνω*, "*to recline*;" then, *a hut* or any *slight dwelling*, used as a temporary dwelling-place. In Homer, these *κλισίαι* are of two kinds: 1. For use in time of peace: the *huts*, or *cots*, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the Odyssey; but in the Iliad only once (xviii. 509). 2. For use in war: *huts*, or *cots*, in which the besiegers lived during long sieges. This is the usual signification in the Iliad, and but seldom occurs in the Odyssey. These war-cabins corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of "*tents*;" but it appears, from *Il.* xxiv. 448, *seq.*, that they were of wood. Hence, also, an army, on breaking up, did not strike the *κλισίαι* and take them away, but burned them on the spot. (*Od.* viii. 501.) The *κλισίαι* all together formed a *camp*. Among the post-Homeric writers the word *σκηνή* came up instead, and *κλισία* remained in use only among the poets.

Εἶσος, *η*, *ον*, for ἴσος, *η*, *ον*, "*equal*." (Consult note).

307. Ἧιε. Consult line 47.

Μενοιτιάδης, *ου*, ὁ, "*the son of Menœtius*," a patronymic of Patroclus. Menœtius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.* xi. 765.)

Οἷς, dat. plur. of the possessive ὅς, ἥ, ὅν, the Epic and Ionic form for which is *ἑός*, *ἑή*, *ἑόν*, "*his*," "*her*."

Ἑτάροισιν, Epic and Ionic for ἑτάροις. Consult line 179.

308. Ἅλαδε, "*to the sea.*" Adverb, compounded of ἅλς, "*the sea,*" and δε, "*toward.*" Consult Excursus V.

Προέρυσσεν, Epic and Ionic for προήρυσεν, 3 sing. 1 aor. indic. act. of προερύω, "*to drag forward,*" "*to launch.*" In Homer, always said of ships, "*to move a ship forward,*" whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, ἐρετμοῖς, "*with oars,*" is added: fut. προερύσω, Epic προερύσσω: 1 aor. προήρυσα, Epic and Ionic προέρυσσα.—From πρό, "*forward,*" and ἐρύω, "*to drag.*"

309. Ἐρέτης, ου, ὁ, "*a rower.*"—From ἐρέσσω, "*to row.*"

Ἔκρινεν, 3 sing. 1 aor. indic. act. of κρίνω, "*to select:*" fut. κρῑνῶ: 1 aor. ἔκρῑνα: perf. κέκρῐκα.—Akin to the Sanscrit *kri*, "to separate," the Latin *cerno, crimen*, &c.

Εἴκοσιν, Epic for εἴκοσιν, "*twenty.*"—The Doric form is εἴκατι, with which compare the Sanscrit *vinsati*, and Latin *viginti*.

Ἑκατόμβην. Consult line 65.

310. Βῆσε, Epic for ἔβησε, 1 aor. indic. act. of βάω, "*to cause to go:*" fut. βήσω: 1 aor. ἔβησα.—(Consult line 144.)

311. Εἷσεν, 3 sing. 1 aor. indic. act. usually referred to a present, ἕζω, "*to cause to sit,*" "*to seat,*" but which does not occur; the tenses that are wanting are supplied from ἱδρύω. The Ionians have also a fut. ἕσομαι, Epic. ἕσσομαι, and perf. pass. εἷμαι. The Attics, however, have only the 1 aor. mid. εἱσάμην, "*to found,*" "*erect,*" in the strict middle sense "*for one's self.*"

Ἀρχός. Consult line 144.

Πολύμητις, ιος, ὁ, ἡ, "*sagacious,*" "*of many counsels.*"—From πολύς, and μῆτις, "*counsel,*" "*advice.*"

312. Ἀναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, "*to embark:*" fut. ἀναβήσομαι: 2 aor. ἀνέβην.—From ἀνά and βαίνω.

Ἐπιπλέω, "*to sail upon:*" fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, "*to sail.*"

Ὑγρός, ά, όν, "*humid,*" "*wet,*" "*fluid.*" (Consult note.)—From ὗω, and akin to ὕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἡ, "*a way,*" "*a path.*" Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, "*to come,*" "*to go.*"

313. Ἀπολυμαίνω, "*to purify another:*" in the middle ἀπολυμαίνομαι, "*to purify one's self.*" Commonly regarded as a middle deponent.—From ἀπό and λυμαίνομαι, "*to cleanse one's self,*" and this last from λῦμα, "*filth removed by washing,*" probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a pres. signification, "*I command,*" "*bid,*" "*order,*" which, with the augment, would be ἤνωγε: thus, ἄνωγα, ας, ε, or with the augment, ἤνωγα, ας, ε. But it is never found with the augment. The tenses,

moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγμεν: imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι: pluperf. ἠνώγειν, and, without augment, ἀνώγειν, Ionic ἠνώγεα, &c.

314. Ἀπελυμαίνοντο, 3 plur. imperf. indic. mid. of ἀπολυμαίνω. Consult ἀπολυμαίνεσθαι, above.

Ἁλός, ἁλός, ἡ, "*the sea.*" Consult line 141.

Λῦμα, ατος, τό, "*filth removed by washing,*" "*the washings themselves.*"—Probably from λούω, "*to wash.*"

315. Ἔρδω, "*to work,*" "*to do,*" "*to accomplish.*" With ἱερά, ἑκατόμβας, &c., "*to sacrifice,*" "*to offer up.*" This verb derives its formations from the obsolete ἔργω, fut. ἔρξω: 2 perf. ἔοργα: pluperf., with augment on the second syllable, ἐώργειν: 1 aor. ἔρξα.—As ἔργω is entitled to the digamma, ϝέργω, we see at once the affinity between it and the English verb *work*.—Observe that ῥέζω is merely a transposed form of ἔρδω.

Ἀπόλλωνι. Consult line 14.

Τελήεις, τελήεσσα, τελῆεν, "*perfect.*" (Consult note.) An Epic adjective, from τελέω, "*to make perfect,*" "*to make complete,*" and this from τέλος, "*an end,*" &c.

Ἑκατόμβας. Consult line 65.

316. Ἀτρύγετος, ον, "*barren.*" More literally, "*yielding no harvest,*" from α, *priv.*, and τρυγάω, "*to gather in the harvest* or *vintage.*"

317. Κνίσῃ, "*the savor.*" Consult line 66.

Ἶκεν, 3 sing. imperf. indic. act. of the Epic form ἵκω, "*to come,*" "*to go;*" imperf. ἵκον: aor. ἶξον, a mixture of the 1 and 2 aor. (*Buttmann, Irreg. Verbs*, p. 132, *ed. Fishl.*)

Ἑλίσσω, "*to whirl,*" fut. ξω.—From εἰλέω, "*to turn,*" "*to whirl,*" "*to roll,*" with the digamma ϝειλέω, akin to the English *wily*.

Καπνός, οῦ, ὁ, "*smoke.*"—Originally κϝαπνός, the υ-sound having followed the κ. So *vapor* in Latin was originally *kvapor*. The Greek word drops the υ-sound and retains the κ, whereas, in the Latin word, the direct reverse to this takes place.

318. Πένοντο, Epic and Ionic for ἐπένοντο, 3 plur. imperf. indic. of the middle deponent πένομαι, "*to be busily employed upon a thing,*" "*to toil,*" "*to work.*"—From the root πεν comes not only πένομαι, but also πένης, πενία, the Latin *penuria*, &c. Compare the Sanscrit *pan*, "to handle," "to transact," &c.

319. Λῆγ'. Consult line 210.

Ἐπηπείλησε, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "*to threaten* one *with* a thing," fut. ἐπαπειλήσω: 1 aor. ἐπηπείλησα.—From ἐπί and ἀπειλέω, "*to threaten.*"

320. Ταλθύβιος, ου, ὁ, "*Talthybius*," a herald of Agamemnon at Troy. He was afterwards revered as a hero at Sparta. (*Herodot.* vii. 134.)

Εὐρυβάτης, ου, ὁ, "*Eurybates*," a herald of Agamemnon at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in *Il.* ii. 184, and *Od.* xix. 247. Compare the scholiast: ὅτι καὶ ἕτερος Εὐρυβάτης, Ὀδυσσέως κήρυξ.

321. Τώ, nom. dual for ὦ.

Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἰμί.

Κήρυκε, nom. dual of κήρυξ, υκος, ὁ, "*a herald.*" From κηρύσσω.—In general, *a public messenger*, partaking of the character of *an ambassador*, an honorable office in early times. They summoned the assembly (*Il.* ii. 50, &c.), and kept order in it (*Il.* ii. 280, &c.): they separated combatants (*Il.* vii. 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (*Il.* iii. 245, &c.): as *public* officers they are called δημιοεργοί (*Od.* xix. 135): their insignia were staves, or wands, σκῆπτρα. From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was κήρυξ of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

Ὀτρηρός, ά, όν, "*active*," "*quick*," "*zealous.*"—Akin to ὀτρύνω, "*to stir up*," "*to rouse.*"

Θεράπων, οντος, ὁ, "*an attendant.*" In Homer and old authors it always differs from δοῦλος, as implying free and honorable service, and yet, in Chios, θεράποντες was the name for their slaves. (*Arnold, Thucyd.* viii. 40.)

322. Ἔρχομαι, "*to come*," "*to go*," (consult line 120): imper. ἔρχου, ἐρχέσθω, &c.

Κλισίην. Consult line 306.

Πηληϊάδεω. Consult line 1.

323. Ἑλόντε, nom. dual, 2 aor. part. act. of αἱρέω, "*to take:*" fut. αἱρήσω: 2 aor. εἷλον, 2 aor. part. ἑλών. Consult line 137.

Ἀγέμεν, Epic, Doric, and Æolic for ἄγειν, pres. infin. act. of ἄγω, "*to lead away.*" Consult remarks on χολωσέμεν, line 78.

Βρισηΐδα. Consult line 184.

324. Δώησιν, Epic for δῷ, 3 sing. 2 aor. subj. act. of δίδωμι: 2 aor. indic. ἔδων: 2 aor. subj. δῶ, δῷς, δῷ, &c. Observe, however, that this δῶ, δῷς, δῷ, &c., is the result of contraction: thus, δώ-ω = δῶ: δώ-ῃς = δῷς: δώ-ῃ = δῷ, &c. To the uncontracted form, δώ-ῃ, the syllable σι is added by the Epic language, and hence we have in the text the form δώησι.

λωμαι, 1 sing. 2 aor. subj. middle of αἱρέω: 2 aor. indic. εἱλόμην: 2 aor. subj. middle ἕλωμαι.

325. **Πλεόνεσσι.** Consult line 281.

Ῥίγιον, "*more fearful.*" Literally, "*more frosty,* or *cold,*" *i. e.,* more calculated *to make one shudder.* A comparative, formed, as it were, from **ῥῖγος,** "*frost,*" "*cold.*"—The masculine, **ῥιγίων,** seems not to occur, but the superlative, **ῥίγιστος,** is found; and, therefore, it is better to regard **ῥίγιον,** in the text, as an adjective, and not to take it for an adverb, as some do.

326. **Προΐει,** 3 sing. Epic imperf. indic. act. from **προιέω,** Epic and Ionic for **προίημι.** Consult remarks on **ἀφίει,** line 25.

Κρατερὸν δ' ἐπὶ, κ. τ. λ. Consult line 25.

327. **Τώ,** "*they two.*" More literally, "*these two.*" Nom. dual of **ὁ, ἡ, τό.**

Ἀέκοντε, for **ἄκοντε,** "*reluctant.*" Consult line 301.

Βάτην, 3 dual 2 aor. indic. act. Epic for **ἐβήτην,** the stem-vowel **η** being shortened into **α.**—From **βαίνω,** "*to go:*" fut. **βήσομαι:** perf. **βέβηκα:** 2 aor. **ἔβην.**

Παρὰ θῖν', κ. τ. λ. Consult line 34.

328. **Μυρμιδόνων.** Consult line 180.

Ἱκέσθην, 3 dual 2 aor. indic. middle of **ἱκνέομαι,** "*to come.*" Consult remarks on **ἱκέσθαι,** line 19.

329. **Εὗρον,** 3 plur. 2 aor. indic. act. of **εὑρίσκω,** "*to find:*" fut. **εὑρήσω:** perf. **εὕρηκα:** 2 aor. **εὗρον.** This 2 aor. is often written **ηὗρον** in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλισίῃ, Epic and Ionic for **κλισίᾳ.** Consult line 306.

330. **Ἥμενον,** "*sitting,*" accus. sing. part. of **ἧμαι, ἧσαι, ἧσται,** 3 plur. **ἧνται:** part. **ἥμενος:** imperf. **ἥμην, ἧσο, ἧστο,** 3 plur. **ἧντο** (these being in reality, however, a perf. and pluperf. passive of **ἕζομαι,** "*to sit,*" "*to lie,*" &c. Literally, "*I have been set and I remain set,*" *i. e., I sit*).

Τώγε, compounded of **τώ,** accus. dual masc. of **ὁ, ἡ, τό,** and the enclitic **γε.**

Ἰδών, 2 aor. part. act. of **εἶδω,** "*to see.*" Consult line 203.

Γηθέω, "*to be delighted,*" "*to rejoice.*" Consult line 255.

331. **Ταρβήσαντε,** nom. dual 1 aor. part. act. of **ταρβέω,** "*to be confused,*" "*to be troubled,*" "*to be alarmed:*" fut. **ήσω.**—From **τάρβος,** "*alarm,*" "*fright,*" "*terror.*"

Αἰδομένω, nom. dual pres. part. middle of **αἴδομαι,** Epic for **αἰδέομαι,** "*to regard with looks of awe,*" or "*reverence.*" More literally, "*to stand in awe of one,*" "*to reverence.*"

332. **Στήτην,** Epic and Ionic for **ἐστήτην,** 3 dual 2 aor. indic. act. of **ἵστημι,** "*to place:*" fut. **στήσω:** perf. **ἕστηκα,** "*I stand:*" 2 aor. **ἔστην,** "*I stood.*"

Προσεφώνεον, 3 plur. imperf. indic. act. of **προσφωνέω,** "*to*

address:" fut. *ἠσω.*—From *πρός*, "*unto*," and *φωνέω*, "*to speak*," "*to call.*"

Ἐρέοντο, 3 plur. imperf. indic. middle of *ἐρέω*, "*to interrogate*," "*to ask:*" middle *ἐρέομαι*. This *ἐρέω*, *ἐρέομαι*, is an exclusively Epic form, and must not be confounded with *ἐρέω*, *ἐρῶ*, the fut. of *εἰπεῖν*. The imperfect, it will be perceived, is here without any augment. The Attic form is *ἔρομαι*: 2 aor. *ἠρόμην*: fut. *ἐρήσομαι*. But, though this verb commonly occurs in the lexicons and grammars as a present, *ἔρομαι*, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, *ἐρέσθαι*. (*Carmichael's Greek Verbs*, p. 117.)

333. Ὅ, "*he*," Homeric for *ὅς*, and this an old form of the demonstrative.

Ἔγνω. Consult line 199.

Ἥσιν, or *ᾗσιν*, Epic and Ionic for *αἷς*, dat. plur. fem. of the possessive, *ὅς*, *ἥ*, *ὅν*, "*his.*"

Φωνέω, "*to say*," "*to speak*," fut. *ἠσω.*—From *φωνή*, "*voice*," &c.

334. Χαίρετε, 2 plur. pres. imper. act. of *χαίρω*, "*to rejoice*," "*to be glad:*" fut. *χαιρήσω*: perf. *κεχάρηκα.*—The imperative of this verb is used as a common form of greeting, either at meeting, "*hail*," "*welcome;*" or at parting, "*farewell.*"

Ἄγγελος, *ου*, *ὁ*, "*a messenger.*"

335. Ἄσσον, "*nearer.*" Adverb, and comparative degree of *ἄγχι*, "*near.*" This is the Homeric and Epic comparative; the common form is *ἄγχιον*.

Ἴτε, 2 plur. pres. imper. of *εἶμι*, "*to come*," "*to go:*" 2 sing. pres. imp. is *ἴθι*.

Υ̓́μμες, Epic and Æolic for *ὑμεῖς*.

Ἐπαίτιος, *ον*, "*in fault*," "*blamable.*"—From *ἐπί*, "*upon*," and *αἰτία*, "*blame*," as indicative of *blame* resting *upon* one.

336. Ὅ, Epic, Ionic, and Doric for *ὅς*, the relative pronoun. Consult Excursus I. p. 275.

Σφῶϊ, accus. dual of *σύ*, "*thou.*" This is the Homeric and Ionic form. The Attics, on the other hand, use *σφώ*, which some write with subscript iota, as having risen, according to them, from contraction.

Προΐει. Consult line 326.

Βρισηΐδος. Consult line 184.

Εἵνεκα. Consult line 174.

Κούρης. Consult line 98.

337. Ἄγε. Consult line 62.

διογενές, voc. sing. of *διογενής*, *ές*, "*noble.*" Literally, "*Jove-*" "*sprung from Jove*," *i. e.*, of his race. Frequently, how-

ever, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "*noble*," "*illustrious*," &c.

Πατρόκλεις, voc. sing., as if from a nominative Πατροκλῆς, which does not, however, appear. The regular nominative is Πάτροκλος, ου.

Ἔξαγε, 2 sing. pres. imper. of ἐξάγω, "*to lead* or *bring out*."—From ἐξ and ἄγω.

338. Σφωῖν, dat. dual of the pronoun of the third person, nom. (wanting): *gen.* οἷν, &c. Observe that σφωῖν is here enclitic, whereas σφῶϊν, from σύ, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "*to give*:" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Τώ, nom. dual masc. of ὁ, ἡ, τό.

Αὐτώ, nom. dual masc. of αὐτός, αὐτή, αὐτό.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ὁ, older Epic form for μάρτυς, "*a witness*." Homer uses the singular only in *Od.* xvi. 423, with the collateral signification of "*helper*," "*protector*," but the plural often.

Ἔστων, abbreviated form for ἔστωσαν, 3 plur. pres. imper. of εἰμί, "*to be*." Used, also, by the Attic writers. The form ὄντων is more rare.

339. Μάκαρ, gen. -ἄρος, ὁ, ἡ, "*blessed*," "*happy*." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its notion is of *everlasting, heavenly bliss*. There is a peculiar poetic form, of the feminine gender, μάκαιρα, "*the blessed one*," an epithet of Latona, in the *Hymn to Apollo*, 14.

Θνητός, ή, όν, "*mortal*," "*liable to death*." Hence οἱ θνητοί, "*mortals*."—From the same root with θνήσκω, as appearing in 2 aor. ἔθανον.

340. Ἀπηνής, ές, "*cruel*," "*harsh*," "*unfeeling*."

341. Χρειώ, gen. όος, contr. οῦς, ἡ, Epic and Ionic for χρεώ, οος, contr. οῦς, ἡ, "*want*," "*need*," "*desire*." Observe that χρεώ itself is only a poetic form, the more common prose expression being χρεία.

Ἐμεῖο, Epic for ἐμοῦ, emphatic gen. sing. of ἐγώ.

Γένηται, 3 sing. 2 aor. subj. mid. of γίγνομαι.

Ἀεικής, ές, "*unseemly*," for which the Attics employ αἰκής, ές. Probably from *a, priv.*, and εἴκω (radical form), "*it seemed*," "*it appeared good*."

Λοιγὸν ἀμῦναι. Consult line 67.

342. Ὀλοῇσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλοός, ή, όν, "*destructive*."—From ὄλω, ὀλέω, radical forms of ὄλλυμι, "*to destroy*."

Θύω, fut. θύσω, "*to rage*." Said literally of any viol

motion, "*to rush on*, or *along*," as referring to rivers, tempests, &c.; hence, "*to storm*," "*to rage*," as said of a man distraught with passion.

343. Οἶδε, 3 sing. of οἶδα, a second perfect with the force of a present, "*I know*," from the radical εἴδω, "*to see*," for what one *has seen* and *observed*, that *one knows*.—Observe that in οἶδα the augment is thrown aside, like εἴκω, 2 perf. ἔοικα, Ionic οἶκα. (*Buttmann, Irreg. Verbs*, p. 77, *ed. Fishl.*) The verb εἴδω (ἴδω, Lat. *vid-eo*) is obsolete, and its place has been supplied by ὁράω. The tenses formed from it compose two distinct families, of which one has the meaning of "*to see*," the other exclusively the meaning of "*to know*," the latter signification coming from the perfect.

Νοέω, "*to observe*," "*to reflect upon*," &c.: fut. νοήσω: perf. νενόηκα: from νόος, contr. νοῦς, "*the mind*."

Πρόσσω, Epic and poetic for πρόσω, adverb, literally, "*forward:*" more freely, "*as regards the future*." From πρό.

Ὀπίσσω, Epic and poetic for ὀπίσω. Adverb, literally, "*backward*," "*behind:*" more freely, "*as regards the past*."

344. Ὄππως, Epic and poetic for ὅπως, "*in order that*."

Σόοι. Consult line 117.

Μαχέωνται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μάχομαι, "*to fight*."—Consult line 8.

345. Φάτο. Consult line 188.

Φίλῳ. Taken for the possessive pronoun, "*his*." Consult line 20.

Ἐπεπείθετο, 3 sing. imperf. indic. mid. of ἐπιπείθομαι, in the passive, "*to be persuaded*," in the middle, "*to obey*." The active ἐπιπείθω, "*to persuade*," "*to convince*," is rare and late.

Ἑταῖρος, ου, ὁ, "*a friend*," "*a companion*."

346. Ἄγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἤγαγε.

347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἔδωκε.

Τώ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "*to go*," Epic for ᾔειτην or ᾖτην.

348. Ἀέκουσα, Epic and Ionic for ἄκουσα. Consult line 301.

Ἅμα, "*along with*." Consult line 158.

Κίω, "*to go*." The first person of the imperf. is ἔκιον, or, without the augment, κίον.—Κίω seems to belong to ἴω, the root of εἶμι, "*to go*," and from it come κιάθω and κινέω, and, probably, the Latin *cio* and *cieo*.

349. Δακρύω, "*to weep*," "*to burst into tears*." From δάκρυ, "*a tear*." Consult line 42.

Ἑταῖρος, οὐ, ὁ, "*a companion*," &c. Consult line 179.

Ἄφαρ, "*forthwith*." Adverb, either from ἅπτω, or from ἀπό and ἆρα.

Ἕζετο. Consult line 48.

Νόσφι, "*aside from*," "*away from*." Adverb, shortened, according to the grammarians, from νοστόφι. But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek νῶϊ, and Latin *nos*, and makes νόσ-φι mean, properly, "*by himself*," the leading idea in νῶϊ, *nos*, and νόσ(-φι) being that of "separation," "unity." (*New Cratylus*, p. 168.)

Διασθείς, 1 aor. part. pass. (in a middle sense) of λιάζομαι, "*to bend sideways*," "*to go aside*," "*to turn away*." Buttmann expresses his conviction that λιάζομαι is etymologically akin to ἑλίσσω, just as κνέφας is to νέφος, χλιαρός to λιαρός, &c. (*Lexil.* vol. i. p. 75, *not.*)

350. Θεῖνα. Consult line 34.

Ἀλός. Consult line 314.

Πολιός, ή, όν. Epic and Ionic for πολιός, ά, όν, "*hoary*."—(Consult note.)

Ὀρόων, Epic lengthening for ὁρῶν, pres. part. act. of ὁράω, "*to look*," "*to see*." Consult line 56.

Οἰνοψ, gen. οπος, ό, "*dark-hued*." Literally, "*wine-colored*," having the color or hue of wine.—(Consult note.)—From οἶνος, "*wine*," and ὤψ, "*look*," "*appearance*," &c.

Πόντος, ου, ό, "*the deep*," "*the open sea*."—Akin to βένθος, βάθος, βυθός, "*depth*," and the Latin *fundus*.

351. Πολλά, neuter plur. accus. of πολύς, taken adverbially, "*earnestly*."

Φίλῃ, taken as a possessive pronoun, "*his*." Consult line 20.

Ἠρήσατο, Epic and Ionic for ἠράσατο, 3 sing. 1 aor. indic. of the middle deponent ἀράομαι, "*to pray*:" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι, 1 aor. ἠρασάμην, Epic and Ionic ἠρησάμην.—From ἀρά, "*a prayer*."

Ὀρεγνύς, nom. sing. pres. part. of ὀρέγνυμι, "*to stretch out*." The more usual form is ὀρέγω: fut. ὀρέξω.—Akin to the Latin *rego*, *erigo*, *porrigo*; German *reichen*, *recken*; and English *reach*.

352. Ἔτεκες, 2 sing. 2 aor. indic. act. of τίκτω, "*to bring forth*:" fut. τέξω, usually τέξομαι: poetic, also, τεκοῦμαι: perf. τέτοκα: 2 aor. ἔτεκον.—Lengthened from a root τεκ.

Μινυνθάδιος, α, ον, "*short-lived*."—From μίννυθα, "*a little*," "*very little*," which is itself to be traced to μινύς, "*little*," "*small*," and Latin *minus*.

353. Ὀφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "*to owe*," "*to be obliged*," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφείλω, "*to owe*." We

must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "*to increase*," "*to enlarge*."

Ὀλύμπιος, α, ον, "*Olympian*," "*of* or *belonging to Olympus*."—Consult line 44.

Ἐγγυαλίξαι, 1 aor. infin. act. of ἐγγυαλίζω, "*to bestow*." Literally, "*to put into the palm of one's hand*;" hence "*to put into one's hands*," "*to grant*," "*to bestow*:" fut. ἐγγυαλίξω.—From ἐν, and γύαλον, "*a hollow*," "*the hollow of the hand*."

354. Ὑψιβρεμέτης, "*high-thundering*," "*who thunders on high*."—From ὕψι, "*on high*," and βρέμω, "*to roar* like a thunderbolt."

Τυτθόν. Adverb, "*in a small degree*." Probably the accus. sing. neut. of τυτθός, όν, later, τυτθός, ή, όν, "*little*," "*small*."

Τίω, "*to honor*:" fut. τί̄σω: perf. τέτῑκα: 1 aor. ἔτῑσα. The verb τίνω, "*to pay* or *suffer* (the penalty of an offence)," forms, like it, a future, τίσω: 1 aor. ἔτισα: perf. τέτικα, &c., but the Attics make the ι short in all the tenses of this latter verb, and the passive takes σ; as, perfect τέτισμαι: 1 aor. ἐτίσθην: whereas τίω makes, in the perfect passive, τέτιμαι.

356. Ἠτίμησεν. Consult line 11.

Ἑλών. Consult line 137.

Ἀπούρας, Epic 1 aor. part. act. of ἀπαυράω, "*to take away*." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποῦραι is found. Consult the remarks of Buttmann (*Lexil. s. v.* ἀπαυρᾶν, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀπούρας, by syncope, for ἀπουρίσας, from ἀφορίζω. (Compare, also, *Buttmann's Irreg. Verbs*, p. 34, *ed. Fishl.*)

357. Δακρυχέων, ουσα, ον, "*shedding tears*." More literally, "*pouring forth tears*." Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυχέεσκε.—From δάκρυ, "*a tear*," and χέω, "*to pour forth*," "*to shed*."

Τοῦ δ' ἔκλυε. Consult line 43.

Πότνιος, α, ον, "*revered*." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the feminine of πόσις, just as δέσποινα is of δεσπότης.

358. Ἠμένη, fem. of ἥμενος. Consult line 330.

Βένθεσσιν, Epic and Ionic for βένθεσιν, dat. plur. of βένθος, εος, τό (poetic for βάθος, as πένθος for πάθος), "*depth*," especially of the sea.

Γέροντι. Consult line 26.

359. Καρπαλίμως, "*quickly*," "*speedily*." Literally, "*with tearing speed*." From καρπάλιμος, "*tearing*," "*swift*."—From ἁρπάζω, with which compare the Latin *carpo*. So *rapidus* in Latin.

Ἀνέδυ, 3 sing. 2 aor. indic. act., assigned, along with the

perfect, *ἀναδέδυκα*, to the middle deponent *ἀναδύομαι*, "*to emerge*," "*to come out of*." The active, *ἀναδύω*, is only used in late writers.

Ἥντε, Epic for *εἴντε*, "*like*," "*as*."

Ὁμίχλη, ης, ἡ, "*a mist*."

360. Πάροιθε, adverb, "*in front of*," "*before*."

Καθέζετο, 3 sing. imperf. indic. mid. of *καθέζομαι*, "*I seat myself*," "*I sit down*." Buttmann doubts the existence of such a present as *καθέζομαι*, and makes *ἐκαθεζόμην* a 2 aor., from *καθίζομαι*: but this opinion seems to want confirmation.

361. Κατέρεξεν, 3 sing. 1 aor. indic. act. of *καταρέζω*, same as *καταῤῥέζω*, "*to soothe*." Literally, "*to cause to lie down*," especially, "*to pat with the hand*;" hence, generally, "*to fondle*," "*to soothe*:" fut. *καταρέξω*: 1 aor. *κατέρεξα*.—From *κατά* and *ῥέζω*.

Ὀνόμαζεν, Epic and Ionic for *ὠνόμαζεν*, 3 sing. imperf. indic. act. of *ὀνομάζω*, "*to utter*," "*to name*:" fut. *ὀνομάσω*.—From *ὄνομα*, "*a name*."

362. Κλαίω, "*to weep*:" fut. *κλαύσω* (*Theocrit.* xxiii. 34), more commonly *κλαύσομαι*: 1 aor. *ἔκλαυσα*. The Attic form of the present is *κλάω*.

Πένθος. Consult line 254.

363. Ἐξαύδα, 2 sing. pres. imper. of *ἐξαυδάω*, "*to speak out*:" fut. *ήσω*.—From *ἐξ* and *αὐδάω*.

Κεύθω, "*to conceal*," "*to hide*:" fut. *κεύσω*: perf. *κέκευθα*: 2 aor. *ἔκῦθον*. Akin to *κύω* and *κυέω*.

Νόφ, Epic and Ionic for *νῷ*, dat. sing. of *νόος*, contracted *νοῦς*, "*the mind*:" gen. *νόου*, *νοῦ*: dat. *νόφ*, *νῷ*.

Εἴδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for *εἴδωμεν*, from *εἶδω*, "*to see*," "*to know*." Consult line 203.

Ἄμφω. Consult line 196.

364. Βαρυστενάχων, ουσα, ον, "*deeply groaning*," pres. participle of a form *βαρυστενάχω*, which, however, does not occur.—From *βαρύς* and *στενάχω*, "*to groan*."

365. Οἶσθα. Consult line 85.

Τίῃ, strengthened form of *τί*, "*why?*" Used by Homer, Hesiod, and in Attic comedy.—Formed from *τί*, like *ὁτιή* from *ὅτι*, and *ἐπειή* from *ἐπεί*.

Τοί, Epic and Ionic for *σοί*.

Εἰδυίῃ, dat. sing. fem. of *εἰδώς*, *εἰδυῖα*, *εἰδός*, perf. participle, and assigned to *οἶδα*, "*I know*." Consult line 203.

Ἀγορεύω, 1 sing. pres. subj. act. of *ἀγορεύω*, "*to tell*," "*to declare*:" fut. *εύσω*.—From *ἀγορά*, "*a public assembly*," the verb literally meaning to speak in an assembly, though afterward used in a general sense.

366. Ὠιχόμεθα, or φῳχόμεθα, 1 plur. imperf. indic. of the middle deponent οἴχομαι, "*to go:*" fut. οἰχήσομαι: perf. ᾤχημαι.

Θήβη, ης, ἡ, "*Thebe.*"—(Consult note.) Homer uses also the plural form Θῆβαι, &c. Later writers mention merely τὸ Θήβης πεδίον, a fruitful district, south of Ida, and near Pergamus.

Ἱερός, ά, όν, "*sacred.*"—(Consult note.)

Ἠετίων, gen. ωνος, "*Ëetion,*" King of Thebe, and father of Andromache.—(Consult note.)

367. Διεπράθομεν, 1 plur. 2 aor. indic. act. of διαπέρθω, "*to sack,*" "*to destroy utterly:*" fut. διαπέρσω: 2 aor. διέπραθον.—From διά and πέρθω.

Ἤγομεν, 1 plur. imperf. indic. act. of ἄγω, "*to bring.*"

Ἐνθάδε, "*hither.*" Adverb of place. Sometimes, also, of time, "*then,*" "*thereupon.*"

368. Δάσσαντο, Epic and Ionic for ἐδάσαντο, 3 plur. 1 aor. indic. mid. of δαίω, more usually, middle δαίομαι, "*to divide:*" fut. δάσομαι: 1 aor. ἐδασάμην. Observe that δάζομαι is commonly assumed as a present to form some of the tenses of δαίω.

369. Χρυσηΐδα. Consult line 111.

370. Ἑκατηβόλος, ον, "*far-darting.*"—From ἑκάς, "*afar,*" and βάλλω, "*to hurl,*" or "*dart.*"

371. Χαλκοχίτων, ωνος, ὁ, ἡ, "*arrayed in tunics of brass,*" "*brass-clad,*" "*brazen-mailed.*"—From χαλκός (consult line 236), and χιτών, "*a tunic,*" "*an under garment.*"

380. Χωόμενος, pres. part. of the middle deponent χώομαι, "*to be incensed:*" fut. χώσομαι: 1 aor. ἐχωσάμην.

Πάλιν. Consult note on line 59.

Τοῖο, Epic and Ionic for τοῦ.

381. Εὐξαμένου, gen. sing. 1 aor. part. mid. of εὔχομαι. Consult line 43.

Ἤκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω, "*to hear:*" fut. ἀκούσομαι: perf. (*Attic*) ἀκήκοα: (*Doric*) ἄκουκα: (*later*) ἤκουκα: 1 aor. ἤκουσα. The form ἀκούσω first occurs in Alexandrine Greek.

Φίλος, η, ον, "*dear.*" Taken here in its ordinary sense, not as a possessive.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἰμί, "*to be.*"

382. Ἧκε, 3 sing. 1 aor. indic. act. of ἵημι, "*to send:*" fut. ἥσω: perf. εἶκα: 1 aor. ἧκα.

383. Θνῆσκον, 3 plur. imperf. indic. act. Epic and Ionic for ἔθνησκον, from θνήσκω, "*to die:*" fut. θανοῦμαι: perf. τέθνηκα.

Ἐπασσύτερος, α, ον, "*one after another.*" This word is a com-

parative only in form, and comes from *ἐπί* and *ἀσσύτερος*, which is itself formed from *ἄσσον*.

384. Πάντῃ. Adverb, less correctly written *πάντῃ*. Doric form *πάντα*, not *πάντᾳ*.—From *πᾶς*.

Ἄμμι, Epic and Æolic for *ἡμῖν*. Another Æolic form for the same is *ἀμμέσι*.

385. Εἰδώς. Consult line 365.

Ἀγόρευε, 3 sing. imperf. indic. act., Epic and Ionic for *ἠγόρευε*, from *ἀγορεύω*. Consult line 365.

Θεσπροπίας. Consult line 87.

386. Κελόμην, 1 sing. imperf. indic., Epic and Ionic for *ἐκελόμην*: from the middle deponent *κέλομαι*, "*to bid*," "*to exhort*." Literally, "*to set in motion*," and hence of the same family with *κέλλω*.

Ἱλάσκεσθαι, pres. infin. of middle deponent Ἱλάσκομαι (rarely Ἱλάομαι) "*to propitiate*:" fut. Ἱλάσομαι.—From Ἵλαος, "*propitious*."

387. Ἀτρείων, ωνος, ὁ, "*the son of Atreus*." A patronymic, the same in meaning as Ἀτρείδης.

Λάβεν, Epic and Ionic for ἔλαβεν, 3 sing. 2 aor. indic. act. of *λαμβάνω*, "*to seize upon*," "*to take possession of*:" fut. λήψομαι: perf. εἴληφα, &c.

Αἶψα. Consult line 303.

Ἀναστάς, 2 aor. part. act. of *ἀνίστημι*, &c.

388. Ἠπείλησεν, 3 sing. 1 aor. indic. act. of *ἀπειλέω*, "*to threaten*:" fut. ήσω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

Ἑλίκωψ, gen. *ωπος*, ὁ, "*of the quick-rolling eye*." Consult note on line 98.

Ἀχαιοί. Consult line 2.

390. Χρύσην. Consult line 37.

Πέμπω, "*to send*," "*to escort*;" fut. *πέμψω*: 1 aor. ἔπεμψα. The perfect *πέπομφα* is later in origin.

391. Νέον, neuter accus. sing. of *νέος*, taken adverbially, "*but just now*."—(Consult note.)

Κλισίηθεν. Adverb, "*from my tent*." Literally, "*out of* or *from a cot* or *hut*." Consult remarks on *κλισίας*, line 306.

Ἔβαν, Epic and Æolic for ἔβησαν, 3 plur. 2 aor. indic. act. of *βαίνω*, "*to go*;" fut. *βήσομαι*: perf. *βέβηκα*: 2 aor. ἔβην.

392. Βρισῆος, Epic and Ionic for Βρισέως, gen. sing. of Βρισεύς, "*Briseus*." Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδοσαν, 3 plur. 2 aor. indic. act. of *δίδωμι*, "*to give*:" fut. *δώσω*: perf. *δέδωκα*: 1 aor. ἔδωκα: 2 aor. ἔδων.

393. Δύνασαι, 2 sing. pres. indic. of δύναμαι, "*to be able*," &c.

Περίσχεο, Epic and Ionic for περίσχου, 2 sing. 2 aor. imper. mid. of περιέχω, "*to encompass*," "*to embrace*," "*to surround:*" in the middle, "*to hold one's hands around* another," and so "*to aid, protect, defend*," &c.—From περί and ἔχω.

Ἐῆος, gen. sing. masc. of ἐΰς, "*valiant*," "*gallant*." This genitive, it will be perceived, is irregularly formed. The adverb ἐῦ is merely the neuter of this adjective. The Ionic form for ἐΰς is ἠΰς.

394. Οὐλυμπόνδε. Consult line 221.

Λίσαι, 2 sing. 1 aor. imper. mid. of λίσσομαι, "*to supplicate*," "*to entreat:*" fut. λίσομαι: 1 aor. ἐλισάμην. Consult line 15.

395. Ὤνησας, 2 sing. 1 aor. indic. act. of ὀνίνημι, "*to gratify*," "*to profit*," "*to aid*," &c.: fut. ὀνήσω: 1 aor. ὤνησα. There is no such present as ὄνημι. In the middle, "*to have gratification*," "*to enjoy aid, help*," &c.

Κραδίην. Consult line 225.

396. Πολλάκι, Epic and Ionic for πολλάκις, "*often*."

Σέο, Epic and Ionic for σοῦ.

Μέγαρον, ου, τό, "*a hall*," "*a large room*."—From μέγας.

Ἄκουσα, Epic and Ionic for ἤκουσα, 1 sing. 1 aor. indic. act. of ἀκούω, "*to hear*." Consult line 381.

397. Εὔχομαι, "*to boast:*" fut. εὔξομαι: 1 aor. ηὐξάμην. Compare lines 43, 91.

Ἐφῆσθα, Epic and Æolic for ἔφης, 2 sing. imperf. indic. act. of φημί, "*to say*." As regards the ending θα, consult line 85, remarks on οἶσθα.

Κελαινεφής, "*dark, cloud-enveloped*."—From κελαινός, "*black*," "*dark*," and νέφος, "*a cloud*."

Κρονίων, ωνος, ὁ, "*son of Saturn*." Another form for Κρονίδης.

398. Οἴῃ. Consult line 118.

Αἰεικέα. Consult line 341.

399. Ξυνδῆσαι, 1 aor. infin. act. of ξυνδέω, "*to bind*," "*to bind firmly:*" fut. ήσω.—From ξύν, for σύν, and δέω, "*to bind*." Consult line 8.

Ἤθελον, 3 plur. imperf. indic. act. of ἐθέλω, "*to will*," "*to wish*," "*to be inclined*," &c.: fut. ήσω. The synonymous and shorter form, θέλω, never occurs in Homer or the later Epic writers.

400. Ἥρη, Epic and Ionic for Ἥρα, ας, ἡ, "*Juno*." Consult remarks on ἥρως, line 4.

Ποσειδάων, gen. άωνος, ὁ, Epic and Ionic for Ποσειδῶν, ῶνος, ὁ, "*Poseidon*," the Latin "*Neptune*," son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδῶν is in Doric

Greek not only Ποσειδάν, but also Ποτειδάν. This latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμός, and has the same reference, in all likelihood, to water and fluidity. (*Müller, Prolegom.* p. 289.)

Παλλάς. Consult line 200.

401. Ὑπελύσαο, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic. mid. of ὑπολύω, "*to rescue.*" Literally, "*to loosen,*" "*to untie:*" fut. ὑπολύσω: 1 aor. ὑπέλυσα: 1 aor. mid. ὑπελυσάμην.—Old form of the second person ὑπελύσασο: Epic and Ionic ὑπελύσαο: Attic ὑπελύσω.—From ὑπό and λύω.

402. Ὦκα, "*quickly,*" poetic adverb of ὠκύς. Very frequent in Homer; never occurring in the tragic writers.—Formed from ὠκύς, "*quick,*" as τάχα is from ταχύς.

Ἑκατόγχειρος, ον, "*hundred-handed.*"—(Consult notes.)—From ἑκατόν and χείρ, the final ν of ἑκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρός, ά, όν, "*lofty,*" "*tall.*"—From μᾶκος, Doric for μῆκος, "*length,*" &c. The root of μᾶκ-ος, μῆκ-ος, is akin to that of μέγ-ας, Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih*, or *meah*, German *macht*, &c.

403. Βριάρεως, gen. εω, ὁ, "*Briareus.*"—(Consult note, and compare *Buttmann's Lexilogus*, vol. i., p. 231, *not.*, where the name Βριάρεως is made equivalent to the German "*Starkwuchi.*")

Καλέω, "*to call:*" fut. καλέσω: perf. κέκληκα. Consult line 54.

404. Αἰγαίων, gen. ωνος, ὁ, "*Ægæon;*" properly, "*the stormy one.*"—From αἴξ, "*a storm,*" "*a tempest.*"—(Consult note.)

Αὖτε. Consult note.

Βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "*strength,*" "*might.*"

Οὗ, gen. sing. of the possessive pronoun ὅς, ἥ, ὅν, "*his, her, its.*"

Ἀμείνων. Consult line 116.

405. Καθέζετο. Consult line 360.

Κύδεϊ, Epic and Ionic for κύδει, dat. sing. of κῦδος, gen. εος, τό, "*high renown,*" "*glory.*"

Γαίω, "*to exult,*" a radical form seldom used. Homer always employs it in the phrase κύδεϊ γαίων. Akin to, and perhaps derived from it, are γαῦρος, "*exulting in,*" γαυριάω, γάνυμι, &c. Compare the Latin *gaud*-eo, &c.

406. Ὑπέδδεισαν, Epic for ὑπέδεισαν, 3 plur. 1 aor. indic. act. of ὑποδείδω, "*to dread.*" More literally, "*to fear secretly,*" "*to have a secret dread of:*" fut. σω.—From ὑπό and δείδω, "*to fear.*"

Ἔδησαν, 3 plur. 1 aor. indic. act. of δέω, "*to bind:*" fut. δήσω: perf. δέδεκα (but rare): 1 aor. ἔδησα.

407. Μνήσασα, nom. sing. fem. 1 aor. part. act. of μιμνήσκω, "*to remind:*" fut. μνήσω: 1 aor. ἔμνησα. The middle deponent, μνάομαι, is used in the sense of "*to remember.*" Μιμνήσκω is merely a reduplicated form of the radical μνάω, like the Latin *memin-i;* and its root is akin to that of *moneo*, and to the Sanscrit *man*, "cogitare."

Παρέζεο, Epic and Ionic for παρέζου, 2 sing. pres. imper. of the middle deponent παρέζομαι, "*to sit by the side of* one:" fut. παρεδοῦμαι.—From παρά and ἕζομαι.

Λαβέ, 2 sing. 2 aor. imper. of λαμβάνω, "*to take hold of:*" fut. λήψομαι: 2 aor. ἔλαβον.

Γούνων, Homeric form of the genitive plural of γόνυ, τό, "*the knee,*" in place of the ordinary γονάτων. Ordinary genitive γόνατος: Homeric γούνατος and γουνός. Ordinary nom. plur. γόνατα: Homeric γούνατα and γοῦνα.—The form γόνυ is akin to the Sanscrit *jánu*, Latin *genu*, English *knee* and *knuckle*.

408. Ἐθέλῃσιν, Epic for ἐθέλῃ, 3 sing. pres. subj. act. of ἐθέλω.

Τρώεσσιν, Epic and Ionic for Τρωσίν, dat. plur. of Τρῶς, gen. ωός, ὁ, "*a Trojan.*"

Ἀρῆξαι, 1 aor. inf. act. of ἀρήγω, "*to lend aid:*" fut. ἀρήξω: 1 aor. ἤρηξα.—Akin, perhaps, to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*.

409. Πρύμνα, ης, ἡ, "*the stern of a ship.*" Strictly speaking, a feminine from πρυμνός, ή, όν, "*hindmost,*" and hence πρύμνη or πρύμνα will be equivalent, literally, to πρυμνὴ (or πρυμνὰ) ναῦς, "*the hindmost part of a ship.*" Homer has it often in full πρύμνη νηῦς, where we might expect the accent to be πρυμνή, oxyton.

Ἅλα. Compare line 314.

Ἕλσαι, 1 aor. infin. act. of εἵλω (more frequently εἰλέω), "*to hem in,*" "*to press hard.*" Radical signification, "*to roll,*" or "*twist tight up.*" In the active, Homer has only εἰλέω, never εἵλω. The same poet forms the first aorist and some other parts from the simple stem or root ελ-, thus: 1 aor. ἕλσα: perf. pass. ἔελμαι, &c. (*Buttmann, Irreg. Verbs*, p. 83, *ed. Fishl.*)

410. Κτείνω, "*to slaughter,*" "*to slay:*" fut. κτενῶ: Ionic κτἄνῶ, but in Homer always κτενέω, έεις, έει, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον: perf. ἔκτονα: perf. pass. ἔκτᾰμαι, but post-Homeric. Still later are the unattic perf. ἔκτᾰκα and ἐκτόνηκα.—Akin to καίνω, καίνυμαι.

Ἐπαύρωνται, 3 plur. 2 aor. subj. middle of ἐπαυρίσκομαι, "*to enjoy:*" fut. ἐπαυρήσομαι: 2 aor. ἐπηυρόμην. Unattic writers have a 1 aor. ἐπαυράμην, infin. ἐπαύρασθαι. No present ἐπαυράω occurs. The supposed root is αὕρω.

411. Γνῷ, 3 sing. 2 aor. subj. act. of γιγνώσκω, "*to know.*" ult line 199.

412. Ἥν, accus. sing. fem. of ὅς, ἥ, ὅν, "*his, her, its.*"

Ἄτη, ης, ἡ, "*evil folly.*"—(Consult note.)—The original meaning of the term ἄτη appears to be "*distraction,*" "*bewilderment,*" "*folly,*" "*blindness,*" "*delusion,*" especially "*a judicial blindness,*" sent by the gods, and usually ending in guilt, and always in misery. Hence, in general, "*ruin,*" "*bane,*" "*mischief.*" —Ἄτη, personified, is the "*goddess of mischief,*" author of all blind, rash actions, and their results.

Ἔτισεν. Consult line 354.

413. Θέτις, gen. ἴδος, and ἴος, ἡ, "*Thetis,*" one of the Nereids, wife of Peleus, and mother of Achilles.

Χέω, "*to pour forth:*" fut. χεύσω. The form of the first aorist, ἔχευσα, from the usual future, χεύσω, though still quoted now and then, is probably not Greek. The Epic aorist is ἔχευα, the Attic aorist ἔχεα. Homer employs the former. We have ἔχεαν, 3 plur. only in *Il.* xxiv. 799.

414. Τρέφω, "*to rear,*" "*to nurture:*" fut. θρέψω: perf. τέτροφα. Consult line 251.

Αἰνά, accus. plur. neut. of αἰνός, ή, όν, used adverbially, "*unhappily,*" "*fearfully,*" &c. The more common adverbial form is αἰνῶς.

Τεκοῦσα, nom. sing. fem. 2 aor. part. act. of τίκτω, "*to bring forth.*" Consult line 352.

415. Αἴθε, Epic and Doric for εἴθε, "*would that!*" "*O that!*" Observe that εἴθε, with the optative, is said of things possible, but not likely; but with the past tenses of the indicative, of things impossible.

Ὄφελες, Epic and Ionic for ὤφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe:*" fut. ὀφειλήσω: 2 aor. ὤφελον. The phrases εἴθ' ὄφελες and ὡς ὄφελες denote a wish; literally, "*O how thou oughtest,*" &c.

Ἀδάκρυτος, ον, "*without tears.*" Sometimes used in a passive sense, "*unwept,*" as in *Soph. Ant.* 881.—From *a, priv.*, and δακρύω, "*to weep.*"

Ἀπήμων, ον, gen. ονος, "*uninjured.*"—From *a, priv.*, and πῆμα, "*injury,*" "*harm.*"

416. Ἧσθαι, pluperf. infin., in sense of an imperfect, from ἧμαι, ἧσαι, ἧσται, &c., pluperf. ἥμην, ἧσο, ἧστο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to ἕζομαι, "*to sit.*"

Αἶσα, ης, ἡ, "*a fated portion of existence,*" "*one's appointed lot,*" "*destiny,*" "*fate,*" &c. Akin to αἶνος, αἰνέω, Latin *aio*, as *fatum* to *fari*.

Μίννυθα, adverb, "*a little,*" "*a very little.*"—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, μίννυς, which is to be compared with the old adjective form μινύς, and the Latin *minus*.

Δήν, adverb, "*long*," "*for a long while*." Akin to δή, ἤδη.

417. Ὠκύμορος, ον, "*swift-fated*," "*early to die*."—From ὠκύς, "*swift*," and μόρος, "*fate*."

Οἰζυρός, ά, όν, "*to be pitied*," "*unfortunate*."—From οἶζύς, "*woe*," "*misery*." Though the penult of this word is always long in Homer, yet he forms the comparative and superlative, for the sake of the metre, in -ώτερος and -ώτατος, instead of -ότερος, -ότατος.

418. Ἔπλεο, Epic and Ionic for ἔπλου, and this for ἐπέλου, 2 sing. imperf. indic. mid. of πέλω, for which, however, is much more usually employed the middle deponent πέλομαι, "*to be*." Consult line 284.

Αἴσῃ, dat. sing. of αἶσα, ης, ἡ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάροισιν. Consult line 396.

419. Ἐρέουσα. Consult line 76.

Τερπικεραύνῳ, "*delighting in the thunderbolt*."—From τέρπω, "*to delight*," and κεραυνός, "*a thunderbolt*."

420. Εἶμι. Consult line 169.

Ἀγάννιφος, ον, "*very snowy*."—From ἄγαν and νίφω, "*to snow*."

Πίθηται, 3 sing. 2 aor. subj. mid. of πείθω, "*to persuade*:" middle πείθομαι, "*to obey*:" fut. πείσομαι: 2 aor. ἐπιθόμην.

421. Παρήμενος, pres. part. of πάρημαι, "*to sit by*," or "*beside*."—From παρά and ἧμαι: consult line 416.

Ὠκύπορος, ον, "*swift-going*," "*swift ocean-traversing*."—From ὠκύς and πόρος, "*a passing*," "*a way*," &c.

422. Μήνιε, 2 sing. pres. imper. act. of μηνίω, "*to rage*," "*to indulge in wrath* against."—From μῆνις, "*wrath*." Consult line 1.

Ἀποπαύεο, Epic and Ionic for ἀποπαύου, 2 sing. pres. imper. mid. of ἀποπαύω, "*to cause another to cease from* a thing." Middle, "*to cause one's self to cease*," &c., "*to refrain*."—From ἀπό and παύω.

Πάμπαν, "*altogether*," adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνυ or παντελῶς.

423. Ὠκεανός, οῦ, ὁ, "*Oceanus*."—(Consult note.)—Probably from ὠκύς and νάω, "*the rapid-flowing*." According to some, however, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, again, make ὠγένιος equivalent to παλαιός. Consult *Anthon's Class. Dict., s. v.* Oceanus, *sub fin.*

Ἀμύμων, ον, ὁ, "*blameless*." Consult line 92.

Αἰθιοπῆας, accus. plur. Epic for Αἰθιοπέας, as if from a nomi-

native Αἰθιοπεύς, gen. Αἰθιοπέως, Epic and Ionic Αἰθιοπῆος, "*an Ethiopian.*" No such nominative, however, as Αἰθιοπεύς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆας must be assigned, as an irregular accusative, to Αἰθίοψ, οπος, ὁ.—From αἴθω, "*to burn,*" and ὤψ, "*the visage,*" as indicating a sunburned race. — (Consult note.)

424. Χθιζός, ή, όν, "*of yesterday,*" and equivalent, properly, to χθεσινός. It is mostly, however, used, like the adverb χθές, with verbs; as, χθιζὸς ἔβη, "*he went yesterday;*" χθιζὸς ἦλυθες, "*thou camest yesterday.*"—From χθές, "*yesterday.*" Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi, hesternus*, afterward *heri* and *hesternus;* as also the German *gestern*, English *yestr*-een, *yester*-day, &c.

Δαίς, δαιτός, ή, "*a banquet,*" "*a feast,*" "*a meal.*"—From δαίω, "*to divide,*" or "*distribute,*" as referring to each guest's getting his share, and hence the Homeric δαὶς ἐΐση.

Ἕσπετο, Epic and Ionic for εἵπετο, 3 plur. imperf. indic. of the middle deponent ἕπομαι, "*to follow.*" Consult line 158.

425. Δωδέκατος, η, ον, "*the twelfth.*"—From δώδεκα.

Ἐλεύσεται, 3 sing. fut. indic. of ἔρχομαι, "*to come,*" or "*go:*" fut. ἐλεύσομαι: perf. ἐλήλυθα.

426. Ποτί, Doric for πρός, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβατής, ές, "*brazen-founded,*" *i. e.*, standing on brass; with brazen (*i. e.*, solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ατος, τό, "*a mansion.*" Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα: κρὶ in place of κριθή: ἄλφι in place of ἄλφιτον, &c.

427. Γουνάσομαι, 1 sing. fut. indic. of the middle deponent γουνάζομαι, "*to embrace one's knees,*" *i. e.*, to entreat, to supplicate; fut. σομαι.—From γόνυ, "*the knee.*"

Πείσεσθαι, fut. infin. middle of πείθω, &c.

Οἶω. Consult line 59.

428. Ἀπεβήσετο, 3 sing. 2 aor. indic. middle of ἀποβαίνω, "*to depart;*" fut. ἀποβήσομαι: 2 aor. mid. ἀπεβησόμην. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way, while others form their 1 aor. with the characteristic of the 2 aor. (*Buttmann*, § 26, *note* 9.) It was formerly the custom to regard such forms as ἐβήσετο, ἐδύσετο, &c., as derived from the future,

and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (*Carmichael's Greek Verbs*, p. 49). Such a formation, however, is contrary to the analogy of the language.

Ἔλιπε, 3 sing. 2 aor. indic. act. of λείπω, "*to leave;*" fut. λείψω: 2 aor. ἔλιπον.

Αὐτοῦ, adverb, "*there.*" Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "*at the very place.*"

429. Χωόμενον. Consult line 44.

Εὔζώνοιο, Epic and Ionic for εὐζώνου, gen. sing. fem. of εὔζωνος, ον, "*well-cinctured.*" (Consult note.)—From εὖ and ζώνη, "*the lower girdle,*" in female attire.

430. Βίη. See line 404.

Ἀέκοντος. Consult line 301.

Ἀπηύρων, 3 plur. imperf. indic. act. of ἀπαυράω, "*to take away,*" "*to wrest from,*" &c. Observe that the present ἀπαυράω, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηύρων, ἀπηύρας, ἀπηύρᾱ, &c. We have, however, also the aorist forms ἀπούρας and ἀπουράμενος. Consult line 356.

431. Ἵκανεν, 3 sing. imperf. indic. act. of ἱκάνω, "*to come,*" "*to proceed to,*" &c. An Epic and lengthened form of ἵκω.

Ἑκατόμβην. Consult line 65.

432. Λιμήν, λιμένος, ὁ, "*a harbor,*" "*a haven.*"—Akin to λίμνη.

Πολυβενθής, ές, "*very deep.*"—From πολύς and βένθος, "*depth.*"

Ἵκοντο, 3 plur. 2 aor. indic. mid. of the deponent ἱκνέομαι, "*to come;*" fut. ἵξομαι: perf. ἶγμαι: 2 aor. mid. ἰκόμην.—Lengthened form of ἵκω.

433. Ἱστίον, ου, τό, "*a sail*" of a ship. Properly a diminutive, but only in form, of ἱστός, "*a web,*" and meaning, originally, any *web, cloth,* or *sheet.*—Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for ἐστείλαντο, 3 plur. 1 aor. indic. middle of στέλλω, "*to arrange,*" "*to equip,*" &c.: fut. στελῶ: 1 aor. ἔστειλα: 1 aor. mid. ἐστειλάμην.—The radical meaning of this verb is, "*to set,*" "*to place,*" i. e., make to stand up, fix; especially "*to set in order,*" "*to arrange.*" Then collaterally, "*to furnish,*" &c. So στέλλειν νῆα, "*to rig* or *fit out a ship.*" From the sense of getting a ship ready, and the like, comes that of "*to dispatch* on an expedition;" and, in general, "*to dispatch,*" "*to send,*" &c. In the middle it here, as elsewhere, appears as a nautical term, ἱστία στέλλεσθαι, "*to take in* or *furl the sails,*" &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "*to place;*" fut. θήσω: perf. τέθεικα: 2 aor. ἔθηκα: 2 aor.

ἔθην.—From a radical form θέω, whence θῆμι, and, by reduplication, θίθημι, changed, for euphony sake, into τίθημι.

434. Ἱστός, οῦ, ὁ, "*the mast of a ship.*"—From ἵστημι, "*to place* or *set upright.*"—Another meaning, which we have seen elsewhere, is, "*the bar* or *beam of the loom,*" &c. Consult line 31.

Ἱστοδόκη, ης, ἡ, "*a receptacle for the mast,*" "*a mast-hold,*" a piece of wood standing up from the stern, on which the mast rested when let down.—From ἱστός, "*a mast,*" and δέχομαι, "*to receive.*"

Πέλασαν, Epic and Ionic for ἐπέλασαν, 3 plur. 1 aor. indic. act. of πελάζω, "*to bring near,*" "*to cause to approach,*" "*to bring unto.*"—Used, also, in an intransitive sense, "*to approach,*" "*to draw near;*" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "*near.*"

Πρότονος, ου, ὁ, "*a rope,* or *main-stay,*" passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, "*in front,*" and τείνω, "*to stretch.*"

Ὑφέντες, nom. plur. 2 aor. part. act. of ὑφίημι, "*to let down,*" "*to lower;*" fut. ὑφήσω.—From ὑπό and ἵημι, "*to send.*"

435. Καρπαλίμως. Consult line 359.

Ὅρμος, ου, ὁ, "*a moorage,*" "*an anchorage,*" "*a berth for a ship.*"—Belongs to the root εἴρω, Latin *sero,* "to tie," "to fasten," and akin to εἱρμός, "*a series.*"

Προέρεσσαν, Epic and Ionic for προήρεσαν, 3 plur. 1 aor. indic. act. of προερέσσω, "*to row forward;*" fut. προερέσω: 1 aor. προήρεσα.—From πρό, "*forward,*" and ἐρέσσω, "*to row.*"

Ἐρετμός, οῦ, ὁ, "*an oar.*" In the plural, however, the neuter form ἐρετμά, ῶν, is usual.—From ἐρέσσω, "*to row.*"

436 Εὐνή, ῆς, ἡ, "*a sleeper,*" a large stone used to secure a ship in her place. (Consult note.) Original meaning, "*a couch,*" "*a bed;*" then, "*a bedfellow,*" "*a sleeper,*" &c.—Akin to εὕδω.

Ἔβαλον, 3 plur. 2 aor. indic. act. of βάλλω, "*to cast;*" fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Πρυμνήσια, ων, τά, "*the stern-fasts,*" the ropes from a ship's stern to fasten her to the shore. The term is, in fact, an adjective, πρυμνήσιος, α, ον, "*of,* or *belonging to a ship's stern;*" so that πρυμνήσια, in the plural, has δεσμά or σχοινία, "*ropes,*" properly understood.—From πρύμνη, "*the stern of a ship.*"

Ἔδησαν. Consult line 406.

437. Βαῖνον, Epic and Ionic for ἔβαινον, 3 plur. imperf. indic. act. of βαίνω, "*to go;*" fut. βήσομαι, &c.

Ῥηγμίν, or, rather, ῥηγμίς, ῖνος, ὁ, properly, "*the sea breaking on the beach,*" "*breakers,*" "*surf.*" This meaning is plainly marked in *Il.* xx. 229, and *Od.* xii. 214. In other places it is needlessly taken to mean "*the rugged beach,*" and as equivalent to ῥαχία, but even ῥαχία has only this sense in Attic. Homer always joins it with ἁλός or θαλάσσης, in which cases we may render it by the

term "*edge.*" Thus, *ἐπὶ ῥηγμῖνι θαλάσσης* in the present passage may be rendered, "*upon the edge of the sea.*"—From *ῥήσσω* or *ῥήγνυμι*, "*to break.*"

438. Βῆσαν, Epic and Ionic for *ἔβησαν*, 3 plur. 1 aor. indic. act. of *βαίνω*. Consult line 310, remarks on *βῆσε*.

439. Βῆ, Epic and Ionic for *ἔβη*, 3 sing. 2 aor. indic. act. of *βαίνω*.

Ποντοπόρος, ον, "*ocean-traversing,*" "*sailing over the deep.*"—From *πόντος*, "*the deep,*" and *πείρω*.

440. Βωμός, οῦ, ὁ, "*an altar.*" Properly, any elevation whereon to place a thing, "*a stand,*" "*base,*" "*step,*" &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From *βάω*, *βαίνω*, conveying the idea of ascent.

Πολύμητις. Consult line 311.

441. Φίλῳ. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for *ἐτίθει*, 3 sing. imperf. indic. act. of *τιθέω*, "*to place,*" poetic and Ionic form for *τίθημι*, used by Homer only in the 3 sing. imperf., *ἐτίθει*, and, as here, *τίθει*. Never occurs in Attic Greek.

442. Χρύση, voc. sing. of Χρύσης, ου, ὁ, "*Chryses.*"

443. Ἀγέμεν, Epic, Doric, and Æolic for *ἄγειν*. Consult line 78.

444. Ῥέξαι, 1 aor. infin. act. of *ῥέζω*, "*to offer up:*" fut. *ῥέξω*: 1 aor. *ἔρεξα*. Consult line 315.

Ἱλασόμεσθα, Epic for *ἱλασώμεθα*, 1 plur. 1 aor. subj. of the middle deponent *ἱλάσκομαι*, "*to propitiate:*" fut. *ἱλάσομαι*.—From *ἵλαος*, "*propitious.*"

445. Πολύστονος, ον, "*productive of many groans,*" "*causing many groans.*"—From *πολύς* and *στένω*, "*to groan.*"

Κῆδος, εος, τό, "*woe,*" "*sorrow,*" especially mourning for one dead.—From *κήδω*, "*to trouble,*" "*to distress.*"

Ἐφῆκεν, 3 sing. 1 aor. indic. act. of *ἐφίημι*, "*to send upon,*" "*to inflict:*" fut. *ἐφήσω*: perf. *ἔφεικα*: 1 aor. *ἐφῆκα*.—From *ἐπί*, "*upon,*" and *ἵημι*, "*to send.*"

446. Ἐδέξατο, 3 sing. 1 aor. indic. middle of *δέχομαι*, "*to receive.*"

Χαίρων, pres. part. of *χαίρω*, "*to rejoice.*"

447. Τοί, Epic and Ionic for *οἱ*, nom. plur. of ὁ, ἡ, τό, the old form for which was *τός*, *τή*, *τό*, nom. plur. *τοί*, *ταί*, *τά*.

Ὦκα. Consult line 402.

Κλειτός, ή, όν, "*splendid.*" Properly, "*renowned,*" "*famous.*" — From κλείω, "*to celebrate,*" "*to render famous.*"

448. Ἑξείης, adverb, "*in continued order,*" "*in a row,*" "*one after another.*" Poetic for ἑξῆς, and this from ἔχω: fut. ἕξω, "*to hold on,*" *i. e.*, to continue, &c.

Ἔστησαν, 3 plur. 1 aor. indic. act. of ἵστημι, "*to place:*" fut. στήσω: perf. ἕστηκα: 1 aor. ἔστησα, "*I placed:*" 2 aor. ἔστην, "*I stood.*"

Εὔδμητος, ον, "*well-built,*" or "*fashioned,*" of stone work.— From εὖ and δέμω, "*to build,*" "*to construct.*"

449. Χερνίψαντο, Epic and Ionic for ἐχερνίψαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίπτομαι, "*to wash one's hands,*" *i. e.*, with lustral or holy water, especially before sacrifice: fut. χερνίψομαι: 1 aor. ἐχερνιψάμην.—From χείρ and νίπτω, "*to wash.*"

Οὐλοχύται, ῶν, αἱ, "*bruised* or *coarsely-ground barley-meal,*" (mixed with salt), and sprinkled over the head of the victim at a sacrifice.—From οὐλαί, "*coarse barley,*" and χέω, "*to pour,*" "*to sprinkle copiously.*"

Ἀνέλοντο, Epic and Ionic for ἀνείλοντο, 3 plur. 2 aor. indic. mid. of ἀναιρέω, "*to take up:*" fut. ἀναιρήσω: 2 aor. ἀνεῖλον: 2 aor. mid. ἀνειλόμην.—From ἀνά and αἱρέω, "*to take.*"

450. Εὔχετο, Epic and Ionic for ηὔχετο, 3 sing. imperf. indic. middle of εὔχομαι, "*to pray.*" Consult line 43.

Ἀνασχών, 2 aor. part. act. of ἀνέχω, "*to uplift,*" "*to hold up;*" fut. ἀνέξω and ἀνασχήσω: perf. ἀνέσχηκα: 1 aor. ἀνέσχον.—From ἀνά and ἔχω.

453. Πάρος, adverb, "*before,*" "*formerly.*"—In *form*, πάρος stands between παρά, πρό, and πρός, though, in *signification*, it belongs to πρό.

Ἔκλυες, 2 sing. imperf. indic. act., with aoristic signification, of κλύω, "*to hear;*" a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit *cru*, Latin *cluo*, *aus-culto*, &c.

Εὐξαμένοιο, Epic and Ionic for εὐξαμένου. Consult line 43.

454. Τίμησας, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. act. of τιμάω, "*to honor.*"

Ἴψαο, Epic and Ionic for ἴψω, 2 sing. 1 aor. indic. of the middle deponent ἴπτομαι, "*to afflict.*" More literally, "*to press hard,*" "*to press down:*" fut. ἴψομαι: 1 aor. ἰψάμην.—Old form of the second person, ἴψασο: Epic and Ionic, ἴψαο: Attic, ἴψω.—From the root ἶπος, "*a weight,*" "*a burden,*" whence comes, also, ἰπόω.

455. Ἐπικρήηνον ἐέλδωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

458. Εὔξαντο, Epic and Ionic for ηὔξαντο, 1 aor. middle of εὔχομαι, "*to pray.*"

Προβάλοντο, Epic and Ionic for προεβάλοντο, or, rather, προὐβάλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, "*to cast forward,*" "*to sprinkle;*" fut. προβαλῶ: perf. προβέβληκα: 2 aor. προέβαλον: 2 aor. midd. προεβαλόμην or προὐβαλόμην.

459. Ἀνέρυσαν, Epic and Ionic for ἀνήρυσαν, 3 plur. 1 aor. indic. act. of ἀνερύω, "*to draw back;*" fut. ἀνερύσω: 1 aor. ἀνήρυσα.—From ἀΰ, "*back,*" and ἐρύω, "*to draw.*"

Ἔσφαξαν, 3 plur. 1 aor. indic. act. of σφάζω, "*to cut the throat*" of a victim, "*to slay;*" hence, "*to offer in sacrifice.*"—The root is probably σφαγ, as it appears in the 2 aorist, ἔσφαγον, and in σφαγή, &c.

Ἔδειραν, 3 plur. 1 aor. indic. act. of δέρω, "*to flay,*" "*to skin,*" said of animals, &c.: fut. δερῶ: 1 aor. ἔδειρα: perf. δέδαρκα.—Compare the Sanscrit *dri*, "to cut asunder."

460. Μηρός, οῦ, ὁ, "*the thigh;*" properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηροὺς ἐξέταμον.—Consult line 40, remarks on μηρία.

Ἐξέταμον, 3 plur. 2 aor. indic. act. of ἐκτέμνω, "*to cut out;*" μηροὺς ἐκτέμνειν, "*to cut the bones out of the thighs* before offering them:" fut. ἐκτεμῶ: perf. ἐκτέτμηκα.—From ἐκ, "*out,*" and τέμνω, "*to cut.*"

Κνῖσα, ης, ἡ, "*the fat*" in which the flesh of the victim was wrapped and burned.—Consult line 317, where it occurs in its primitive sense of the savor of a burned sacrifice.

Καλύπτω, "*to cover;*" fut. καλύψω.—The root is καλυβ or καλυπ, which appears in καλύβη, κελύφη, κοῖλος.

461. Δίπτυχα, accus. sing. fem. (agreeing with κνῖσαν understood), from δίπτυξ, gen. δίπτυχος, an adjective of one termination. (Consult note.)—From δίς, "*twice,*" and πτύσσω, "*to fold.*"

Ὠμοβέτησαν, 3 plur. 1 aor. indic. act. of ὠμοβετέω, "*to place the raw pieces*" cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane: fut. ήσω. Only a poetic word.—From ὠμός, "*raw,*" and τίθημι, "*to place.*"

462. Καῖε, Epic and Ionic for ἔκαιε, 3 sing. imperf. indic. act. of καίω, "*to burn.*" Consult line 52.

Σχίζης, Epic and Ionic for σχίζαις, dat. plur. of σχίζα (Epic and Ionic σχίζη), gen. ης, ἡ, "*a stick of cleft wood.*"—From σχίζω, "*to cleave.*"

Αἴθοψ, gen. οπος, adjective of one termination, "*dark-red,*" as an epithet of wine.—From αἴθω, "*to burn,*" and ὤψ, "*look.*" Consult remarks on Αἰθιοπῆας, line 423.

463. Λείβε, Epic and Ionic for ἔλειβε, 3 sing. imperf. indic.

act. of λείβω, "*to pour a libation:*" fut. ψω. Compare the Latin *lĭbare, libatio.*

Νέος, νέα, νέον, "*new,*" "*young.*" In the plural *νέοι*, and *οἱ νέοι*, "*youths,*" "*young men.*"—The word *νέος* must have been, originally, *νέϝος*. Compare the Sanscrit *nava*, Latin *novus*, German *neu*, and English *new.*

Ἔχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω, "*to hold.*"

Πεμπώβολον, ου, τό, "*a five-pronged fork,*" used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From πέμπε, Æolic for πέντε, "*five,*" and ὀβολός, same as ὀβελός, "*a spit,*" "*a prong.*"

464. Μῆρα, ων, τά, "*the thighs.*" Rarer Homeric plural from μηρός, οῦ, ὁ, the plural being formed here in the neuter, by a species of metaplasm; like ὁ δεσμός, plur. τὰ δεσμά.

Σπλάγχνον, ου, τό, "*an inward part,*" "*an entrail.*" In the plural, σπλάγχνα are the "*inward parts*" or "*entrails,*" *i. e.*, the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the σπλάγχνα are the *viscera thoracis*, as distinguished from the bowels, or *viscera abdominis.*—The term is probably akin to σπλήν, "*the milt,*" or "*spleen.*"

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle deponent πατέομαι, "*to eat,*" "*to feed on,*" and simply "*to taste:*" 1 aor. ἐπασάμην: perf. πέπασμαι. An Epic and Ionic verb. The *a* in the radical syllables is always short, which at once distinguishes the aorist ἐπᾰσάμην, part. πᾰσάμενος, of πατέομαι, from ἐπᾱσάμην, πᾱσάμενος, aor. of πάομαι, "*to get, acquire,*" &c.

465. Μιστύλλω, "*to cut into small pieces,*" "*to cut up;*" always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μίτυλος, μύτιλος, and Latin *mutilus.*

Ὀβελός, οῦ, ὁ, "*a spit.*"—Ὀβελός is merely βέλος, with *o* prefixed.

Πείρω, "*to pierce through and through;*" fut. περῶ: 1 aor. ἔπειρα: 2 aor. ἔπᾰρον: perf. pass. πέπαρμαι.—From πέρας, "*an end,*" "*the last* or *highest point,*" &c.

466. Ὤπτησαν, 3 plur. 1 aor. indic. act. of ὀπτάω, "*to roast;*" fut. ὀπτήσω: 1 aor. ὤπτησα.—Akin to ἕψω.

Περιφραδέως, adverb, "*carefully.*"—From περιφραδής, and this from περιφράζομαι, "*to think about,*" "*to consider on all sides,*" "*to be careful about.*" Consult remarks on φράσαι, line 83.

Ἐρύσαντο, Epic and Ionic for ἠρύσαντο, 3 plur. 1 aor. indic. mid. of ἐρύω, "*to draw off;*" fut. ἐρύσω: 1 aor. ἤρυσα. The Epic and Ionic present is εἰρύω, fut. εἰρύσω, &c.

467. Παύσαντο, Epic and Ionic for ἐπαύσαντο, 3 plur. 1 aor. indic. mid. of παύω, "*to cause another to cease.*" Middle, "*to cause*

one's self to cease," "*to cease;*" fut. *παύσω*, but no perfect active seems to have been used.

Τετύκοντο, 3 plur. of the reduplicated 2 aor. mid. of *τεύχω*, "*to prepare;*" fut. *τεύξω*: 1 aor. *ἔτευξα*: 2 aor. *ἔτυκον*, and, with reduplication, *τέτυκον*: 2 aor. mid. *ἐτυκόμην*, and, with reduplication, *τετυκόμην*.

Δαίς, δαιτός, ἡ, "*a banquet,*" "*a feast,*" "*a meal.*" See line 424.

468. Δαίνυντο, Epic and Ionic for *ἐδαίνυντο*, 3 plur. imperf. indic. middle of *δαίνυμι*, "*to feast.*" Literally, "*to distribute,*" assign as a share, especially at meals or banquets: fut. mid. *δαίσομαι*.—From *δαίω*, "*to divide,*" "*to distribute.*"

Ἐδεύετο, 3 sing. imperf. indic. mid. of the deponent *δεύομαι*, "*to feel the want of,*" "*to be deprived of;*" fut. *δευήσομαι*. There is also an active form *δεύω*, but of less frequent occurrence.—Observe that *δεύω* and *δεύομαι* are Epic and Æolic for *δέω* and *δέομαι*.

Ἴσης, gen. sing. fem. of *ἴσος, ἴση, ἴσον*, Epic and poetic lengthened form from *ἴσος, η, ον*, "*equal,*" "*alike.*"

469. Πόσις, ιος, ἡ, "*drinking.*"—From *πίνω, πώσω*, "*to drink.*"

Ἐδητύς, ύος, ἡ, "*eating,*" "*food.*"—From *ἔδω*, "*to eat.*"

Ἐξ, "*away.*" Adverb in Homer. Afterward a preposition.

Ἔρος, ου, ὁ, the oldest, but merely poetic form of *ἔρως*, "*desire,*" "*love.*"

Ἕντο, 3 plur. 2 aor. indic. middle of *ἵημι*, "*to send,*" "*to send away;*" more freely, "*to take away;*" fut. *ἥσω*: 1 aor. *ἧκα*: 2 aor. mid. *ἕμην, ἕσο*, &c.

470. Κοῦρος, ου, ὁ, "*a youth,*" "*a boy.*" Epic and Ionic for *κόρος, ου, ὁ*. Consult line 98.

Κρητήρ, ῆρος, ὁ, Epic and Ionic for *κρατήρ, ῆρος, ὁ*, "*a mixer.*" (Consult note.)—From *κεράννυμι*, "*to mix.*"

Ἐπεστέψαντο, 3 plur. 1 aor. indic. mid. of *ἐπιστέφω*, "*to fill brim high*" (consult note): fut. *ἐπιστέψω*: 1 aor. *ἐπέστεψα*: 1 aor. mid. *ἐπεστεψάμην*.—From *ἐπί* and *στέφω*, "*to crown,*" &c.

Ποτόν, οῦ, τό, "*drink.*" Observe the distinction between this form and *πότος, ου, ὁ*, "*a drinking-bout,*" &c.—From *πίνω, πώσω*, "*to drink.*"

471. Νωμάω, "*to distribute;*" fut. *νωμήσω*: 1 aor. *ἐνώμησα*.—From *νέμω*, "*to distribute.*"

Ἐπαρξάμενοι, nom. plur. 1 aor. part middle of *ἐπάρχω*. (Consult note.)

Δεπάεσσιν, Epic and Ionic for *δέπασιν*, dat. plur. of *δέπας, αος, τό*, "*a cup.*"

472. Παυημέριος, α, ον, "*all day long,*" "*doing a thing all day.*"—From *πᾶς*, "*all,*" and *ἡμέρα*, "*a day.*"

Μολπή, ῆς, ἡ, "*song.*" Sometimes said of song and dance

combined, in honor of a deity. In the present passage, however, it refers to song alone.—From μέλπω, "*to sing*," &c.

Ἴλάσκοντο. See line 444.

473. Ἀείδω, "*to sing*," Epic and Ionic for ᾄδω: fut. σω. Consult line 1.

Παιήων, ονος, ὁ, "*a paean*," "*a festal hymn.*" (Consult note.)—From Παιάν, an appellation of Apollo as the healing deity; the burden of the song being ἰὴ or ἰὼ Παιάν, in thanksgiving for deliverance from evil.

474. Ἑκάεργον, "*the far-working one.*" Consult line 147.

Τέρπω, "*to delight;*" fut. τέρψω: 1 aor. ἔτερψα.

475. Ἧμος, "*when*," Epic, Ionic, and poetic adverb. Doric form ἅμος. The Attics employ ὅτε in its place. Not to be confounded with ἡμός, Æol. ἀμός, for ἡμέτερος.

Ἠέλιος, Epic, Ionic, and poetic for ἥλιος, ου, ὁ, "*the sun.*"

Κατέδυ, 3 sing. 2 aor. indic. act. of καταδύω, or καταδύνω, "*to go down*," "*to go under;*" fut. καταδύσω: 1 aor. κατέδυσα; 2 aor. κατέδυν.—From κατά, "*down*," and δύω or δύνω, "*to go*," &c.

Κνέφας, αος, τό, "*darkness.*" In Attic the genitive is κνέφους: in later writers, also κνέφατος. Attic dative κνέφᾳ, but Epic always κνέφαϊ.—From νέφος, "*a cloud*," "*mist*," &c.: akin to γνόφος and ὀνόφος.

476. Κοιμάω, "*to lull another to sleep.*" In the middle, "*to lull one's self to sleep*," "*to lie down to sleep:*" fut. ήσω.—Akin to κεῖμαι, κῶμα, and Latin *cumbo* and *cubo*.

Πρυμνήσια. Consult line 436.

477. Ἠριγένεια, "*child of the morning*," "*daughter of the dawn.*" Feminine form of ἠριγενής, and always employed as an epithet of Ἠώς, or "*Aurora.*"—From ἦρι, "*early*," "*at early dawn*," and the radical γένω.

Φάνη, Epic and Ionic for ἐφάνη, 3 sing. 2 aor. indic. pass. in a middle sense, of φαίνω, "*to show another;*" in the middle, "*to show one's self*," "*to appear:*" fut. φανῶ: fut. mid. φανοῦμαι: 2 aor. act. ἔφανον: 2 aor. pass. ἐφάνην.

Ῥοδοδάκτυλος, ον, "*rosy-fingered*," an epithet of Ἠώς, "*Aurora*," or the morning-red.—From ῥόδον, "*a rose*," and δάκτυλος, "*a finger.*"

Ἠώς, gen. ἠόος, contr. ἠοῦς: dat. ἠόϊ, contr. ἠοῖ: accus. ἠόα, contr. ἠῶ, "*Aurora*," "*the morning-red*," "*daybreak*," "*dawn*," &c. In the present passage, Aurora, the goddess of the morning, *i. e.*, the morning personified.

478. Ἀνάγοντο, Epic and Ionic for ἀνήγοντο, 3 plur. imperf. indic. middle of ἀνάγω. (Consult note.)

479. Ἵκμενος, η, ον, "*fair*," "*favorable.*" Used only in the

phrase ἵκμενος οὖρος, "*a fair breeze.*"—Probably from ἱκμάς, ἱκμαίνω, "*smooth*," "*softly gliding*," opposed to a rough, boisterous wind. According to others, who write ἵκμενος with the rough breathing, it comes from ἱκνέομαι, and denotes a *following*, and so a *favorable* wind. Compare the Latin *ventus secundus*.

Οὖρος, ου, ὁ, "*a fair wind* or *breeze*," right astern, and best derived, therefore, from οὐρά, "*a tail-wind*," "*a stern-wind.*"

Ἵει, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἵέω), of ἵημι, "*to send.*" Compare remarks on ἀφλει, line 25.

480. Στήσαντο, Epic and Ionic for ἐστήσαντο, 3 plur. 1 aor. indic. mid. of ἵστημι, "*to place*," "*to set up*," "*to erect.*"

Πέτασαν, Epic and Ionic for ἐπέτασαν, 3 plur. 1 aor. indic. act. of πετάννυμι, "*to spread*," "*to expand;*" fut. πετάσω: 1 aor. ἐπέτασα.—Akin to πέτομαι, πέταμαι, "*to spread the wings* in flight."

481. Πρῆσεν, Epic and Ionic for ἔπρησεν, 3 sing. 1 aor. indic. act. of πρήθω, "*to blow*," "*to stream powerfully:*" fut. πρήσω: 1 aor. ἔπρησα. Hence πρηστήρ, "*a violent wind.*"

482. Στεῖρα, ας, ἡ, "*the keel* of a ship." More literally, "the *stout beam* of a ship's keel," especially the carved part of it, the *cutwater*.—Strictly speaking, the feminine of στεῖρος, α, ον, "*firm*," "*stout*," "*solid.*"

Πορφύρεον, "*dark*," nom. sing. neut. of πορφύρεος, α, ον, Epic η, ον: Attic πορφυροῦς, ᾶ, οῦν. The first notion of this adjective was probably the troubled sea, "*dark*," "*purple*," as coming from πορφύρω (probably a reduplicated form of φύρω) "*to grow dark*," and said especially of the sea; as in the following: ὡς ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ, "as when the vast sea *grows dark* with its dumb swell" (*i. e.*, with waves that do not break; opposed to κολιὴ ἅλς), *Il.* xiv. 16.—Afterward used to indicate *dark-red*, but varying in shade, &c. The common derivation from πῦρ and φέρω is erroneous.

Μεγάλα, neut. accus. plur. of μέγας, taken adverbially.

Ἴαχε, 3 sing. imperf. indic. act. of ἰάχω, "*to roar;*" fut. ἰαχήσω: perf. ἴαχα.

483. Ἔθεεν, 3 sing. imperf. indic. act. of θέω, "*to run*," fut. θεύσομαι.

Διαπρήσσω: fut. διαπρήξω, Epic and Ionic for διαπράσσω, fut. διαπράξω, "*to accomplish*," "*to perform.*"—From διά and πράσσω.

Κέλευθος, ου, ἡ, "*a route*," "*a course*," &c. In the plural, τὰ κέλευθα.—According to some, from κέλλω, κελεύω: but more naturally from the radical ἐλεύθω, "*to come* or *go.*"

485. Ἤπειρος, ου, ἡ, "*the shore.*" Literally, "*the main-land*," but in Homer usually said of the land as opposed to the sea.—Usually derived from ἄπειρος, "*boundless*," &c., *scil.* γῆ.

Ερυσσαν, Epic and Ionic for ἤρυσαν, 3 plur. 1 aor. indic. act. of ἐρύω, "*to drag*," "*to draw*." Consult line 466.

486. Ὑψοῦ, adverb "*high*," "*high up*."—From ὕψος, "*height*."

Ψάμαθος, ου, ἡ, "*sand*," especially of the sea-shore; also the *sandy shore* itself.—A poetic form of ψάμμος, which last is from ψάω, "*to crumble away*," "*to comminute*."

Ἕρμα, ατος, τό, "*a prop*." (Consult note.)

Τάνυσσαν, Epic and Ionic for ἐτάνυσαν, 3 plur. 1 aor. indic. act. of τανύω, "*to extend*;" fut. τανῦσω: perf. pass. τετάνυσμαι.—This verb, like many others in -ύω, passes into -υμι, as τάνῡμι, whence the passive τάνῡμαι, in *Il.* xvii. 393.—From a root ταν, akin to τεν, as in Sanscrit *tan*, "extendere." Compare τείνω, fut. τεν-ῶ, and τένος, τένων, as also the Latin *ten-do, ten-eo, ten-us, ten-or*; the German *dünn*, and English *thin*.

487. Ἐσκίδναντο, "*scattered themselves*," 3 plur. imperf. indic. mid. of σκίδνημι. A collateral form of σκεδάννυμαι. The active σκίδνημι seems to remain only in compounds.

488. Μηνίω, "*to cherish wrath*;" fut. μηνίσω.—From μῆνις, "*wrath*."

Παρήμενος. Ὠκυπόροισιν. Consult line 421.

489. Διογενής. Consult line 337.

Πηλέος, gen. sing. of Πηλεύς, gen. έως, Ionic ῆος, "*Peleus*." The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse.

490. Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for ἐπωλεῖτο, from πωλέομαι, "*to go* or *come frequently to a place*." The Ionic, but more especially the Epic dialect, and frequently, in imitation of these, the tragic style, form a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in the middle or passive -εσκόμην, -έσκου, -έσκετο, to indicate an action often repeated, and hence this is called the iterative form.

Κυδιάνειραν, accus. sing. fem., as if from a masculine in -άνωρ, "*making men illustrious*." (Consult note.)—From κῦδος, "*renown*," and ἀνήρ.—Compare βωτιανείρῃ, line 155.

491. Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for ἐφθίνυθε, from φθινύθω, "*to pine away*;" and also transitive, "*to waste away*," "*to cause to pine*."—Observe that φθινύθω is a poetic form for φθίνω: and consult line 490.

Φίλον, "*his*." Taken as a possessive. Consult line 20.

492. Αὖθι. Adverb, shortened from αὐτόθι, "*there*," "*on the spot*."—Said, also, of time, "*forthwith*," "*straightway*."

Ποθέεσκε, 3 sing. imperf. indic. act.: iterative form for ἐπόθει, from ποθέω, "*to long for*;" fut. usually ποθήσω, also ποθέσομαι: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "*a longing*."

Ἀϋτή, ῆς, ἡ, "*a battle-cry.*" Homer is fond of joining ἀϋτή τε πτόλεμός τε, as in the present passage.

494. Ἦσαν, 3 plur. imperf. indic. act. of εἶμι, "*to go.*"

495. Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin,*" "*to begin for others,*" "*to take the lead,*" &c.; fut. ἄρξω.

Λήθετο, 3 sing. 2 aor. indic. mid. of λανθάνω, "*to escape notice.*" Middle, "*to forget,*" *i. e.*, to cause a thing to escape one's own notice: fut. λήσω: perf. λέληθα. Middle, λανθάνομαι, fut. λήσομαι: 2 aor. ἐλαθόμην.—Lengthened from the root λαθ. Compare Latin *lat-eo.*

Ἐφετμέων, Epic and Ionic for ἐφετμῶν, gen. plur. of ἐφετμή, ῆς, ἡ, "*an injunction.*"—Poetic word, from ἐφίημι.

496. Ἑοῦ, gen. sing. masc. of the possessive ἑός, ἑή, ἑόν, Epic and Ionic for ὅς, ἥ, ὅν, "*his, her, its.*"

Ἀνεδύσετο, 3 sing. 2 aor. indic. mid. of ἀναδύομαι, "*to emerge;*" fut. ἀναδύσομαι. Consult remarks on ἀπεβήσετο, line 428.

497. Ἠερίη, "*amid the mist of the morning*" (consult note): nom. sing. fem. of ἠέριος, η, ον, Epic and Ionic for ἀέριος, α, ον, from ἀήρ, in the sense of "*mist,*" "*haze.*"

498. Εὖρεν. Consult line 329.

Εὐρύοψ, -οπος, ὁ, "*the wide thundering,*" from εὐρύς, and ὄψ, "*the voice:*" better than ὤψ. If, however, ὤψ be adopted as one of the component parts, the term will then signify, "*far-glancing,*" "*far-seeing.*"—Voss defends the derivation from ὤψ, which must be taken in *Orph. Lith.*, 18, 60.

Κρονίδης, ου, ὁ, "*the son of Saturn,*" *i. e.*, Jove. A patronymic from Κρόνος, "*Saturn.*"

Ἄτερ. Adverb, construed with the genitive, "*apart from.*" Only poetic.

499. Κορυφή, ῆς, ἡ, "*a summit,*" "*a peak.*"—From κόρυς, "*the head,*" and this from the radical κόρ, as denoting the sun, with the kindred idea of elevation.

Πολυδειράς, -άδος, ὁ, "*many-peaked.*" (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

500. Πάροιθ'. Consult line 360.

Καθέζετο, 3 sing. imperf. indic. mid. of καθίζω. Consult line 48.

Γούνων. Consult line 407.

501. Σκαίος, ή, όν, Epic and Ionic for σκαιός, ά, όν, "*left,*" and answering to the Latin *scævus*, which last comes from its digammated form σκαιϝός. Compare the English *skew*, and low German *schief.*—With σκαιῇ here understand χειρί.

Δεξιτερός, ή, όν, Epic and Ionic for δεξιτερός, ά, όν, lengthened form for δεξιός, "*right.*"—Supply here χειρί, as in the previous word.

Ἀνθερεών, -ῶνος, ὁ, "*the chin,*" especially the under part. Some derive it from ἀνθέω, others from ἀθήρ, "*the beard or spike of an ear of corn,*" whence ἀνθέριξ, in same signification; but the former is more probable, since Homer himself uses ἀνθεῖν of the *sprouting of the beard* (*Od.* xi. 320).

502. Λισσομένη. Consult line 15.

503. Ὄνησα, Epic and Ionic for ὤνησα, the augment being dropped; 1 sing. 1 aor. ind. act. of ὀνίνημι, "*to aid,*" "*to prove of advantage to,*" "*to help;*" fut. ὀνήσω: 1 aor. ὤνησα.—Reduplicated from a root 'ON-, which appears in the derivative tenses and forms.

504. Κρήηνον ἐέλδωρ. Consult line 41.

505. Τίμησον, 2 sing. 1 aor. imper. act. of τιμάω, "*to honor.*"

Ὠκυμορώτατος, superlative degree of ὠκύμορος, and this from ὠκύς, "*swift,*" and μόρος, "*fate.*"

506. Ἔπλετ', 3 sing. imperf. indic. mid. of πέλω. Consult line 418.

Μιν. Consult line 29.

507. Consult line 356.

508. Περ. Consult note on line 131.

Τῖσον, 2 sing. 1 aor. imper. act. of τίω, "*to honor;*" fut. τίσω: 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

Ὀλύμπιος, ον, "*Olympian,*" an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίετα, voc. sing. of μητίετᾰ, -ας, ὁ, Epic and Æolic form for μητιέτης, ου, ὁ, "*an adviser,*" "*a counsellor.*" In the present passage, however, it has the force of an adjective or epithet, "*counselling,*" "*all-wise.*"—From μῆτις, "*counsel,*" "*advice;*" like ὀφιήτης, from ὄφις, and πολιήτης, from πόλις.

509. Τόφρα, adv., "*for so long a time.*" Corresponding to the relative form ὄφρα. Sometimes it stands absolutely, "*meanwhile,*" the time referred to being before known.

Τρώεσσι. Consult line 408.

Τίθει, 2 sing. pres. imper. act. of τιθέω, "*to place.*" Consult line 441.

Κράτος, -εος, τό, "*might,*" "*power,*" "*strength.*"

510. Τίσωσιν. Consult line 508.

Ὀφέλλω, "*to increase;*" fut. ὀφελῶ: 1 aor. ὤφειλα. An old

poetic verb, not to be confounded with ὀφέλλω, "*to owe.*" Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὀφέλλειεν.—Compare line 353.

Ἑ, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound ἑαυτόν is used for ἑ when the latter is reflexive, and otherwise the simple αὐτόν.—Consult, as regards the old nominative of ἑ, *Anthon's enlarged Greek Grammar*, p. 203.

511. Νεφεληγερέτα, nom. sing. of νεφεληγερέτᾰ, gen. -ας, ὁ, Epic and Æolic for νεφεληγερέτης, -ου, ὁ, "*the cloud-collector*," used here as an epithet, "*cloud-collecting*," from νεφέλη, "*a cloud*," and ἀγείρω, "*to collect.*"—The genitive-form νεφεληγερέταο, employed by Homer (*Il.* v. 631, &c.), is from νεφεληγερέτας, Doric for νεφεληγερέτης.

512. Ἀκέων, "*in silence*," "*silently.*" In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, ἀκέων δαίνυσθε (*Od.* xxi. 89). We find it also in the dual, ἀκέοντε (*Od.* xiv. 195), but never in the plural. Although ἀκέουσα occurs in the Iliad and Odyssey, yet ἀκέων stands also with feminines (*Il.* iv. 22).—Akin to the Latin *taceo*. Buttmann supposes an adjective ἄκαος, "*non hiscens*" (*a, priv.*, and χάω, χαίνω, *hisco*), *i. e., silent:* then, from the feminine ἀκάαν would have come into the Ionic dialect ἀκέην and ἀκήν, and from the neuter singular ἄκαον would be formed ἀκέων, according to the analogy of ἵλαον, ἵλεων.—(*Lexil.* p. 73, *ed. Fishlake.*)

Δήν, adv., "*long*," "*for a long time.*"—Akin to δή and ἤδη.

Ἧστο, "*he sat*," 3 sing. imperf. indic. of ἧμαι, "*I sit:*" thus, ἧμην, ἧσο, ἧστο, &c.—Strictly speaking, however, ἧμαι is a perfect, and ἧμην a pluperfect of ἕζομαι: and the literal meaning of the former is, "*I have seated myself, and remain seated,*" *i. e., I sit;*" and of ἧμην, "*I had seated myself, and remained seated,*" *i. e.* "*I sat;*" fut. ἑδοῦμαι. There is no such active as ἕζω, "*to set,*" "*to place;*" though, as if from it, we have the transitive tenses, εἷσα, mid. εἰσάμην: fut. mid. εἵσομαι, &c.

Ἥψατο, 3d sing. 1 aor. indic. mid. of ἅπτω, "*to attach,*" "*to connect;*" in the middle, "*to attach one's self to any thing,*" "*to touch:*" fut. ἅψω: 1 aor. act. ἧψα: 1 aor. mid. ἡψάμην.

513. Ὣς, for οὕτως. Observe the accentuation.

Ἔχετο, 3 sing. imperf. indic. mid. of ἔχω, "*to hold,*" "*to have;*" in the middle, "*to hold one's self to,*" "*to cling to:*" fut. ἕξω.

Ἐμπεφυνῖα, Epic for ἐμπεφυκνῖα, nom. sing. fem. pert. part. act. of ἐμφύω, "*to grow on,*" "*to grow unto,*" "*to be in,*" &c., "*to be rooted in;*" fut. ἐμφύσω, &c., from ἐν and φύω.

Εἶρετο, "*said,*" "*spoke,*" 3 sing. imperf. indic. mid. of εἴρω, "*to speak,*" "*to say;*" in the middle, besides these meanings, it signi- "*to cause to be told unto one,*" "*to ask.*"

514. Νημερτές, "*for certain.*" Properly the neuter sing. of the adjective νημερτής, -*és*, "*unfailing*," "*unerring*," but used here, and more frequently, also, elsewhere, as an adverb.—From νη-, negative prefix, and ἁμαρτάνω, "*to err*," "*to fail*," &c.

Ὑπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "*to promise:*" fut. ὑποσχήσομαι: 2 aor. ὑπεσχόμην: 2 aor. imper. ὑπόσχου, old form ὑπόσχεσο, Epic and Ionic ὑπόσχεο.—Strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατανεύω, "*to nod*," especially "*to nod assent*," "*to ratify a promise with a nod;*" fut. κατανεύσομαι.—From κατά and νεύω.

515. Ἀπόειπε, Epic for ἀπεῖπε, 2 sing. 2 aor. imper. act., from ἀποειπεῖν, for ἀπειπεῖν, "*to refuse.*" Literally, "*to speak*, or *say*, or *tell out* boldly or bluntly:" from ἀπό and εἰπεῖν.

517. Ὀχθέω: strictly, "*to be heavy laden*," but only used in a metaphorical sense, "*to be heavy* or *big* with anger, wrath, grief," &c., "*to be vexed* or *greatly disturbed in spirit*," especially in so far as this is expressed in words (consult note); fut. ὀχθήσω.—An Epic term, probably from ἄχθος, "*a burden*," "*a heavy load*," only differing from ἄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθέω only metaphorically.

518. Λοίγιος, -*ιον*, "*mischievous.*" More literally, "*pestilent*," "*deadly:*" from λοῖγος, "*ruin*," "*mischief.*"

Ἐχθοδοπέω, "*to quarrel with*," "*to become an enemy to;*" fut. ἐχθοδοπήσω: from ἐχθοδοπός, "*hateful*," "*hostile.*" According to Buttmann (*Lexil.* s. v. ἐχθοδοπῆσαι), the form ἐχθοδοπός comes from ἐχθρός and ὄπτω, ὄψομαι, and signifies, properly, "*hostile-looking;*" but probably it is only a lengthened form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, &c., a view which appears to be confirmed by the accent.

Ἐφήσεις, 2 sing. fut. indic. act. of ἐφίημι, "*to incite*," "*to stir up;*" fut. ἐφήσω: 1 aor. ἐφῆκα: Ionic and Epic ἐφέηκα: from ἐπί and ἵημι.

519. Ἥρῃ. Consult line 400.

Ἐρέθῃσιν, Epic and Ionic for ἐρέθῃ, 3 sing. pres. subj. act. of ἐρέθω, "*to provoke*," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.

Ὀνείδειος, ον, "*reproachful*," "*injurious:*" from ὀνείδος, "*reproach*," "*blame*," &c.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, "*a word.*"

521. Νεικέω, "*to taunt*," "*to vex*," "*to annoy;*" and also, "*to wrangle with*," &c.; fut. νεικέσω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substan-

tive *νεῖκος* is used by the tragic writers, and now and then in Attic prose.

Ἀρήγω, "*to aid*," "*to help*," &c.; fut. *ἀρήξω*. See line 408.

522. Ἀπόστιχε, 2 sing. 2 aor. imper. act. of *ἀποστείχω*, "*to go away;*" especially, "*to go back*," "*to go home;*" fut. *ἀποστείξω*: 2 aor. *ἀπέστῐχον*: from *ἀπό* and *στείχω*, "*to go.*"

Νοήσῃ, 3 sing. 1 aor. subj. act. of *νοέω*, "*to perceive*," "*to observe;*" fut. *νοήσω*, &c. Consult line 343.

523. Μελήσεται, 3 sing. fut. indic. mid. of *μέλω*, "*to be an object of care;*" fut. *μελήσω*.—Most usually employed in the 3d person sing. and plur. of act. pres. *μέλει*, *μέλουσι*: imperf. *ἔμελε*: fut. *μελήσει*: inf. pres. and fut. *μέλειν* and *μελήσειν*. In the present instance the middle is employed in an active sense for *μελήσει*.—The object is in the nominative, the person in the dative.

Τελέσσω, Epic and Ionic for *τελέσω*, 1 sing. 1 aor. subj. act. of *τελέω*, "*to accomplish.*"

524. Πεποίθῃς, 2 sing. 2 perf. subj. act. of *πείθω*, "*to persuade;*" fut. *πείσω*: 1 perf. *πέπεικα*: 1 aor. *ἔπεισα*: 2 perf. (intransitive,) *πέποιθα*, "*I trust*," "*I rely.*"

525. Ἐμέθεν, poetic genitive for *ἐμοῦ*, in Homer and the Attic writers: never enclitic.

526. Τέκμωρ, *τό*, Epic indeclinable form for the more usual *τέκμαρ*, *τό*, also indeclinable: "*a sign*," "*a token.*"

Παλινάγρετος, *-ον*, "*revocable;*" more literally, "capable of being *taken back:*" from *πάλιν*, "*back*," and *ἀγρέω*, "*to take.*"

Ἀπατηλός, *-όν*, "*accustomed to deceive*," "*guileful:*" from *ἀπάτη*, "*deceit*," "*guile.*"

527. Ἀτελεύτητος, *-ον*, "*not to be accomplished*," "*not coming to an end* or *issue:*" from *α*, *priv.*, and *τελευτάω*, "*to accomplish.*"

Κατανεύσω, 1 sing. 1 aor. subj. act. of *κατανεύω*. Consult line 514.

528. Ἤ. Consult line 219.

Κυάνεος, *α*, *ον*, "*dark;*" strictly, "*dark blue*," "*glossy blue.*"—From *κύανος*, "*a dark-blue substance,*" used in the heroic age to adorn works in metal, especially weapons and armour.

Ὀφρύς, *ύος*, *ἡ*, "*the eyebrow.*"—Akin to the Sanscrit *bhru*, Persian *abru*, and English *brow.*

529. Ἀμβρόσιος, *α*, *ον*, "*immortal*," "*divine*," "*divinely beauteous;*" strictly, "*ambrosial,*" *i. e.*, of or belonging to *ambrosia*, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called *ambrosial*, that is, *divine*, or *divinely beauteous;* their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said

also of all things that appear more than mortal in greatness or beauty, like our terms "*godlike*," "*divine*."—From ἀμβροσία, "*ambrosia*," with which compare the Sanscrit *amrita*, or cup of immortality, through the intermediate ἄμβροτος, "*immortal*." Consult line 598.

Χαίτη, ης, ἡ, "*a lock of hair*," "*long, loose, and flowing hair*," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the signification of *mane* (*Xen. Eq.* v. 5 and 7).—Probably akin to χέω, "*to pour out*," &c.

Ἐπερρώσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπιῤῥώομαι, "*to flow*," "*to roll downward upon a thing*," "*to stream one upon the other*."—From ἐπί and ῥώομαι, "*to rush*," &c.

530. Κρατός, gen. sing., assigned with the dative κρατί, accusative κρᾶτα, &c., as a collateral and poetic form of κάρα, "*the head*." No nominative κράς is found except in the grammarians. Sophocles has τὸ κρᾶτα as nom. and accus. neuter. (*Philoct.* 1001, &c.) In Homer, also, we have a lengthened genitive and dative κράατος, κράατι, and nom. plur. κράατα, but no nominative κρᾶας is found.—Akin to the Sanscrit *oiras*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

Ἑλελίζω, "*to whirl, spin*, or *twirl round*," "*to make to tremble*" (consult note); fut. ἑλελίξω: 1 aor. ἠλέλιξα.—Poetic form of ἑλίσσω.

531. Διέτμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμάγησαν, 3 plur. 2 aor. indic. pass., in a middle sense, of διατμήγω, "*to cut in twain*," "*to separate*;" fut. διατμήξω: 1 aor. διέτμηξα: 2 aor. διέτμᾰγον: 2 aor. pass. διετμᾰγην.—Epic form for διατέμνω, from διά and τμήγω, "*to cut*."

532. Ἅλτο, Epic syncopated form for ἄλετο, and this for ἤλετο, 3 sing. 2 aor. indic. mid. of ἅλλομαι, "*to leap*," "*to plunge*;" fut. ἁλοῦμαι: 1 aor. ἠλάμην: 2 aor. ἠλόμην. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the *indicative* (*Soph. O. T.* 1311).

Αἰγλήεις, εσσα, εν, "*radiant*," "*bright*."—From αἴγλη, "*brightness*," &c., and this akin to λάω, ἀγλαός, &c.

533. Ἑόν, accus. sing. neut. from ἑός, Epic and Ionic for ὅς, ἥ, ὅν, "*his, her, its*."

Ἀνέσταν, Epic and Doric for ἀνέστησαν, 3 plur. 2 aor. indic. act. of ἀνίστημι, "*to make to stand up*;" 2 aor. ἀνέστην, "*I stood up*," "*I arose*."

534. Ἕδος, εος, τό, "*a seat*." The word is rare in prose, and is there, in general, only used of temples; as, ἕδη θεῶν.—Akin to

Sanscrit *sad*, "to set," "to place;" Latin *sed-es*; Lithuanian, *sed-zin*: Doric ἕδσομαι (ἕζομαι).

Σφοῦ, gen. sing. of σφός, σφή, σφόν, possessive pronoun "*their*," like σφέτερος. In later poets, also, σφέος.—From σφεῖς.

Ἔτλη, 3 sing. 2 aor. indic. act., as if from a present τλῆμι, which, however, does not exist. (*Pors. Phan.* 1740), "*to dare*," "*to venture.*" Strictly, "*to take upon one's self;*" hence, "*to bear, to suffer, to endure, to dare.*"—The verb τλάω is merely a radical form, never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.

535. Μεῖναι, 1 aor. infin. act. of μένω, "*to remain*," "*to await;*" fut. μενῶ: 1 aor. ἔμεινα.

Ἀντίος, α, ον, "*opposite*," "*over against*," "*in one's presence*," "*before one.*"—From ἀντί, "*over against*," &c.

Ἔσταν, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἵστημι, "*to place;*" 2 aor. ἔστην, "*I stood.*" Compare ἀνέσταν, line 533.

536. Καθέζετο. Consult line 360.

537. Ἠγνοίησεν, Epic and Ionic for ἠγνόησεν, 3 sing. 1 aor. indic. act. of ἀγνοέω, "*to be ignorant of*," "*not to know;*" fut. ἀγνοήσομαι, but also ἀγνοήσω in Isocrates and Demosthenes: 1 aor. ἠγνόησα, Epic and Ionic ἠγνοίησα.—From ἀ, *priv.*, and νοέω.

Συμφράσσατο, Epic and Ionic for συνεφράσατο, 3 sing. 1 aor. indic. of the middle deponent συμφράζομαι, "*to take counsel with one*," "*to concert with one;*" fut. συμφράσομαι: perf. συμπέφρασμαι.—From σύν and φράζομαι, "*to deliberate*," middle voice of φράζω.

538. Ἀργυρόπεζα, ἡ, "*the silver-footed*," a regular Homeric epithet of Thetis: applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -ον. —From ἄργυρος, "*silver*," and πέζα, "*the foot*," originally Doric and Arcadian for πούς.

Ἁλίοιο, Epic and Ionic for ἁλίου, gen. sing. masc. of ἅλιος, α, ον, and also ἅλιος, ον, "*of* or *belonging to the sea.*"—From ἅλς, ἁλός, ἡ, "*the sea.*"

Γέροντος. Consult line 26.

539. Κερτόμιος, ον, "*heart-cutting.*" Observe that here κερτομίοισι appears without a noun (ἔπεσι, ἐπέεσσι,) expressed, as if it were the dative of τὰ κερτόμια, used as a substantive.—From κέαρ, "*the heart*," and τέμνω, "*to cut.*"

540. Δολομῆτα, voc. sing. of δολομήτης, ου, ὁ, "*crafty-minded*," "*artful.*"—From δόλος, "*deceit*," "*guile*," and μῆτις, "*contrivance*," &c.

541. Ἀπονόσφιν, adverb, "*far away from*," "*apart from.*"—ἀπό and νόσφι, "*apart.*"

542. Κρυπτάδιος, α, ον, "*secret*," "*clandestine*."—From κρυπτάζω, frequentative form of κρύπτω, "*to hide*."

Δικαζέμεν, Epic, Doric and Æolic for δικάζειν, pres. infin. act. of δικάζω, "*to decide*," &c.; fut. δικάσω.—From δίκη, "*right*," &c.

543. Πρόφρων. Τέτληκας. Consult lines 77, 228.

545. Ἐπιέλπεο, Epic and Ionic for ἐπιέλπου, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for ἐπέλπομαι, "*to hope*," "*to build hopes upon*."—From ἐπί and ἔλπω, "*to hope*."

546. Εἰδήσειν, fut. infin. act. of the obsolete radical form εἴδω. Consult line 203.

Ἄλοχος, ου, ἡ, "*the partner of one's couch*."—From ἀ, copulative, and λέχος, "*a couch*."

547. Ἐπιεικής, ές, "*fitting*," "*meet*," "*suitable*."—From ἐπί and εἰκός, "*fair*," "*reasonable*," &c.

Ἀκουέμεν, Epic, Doric, and Æolic for ἀκούειν. Consult line 381.

548. Εἴσεται, 3 sing. fut. indic. of the radical εἴδω, "*to know*." This form of the future is rarer than εἰδήσω, and mostly Epic: fut. εἴσομαι: perf. οἶδα.

549. Ἐθέλωμι, Epic and Ionic for ἐθέλω, pres. subj. act. of ἐθέλω, "*to be willing*;" fut. ἐθελήσω: 1 aor. ἠθέλησα. The synonymous shorter form θέλω never occurs in Homer, or the other Epic writers.

550. Διείρεο, 2 sing. pres. imper. of the middle deponent διείρομαι, Epic and Ionic for διέρομαι, "*to question thoroughly*," "*to interrogate closely*."—From διά and εἴρομαι, for ἔρομαι, "*to question*."

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, "*to pry*," "*to inquire curiously into*." Strictly, "*to inquire* or *seek after other things*" (μετ' ἄλλα); fut. μεταλλήσω.

551. Βοῶπις, ιδος, ἡ, "*large-eyed*;" literally, "*ox-eyed*" (consult note), from βοῦς and ὤψ. The masculine βοώπης is post-Homeric.

Πότνια. Consult line 357.

552. Αἰνότατος, superlative of αἰνός, ή, όν, which last is an Epic form equivalent to δεινός, "*dread*," "*fear-inspiring*," &c.—Probably, as δεινός comes from δείσαι, and means something large and terrible; so αἰνός comes from some verb in a similar manner, and has a similar sense. (*Buttmann, Lexil.* p. 46, *ed. Fishlake.*)

Κρονίδης, ου, ὁ, "*son of Saturn*," a patronymic formed from Κρόνος, "*Saturn*."

553. Εἴρομαι. Consult remarks on διείρεο, line 550.

554. Εὔκηλος, ον, and (in Apollonius Rhodius) εὐκηλος, η, ον, Æolic lengthened form of ἔκηλος, "*quiet*," "*calm*," "*gentle*," and also "*undisturbed*," "*uninterrupted*," &c.—Nothing to do with εὖ, but probably from the same root with ἑκών. The idea implied by εὔκηλος and ἔκηλος, according to Buttmann, is never an absence of motion or labor, but expresses that nothing unpleasant or vexatious (which interrupts labor as well as rest) is produced by trouble or care. (*Lexil.* p. 280, *ed. Fishlake.*)

Φράζεαι, Epic and Ionic for φράζει, 2 sing. pres. indic. mid. of φράζω, "*to speak;*" in the middle "*to consider.*" (Consult line 83.) Old form φράζεσαι: Epic and Ionic φράζεαι: Attic φράζει, &c.

Ἄσσα, Ionic for ἅτινα, accus. plur. neut. of ὅστις, "*which*," &c. —Observe the distinction between this and ἄσσα with the soft breathing, which is Ionic for τινά, "*some*," &c., or for τίνα, interrogative, "*what?*" (*Od.* xix. 218.)

Ἐθέλῃσθα, Epic, Doric, and Æolic for ἐθέλῃς, 2 sing. pres. subj. act. of ἐθέλω. Consult line 549.

555. Αἰνῶς, adv. "*greatly.*"—From *αἰνός.* Consult line 552.

Δείδοικα, Epic for δέδοικα, 1 sing. perf. indic. act. of δείδω, "*I fear;*" fut. δείσω: 1 aor. ἔδεισα, but in Homer always in the Epic form ἔδδεισα: perf. (with present signification, "*I fear,*") δέδοικα, also δέδια, with syncopated forms δέδιμεν, δέδιτε, &c.

Παρείπῃ, 3 sing. 2 aor. subj. act. of παρειπεῖν. Consult note.

557. Ἠερίῃ. Παρέζετο. Consult lines 497, 407.

558. Οἴῳ. Consult line 59.

Ἐτήτυμος, ον, "*true*," "*genuine*," taken as an adverb, "*for certain*," "*truly.*"—Poetic lengthened form of ἔτυμος: as ἀταρτηρός for ἀτηρός.

559. Πολέας, Epic for πολλούς, accus. plur. masc. of πολύς, πολλή, πολύ, "*many.*"

561. Δαιμόνιος, η, ον, Epic and Ionic for δαιμόνιος, α, ον: in Homer used only in the vocative, in addresses, and always carrying with it some degree of objurgation, but corresponding, at the same time, to the rank or condition of the party addressed: thus, "*strange one,*" "*my good sir,*" "*fellow;*" in Attic Greek, ironical, usually "*my fine fellow!*" like ὦ βέλτιστε.—From Herodotus and Pindar downward, "*any thing depending on or proceeding from the Deity or Fate.*"—The literal meaning is, "*of or belonging to a δαίμων,*" *i. e.* to *a being from another sphere*, and hence, "*strange,*" "*wonderful,*" "*astonishing,*" as above mentioned.—From δαίμων.

Οἰέαι, 2 sing. pres. indic. of οἴομαι, "*to imagine,*" "*to think,*" &c. Old form of the 2d person, οἴεσαι, Epic and Ionic οἰέαι, Attic οἴει.

Λήθω, "*to escape observation.*" Collateral form of λανθάνω, and whence the latter borrows the fut. λήσω: perf. λέληθα, &c.

562. Πρῆξαι, Epic and Ionic for πρᾶξαι, 1 aor. infin. act. of πρήσσω, Epic and Ionic for πράσσω, "*to do,*" &c.: fut. πράξω: 1 aor. ἔπραξα, &c.

Ἔμπης, adverb, Epic and Ionic for ἔμπᾶς (strictly ἐν πᾶσι), "*wholly,*" "*altogether,*" "*at any rate,*" "*after all,*" "*nevertheless,*" &c. Of frequent occurrence in Homer, though he usually puts δέ or ἀλλά before it. The adverb ἔμπας never occurs in Attic prose; but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "*however much,*" "*ever so much.*" Besides ἔμπας, Pindar has the exactly equivalent forms ἔμπᾶν and ἔμπᾰ.

Δυνήσεαι, 2 sing. fut. indic. of δύναμαι. Old form δυνήσεσαι, Epic and Ionic δυνήσεαι, Attic δυνήσει.

563. Ἔσεαι, 2 sing. fut. indic. of εἰμί, "*to be.*" Old form ἔσεσαι, Epic and Ionic ἔσεαι, Attic ἔσει.

Ῥίγιον, comparative neuter, formed from ῥῖγος ("*frost,*" "*cold*") and hence literally signifying "*more frosty,*" "*colder;*" whence figuratively, "*more unpleasing,*" "*more painful,*" &c. The masculine form ῥιγίων seems not to occur; but the superlative ῥίγιστος does occur. (*Il.* v. 873.)—Used also adverbially, "*more unpleasantly,*" "*more painfully.*"

564. Μέλλει εἶναι. "*It is very likely to prove.*" Μέλλει is here the 3 sing. pres. indic. act. of μέλλω, "*to be on the point of doing* something, or of *suffering* something." This is its radical signification; fut. μελλήσω: 1 aor. ἐμέλλησα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes *an action as yet incomplete,* rather than *wholly future.* The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "*I will,*" "*would,*" &c.; sometimes it expresses mere *possibility;* sometimes, as in the present instance, a high degree of *probability,* &c.—As the radical sense of μέλλω often passes into that of "*to have a mind,*" "*to intend to do,*" like φροντίζω, perhaps μέλλω and μέλω belong to the same root; though Pott would rather refer μέλλω to μολεῖν, "*to be going* to do." (Donaldson, *New Cratylus,* p. 573.)

565. Ἀκέουσα, "*in silence,*" "*silently.*" Feminine form of ἀκέων. Consult line 512.

Κάθησο, 2 sing. pres. imper. of κάθημαι, "*to sit;*" inf. καθῆσθαι: imperf. ἐκαθήμην. But observe, that κάθημαι is in strictness the perf. of καθέζομαι. Compare line 512, remarks on ἧστο.

Ἐπιπείθεο, 2 sing. pres. imper. mid. of ἐπιπείθομαι, "*to obey.*" Old form ἐπιπείθεσο, Epic and Ionic ἐπιπείθεο, Attic ἐπιπείθου.

566. Χραίσμωσιν, 3 plur. 2 aor. subj. act. of χραισμέω, "*to aid.*" Consult line 242.

567. Ἄσσον. Consult line 335.

Ἰόν θ'. Consult note.

Ἄαπτος, ου, "*not to be touched,*" "*unapproachable,*" with the collateral notion of terrible strength.—From ἀ, *priv.*, and ἅπτομαι, "*to touch.*"

Ἐφείω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίημι, "*to lay upon;*" more literally, *to fling upon:* 2 aor. subj. ἐφῶ: uncontracted form ἐφέω: Epic and Ionic ἐφείω, ῃς, ῃ, &c.

568. Ἔδδεισεν. Consult line 33.

Βοῶπις. Consult line 551.

569. Καθῆστο, 3 sing. imperf. indic. of κάθημαι, Epic and Ionic for ἐκαθῆστο, the augment being dropped. In strictness, however, it is the pluperfect. Consult line 565.

Ἐπιγνάμπτω, "*to bend,*" "*to bow down;*" fut. ἐπιγνάμψω.—From ἐπί and γνάμπτω, "*to bend.*"

570. Ὤχθησαν. Consult line 517.

Δῶμα, ατος, τό, "*a mansion,*" "*an abode.*"—From δέμω, "*to build:*" 2 perf. δέ-δομ-α.

Οὐρανίων, ωνος, ὁ, "*the heavenly one,*" like Οὐρανίδης. In Homer always in the plural, and like the Latin *Cœlites.*

571. Ἥφαιστος, ου, ὁ, "*Hephæstus,*" the Latin "*Vulcanus,*" or *Vulcan,* god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλυτοτέχνης. He was the son of Jupiter and Juno, and lame from his birth. (*Il.* xviii. 397.)—Schwenk makes the name Ἥφαιστος to be properly Φαιστός, with the prefixed η, like λίγη, ἠλίγη: and φαιστός he deduces from φαίω (φαίνω), "*to be bright,*" "*to shine;*" making it, therefore, signify "*the bright one.*" (*Etymol. Andeut.* p. 167.) Others see in it a resemblance to the name of the Egyptian god *Phthas.* (Compare *Prichard, Egyptian Mythology, p.* 172.)

Κλυτοτέχνης, ου, ὁ, "*illustrious artificer,*" "*famous for his art.*" An epithet of Vulcan, the fire-god. (Consult preceding remarks on Ἥφαιστος.)—From κλυτος, "*illustrious,*" "*famous,*" and τέχνη, "*art,*" "*skill.*"

Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin.*" Consult line 495.

Ἀγορεύειν. Consult line 109.

572. Ἐπίηρα, accus. plur. neut. of ἐπίηρος, ον, "*agreeable.*" The neuter sing. is found in *Lesch.* (*Fr. Hom.* 56), and the masculine in *Empedocles,* v. 206. Buttmann, however, rejects the word [illegible] (Consult note.)—From ἐπί and ἐράω, probably.

Λευκωλένῳ. Consult line 55.

573. Λοίγια. Consult line 518.

Ἀνεκτός, όν, later ἀνεκτός, ή, όν, "*to be endured*," "*to be borne*," "*bearable*," &c.—From ἀνέχομαι, "*to endure*."

574. Σφώ, nom. dual of personal pronoun σύ.

Ἐριδαίνω, "*to wrangle*," "*to quarrel*," "*to contend*;" fut. ἐριδήσω.—From ἔρις, ἔριδος, "*strife*:" ἐρίζω, "*to contend*."

575. Κολφός, οῦ, ὁ, "*a disturbance*," "*a wrangling*."—Poetic only. Akin to κολοιός, "*a jackdaw*:" κολοιάω, "*to scream like a jackdaw*;" and κολοσυρτός, "*noise*," "*din*," &c. The common root of all these words is, according to Buttmann, to be found in καλέω, κέλομαι. (*Lexil.* p. 390, *seqq., ed. Fishlake.*)

Ἐλαύνω, "*to excite*;" fut. ελάσω: 1 aor. ἤλασα: perf. ἐλήλακα, &c. The present ἐλάω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ελῶ.

Δαιτός. Consult line 467.

576. Ἐσθλῆς. Consult line 108.

Ἥδος, εος, τό, "*enjoyment*," "*delight*." Akin to ἡδύς, "*sweet*," and ἥδομαι, "*to enjoy*," "*to delight*."

Χερείων, ον, Epic and Ionic for χείρων, ον, irregular comparative of κακός, formed from the radical χέρης, "*worse*," &c. Χερείονα is, therefore, for χείρονα.

577. Παράφημι, "*I recommend*;" properly, *I sit by the side* of one and *urge a thing upon his* or *her attention*.—From παρά and φημί.

Νοεούσῃ, Epic and Ionic for νοούσῃ, dat. sing. fem. pres. part. of νοέω, "*to think*," "*to exercise intelligence*," &c.: fut. νοήσω, &c.

579. Νεικείῃσι, Epic and Ionic for νεικῇ (uncontracted form, νεικέῃ), 3 sing. pres. subj. act. of νεικέω, "*to wrangle*;" fut. νεικέσω.—From νεῖκος, "*wrangling*," "*strife*," &c.

Ταράσσω, "*to disturb*;" fut. ταράξω: 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

580. Ἐθέλῃσιν. Consult line 408.

Ἀστεροπητής, οῦ, ὁ, "*the flasher-forth-of-the-lightning*," "*the lightener*." An epithet of Jupiter.—From ἀστεροπή, poetic for ἀστραπή, στεροπή, "*lightning*."

581. Ἐδέων. Consult line 534.

Στυφελίζω, "*to hurl*," "*to thrust*." Literally, "*to strike rudely*," "*to smite*;" and, in general, "*to treat roughly and rudely*," "*to maltreat*;" fut. στυφελίξω: 1 aor. ἐστυφέλιξα.—From στυφελός, "*close*," "*solid*," "*hard*," "*rough*;" and this last from στύφω, "*to contract*," "*draw together*," "*make firm, solid, hard*," &c.

Φέρτατος, nom. masc. superlative, from φέρω, like *fortis* from *fero*, in Latin, "*most powerful*," "*mightiest*," &c. Another form is φέριστος, and the comparative is φέρτερος.

582. Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτομαι, "*to soothe.*" More literally, "*to lay hold of*," "*to fasten upon*," and then "*to accost*," "*to address one in words*," for the most part in the sense of soothing, and hence most commonly joined with μαλακοῖς or μελιχίοις ἐπέεσσι, but sometimes, also, *to attack with harsh and angry words* (ἀντιβίοις or χαλεποῖς ἐπέεσσι καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἅπτομαι, "*to touch.*"

Μαλακοῖς, dat. plur. neut. of μαλακός, ή, όν, "*soft.*"—Akin in root to βλάξ, "*slack*," "*inactive*," "*sluggish*," the letters μ and β being interchangeable. Compare also the Latin *moll-is*.

583. Ἵλαος, ον, "*soothed*," "*appeased*," "*gracious*," and hence "*propitious.*" Attic form ἵλεως, ων.

584. Ἀναΐξας, nom. sing. masc. 1 aor. part. act. of ἀναΐσσω, "*to start up*," "*to spring up;*" fut. ἀναΐξω: Attic ἀνάσσω, ἀνάττω.—From ἀνά, and ἄϊσσω, "*to move with a quick, shooting motion*," "*to shoot*," "*to rush*," &c.

Δέπας, αος, τό, "*a cup*," "*a goblet.*" In Homer it is always of gold, and richly wrought; but, in later writers, of earthenware also. (*Anthol.*)

Ἀμφικύπελλος, ον, in Homer always joined with δέπας, "*a double cup*," such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἀμφί and κύπελλον.

585. Τίθει, Epic and Ionic for ἐτίθει. Consult line 441.

586. Τέτλαθι, poetic syncopated form of the perfect infinitive active of the radical τλάω, "*to endure*," which last is never found itself in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.: fut. τλήσομαι: perf. τέτληκα: perf. plur. τέτλαμεν, τέτλατε, τετλᾶσι: dual τέτλατον: imperative τέτλαθι, τετλάτω, &c. Consult line 534.

Ἀνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "*to hold up;*" fut. ἀνέξω or ἀνασχήσω: perf. ἀνέσχηκα. In the middle, ἀνέχομαι, "*to hold one's self up* or *upright*," and so "*to hold* or *bear up against a thing*," "*to endure*," "*to restrain one's self:*" fut. ἀνέξομαι or ἀνασχήσομαι: 2 aor., with double augment ἠνεσχόμην: 2 aor. imper. ἀνάσχου: old form ἀνάσχεσο, Epic and Ionic ἀνάσχεο.

Κήδομαι, "*to be afflicted*," &c. Consult line 56.

588. Θείνω, "*to strike*," "*to wound;*" fut. θενῶ: 1 aor. ἔθεινα: 2 aor. (ἔθενον), probably used only in the infin. θενεῖν, part. θενών, subj. θένω, and imper. θένε.—Akin to κτείνω and θανεῖν.

Ἀχνύμενος. Consult line 103.

589. Χραισμεῖν. Consult line 242.

Ἀργαλέος, α, ον, "*hard*," "*difficult*."—From ἄλγος, and for ἀργαλέος, like στόμαργος for στόμαλγος. Compare the German *Arg*, *Ærger*.

Ἀντιφέρω, "*to carry* or *set against*," "*to bear up against*." In the passive, ἀντιφέρομαι, "*to be borne up against*," "*to be opposed*." —From ἀντί and φέρω.

590. Ἄλλοτε, adverb of time, "*at another time*," "*on another occasion*."

Ἀλεξέμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. of ἀλέξω, "*to aid*;" more literally, "*to ward*," "*to keep off*."—Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλεξέω, from which several of the tenses are formed, but which is itself found in the present only (*Pind. Ol.* xiii. 12); fut. ἀλεξήσω.

Μεμαῶτα, accus. sing. masc. perf. part. of the radical μάω, "*to desire*:" perf., with present signification, μέμαα: fut. μάσομαι: 1 aor. mid. ἐμασάμην.

591. Ῥῖψε, Epic and Ionic for ἔῤῥιψε, augment being dropped, 3 sing. 1 aor. indic. act. of ῥίπτω, "*to fling*," "*to hurl*;" fut. ῥίψω: 1 aor. ἔῤῥιψα.

Τεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, "*having seized*."—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών: but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttmann (*Lexil. s. v.*), who assume ΤΑ- as the root, which also appears in the old Epic imperative τῆ, "*take*," in the Latin *tango*, and the English *take*.

Βηλός, οῦ, ὁ, "*a threshold*," on which one treads, and hence probably from βαίνω.

Θεσπέσιος, α, ον, and also ος, ον, "*divine*."—Strictly and originally said of the voice, "*divinely sounding*," "*divinely sweet*." Then, "*that can be spoken by none but a god*," and so, "*unspeakable*," "*unutterable*." Hence in most of the Homeric passages it has the general signification of θεῖος, "*divine*." It is also said of any thing "*sent, caused*, or *proceeding from a god*," and so, "*unspeakable*," "*awful*," "*fearful*," &c.—From θεός, and εἶπεῖν, ἔσπετε.

592. Ἦμαρ, ἥματος, τό, poetic form for ἡμέρα, "*day*," especially in Homer, though sometimes he also uses ἡμέρη.

Φερόμην, Epic and Ionic for ἐφερόμην, 1 sing. imperf. indic. pass. of φέρω, "*to bear along*," "*to carry*."

Ἠελίῳ, Epic and Ionic for ἡλίῳ, dat. sing. of ἥλιος, ου, ὁ, "*the sun*." The term ἥλιος often occurs also in Homer as a proper name for *Helios*, or the *sun-god*, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Grecks had for

impersonation.—In a later age, *Helios* was identified with Apollo or Phœbus, but certainly not before Æschylus.

Καταδύντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, "*to go down*," "*to go under* the ocean," said here of the sun setting; fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδῡν.—From κατά and δύω or δύνω.

593. Κάππεσον, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπίπτω, "*to fall down*;" fut. καταπτώσω: 2 aor. κατέπεσον: perf. καταπέπτωκα.—From κατά and πίπτω, "*to fall*."

Λῆμνος, ου, ἡ, "*Lemnos*," an island in the Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence Λήμνιον πῦρ became proverbial. The modern name of the island is *Stalimene*.

Ἐνῆεν, Epic and Ionic for ἐνῆν, 3 sing. imperf. indic. act. of ἔνειμι, "*to be in*," "*to remain in*."

594. Σίντιες, nom. plur. of Σίντις, ιος, ὁ, "*a Sintian*." Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From σίντης, "*tearing*," "*ravenous*," and this from σίνομαι, "*to tear away*," "to seize *and carry off* as booty;" for the Sintians are said to have been pirates. (Consult note.)

Ἄφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for ἐκομίσαντο, 3 plur. 1 aor. indic. mid. of κομίζω, "*to take up and carry away*." The middle here denotes that they bore the god to their own homes, and did this with kindly feelings; fut. κομίσω: 1 aor. ἐκόμισα: 1 aor. mid. ἐκομισάμην.

595. Μειδάω, "*to smile*;" fut. μειδήσω: 1 aor. ἐμείδησα, in which tense Homer always uses it. Compare the Sanscrit *s-mi*, and English *s-mile*.

596. Κύπελλον, ου, τό, "*a cup*," "*a goblet*." Strictly speaking, a diminutive from κύπη, "*a hole*," "*a hollow*."

597. Ἐνδέξια, accus. plur. neut. of ἐνδέξιος, α, ον, used adverbially.—From ἐν and δεξιός. (Consult note.)

598. Οἰνοχόει, Epic and Ionic for ᾠνοχόει, the augment being dropped, 3 sing. imperf. indic. act. of οἰνοχοέω, "*to pour out wine* for drinking;" fut. οἰνοχοήσω. Homer elsewhere uses ἐφνοχόει, with double augment. (*Il.* iv. 3.)

Νέκταρ, ἄρος, τό, "*nectar*," the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Alcman (16) and Sappho, nectar is their food and ambrosia their drink. Homer's nectar is red (ἐρυθρόν), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived ⁿ νε- (for νη-, "*not*") and κτείνω (radical κτάω), "*to kill*," and

so, strictly, like ambrosia, as *elixir vitæ;* but this etymology is very doubtful.

Κρητῆρος, Epic and Ionic for *κρατήρ, ῆρος, ὁ,* "*a mixer,*" Epic and Ionic form *κρητήρ, ῆρος.*—From *κεράννυμι,* "*to mix.*" (Consult note on line 470.)

Ἀφύσσων, nom. sing. masc. pres. part. act. of *ἀφύσσω,* "*to draw,*" said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

599. Ἄσβεστος, *ον,* and also *η, ον,* "*inextinguishable,*" from *ἀ, priv.,* and *σβέννυμι,* "*to extinguish.*" Homer uses the term here in a metaphorical sense, as *endless, ceaseless.*

Ἐνῶρτο, 3 sing. Epic syncopated 2 aor. mid. of *ἐνόρνυμι,* "*to arouse;*" fut. *ἐνόρσω*: 1 aor. *ἐνῶρσα.*—Middle *ἐνόρνυμαι,* "*to arouse one's self,*" "*to arise;*" 2 aor. mid. *ἐνώρμην, ἐνῶρσο, ἐνῶρτο,* &c., for *ἐνωρόμην, ἐνώρεσο, ἐνώρετο,* &c.—From *ἐν* and *ὄρνυμι.*

Μακάρεσσι, Epic and Ionic for *μάκαρσι,* dat. plur. of *μάκαρ, αρος,* "*blessed,*" "*happy;*" strictly speaking, an epithet of the gods, who are constantly called *μάκαρες θεοί* in Homer and Hesiod, in opposition to *mortal* men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

600. Ποιπνύω, strictly, "*to blow,*" "*puff,*" "*be out of breath,*" from haste or exertion; hence, in general, "*to hasten,*" "*hurry,*" "*bustle.*" (Consult note.)—Not from *πονέω,* but formed by reduplication from *πνέω, πέπνυμαι,* like *παιπάλλω* from *πάλλω, παιφάσσω* from ΦΑ- (*φάος*), *ποιφύσσω* from *φυσάω,* and hence its original signification.

602. Δαίνυντ', κ. τ. λ. Consult line 468.

603. Φόρμιγξ, *ιγγος, ἡ,* "*a lyre,*" "*a phorminx,*" a species of cithara or lyre, the oldest stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo. Strictly speaking, it is the *portable* cithara, from *φέρω, φορέω, φόριμος,* because it was carried on the shoulder by a strap or belt.

Περικαλλής, *ές,* "*very beautiful.*"—From *περί,* in its strengthening sense, "*very,*" and *κάλλος,* "*beauty.*"

Ἔχε, 3 sing. imperf. indic. act. of *ἔχω,* "*to hold,*" &c., Epic and Ionic for *εἶχε,* the augment being dropped.

604. Μουσάων, Epic and Ionic for *μουσῶν,* gen. plur. of *μοῦσα, ης, ἡ,* "*a Muse.*"—Probably from the radical *μάω,* "*to seek out,*"

"*to invent*," the Muses being merely personifications of the inventive powers of the mind.

Ἄειδον, Epic and Ionic for ἤειδον, 3 plur. imperf. indic. act. of ἀείδω, "*to sing*." Consult line 1.

Ὄψ, ὀπός, ἡ, "*the voice*."—From (ἔπω), ἔπος, εἰπεῖν.

Ἀμειβόμεναι, nom. plur. fem. pres. part. mid. of ἀμείβω. Consult line 84.

605. Κατέδυ, 3 sing. 2 aor. indic. act. of καταδύνω or καταδύω. Consult line 592.

Φάος, εος, τό, "*light*," for which we have also the contracted φῶς, φωτός, and then resolved in nom. and accus. φόως: plur. φάεα, rarely φῶτα.—Homer uses φάος and φόως, never φῶς, and forms the oblique cases from φάος only. Pindar has only φάος, and so the tragic writers almost always in lyrics, while in dialogue they have both φάος and φῶς, whereas φῶς alone is used in Attic prose.—From φάω, "*to shine*," "*to be bright*."

Ἠελίοιο, Epic and Ionic for ἡλίου, gen. sing. of ἥλιος, ου, ὁ, "*the sun*." Consult line 592.

606. Κακκείοντες, nom. plur. Epic for κατακείοντες, pres. part. of κατακείω, desiderative form of κατάκειμαι, "*to wish to lie down*," and hence "*to intend to lie down*," "*in order to lie down*."—From κατά and κείω, Epic desiderative from κεῖμαι.

Ἔβαν. Consult line 391.

Οἶκόνδε, poetic form for οἶκαδε. Consult Excursus V.

607. Ἦχι, Epic for ἦ, adverb, "*where*."

Περικλυτός, ή, όν, "*famous*," "*renowned*." Strictly, "*heard of all around*."—From περί, "*around*," and κλυτός, "*heard of*," which last from κλύω, "*to hear*."

Ἀμφιγυήεις, ὁ, Homeric epithet of Vulcan, "*he that halts in both legs*," "*lame of both legs*."—From ἀμφί, "*around*," and γυιός, "*lame*." Not from γυῖον, "*a limb*."

608. Ἰδυίῃσι, Epic and Ionic for εἰδυίαις, dat. plur. fem. part. of οἶδα: thus, εἰδώς, εἰδυῖα, εἰδώς or ειδός. As regards the terminations of the neuter -ώς and -ός, consult *Anthon's enlarged Greek Grammar*, p. 153.

Πραπίδεσσιν, Epic and Ionic for πράπισιν, dat. plur. of πραπίδες, αἱ: strictly, "*the midriff*," "*the diaphragm*" (equivalent to φρένες); and, since this was deemed the seat of the understanding, hence usually, like φρένες, "*the understanding*," "*mind*," "*skill*," &c.—Probably from φράζω, φρήν.

609. Ὅν, accus. sing. neut. of the possessive pronoun ὅς, ἥ, ὅν.

Ἵκε. Consult line 47.

Ἀστεροπητής. Consult line 580.

610. Ἔνθα, relative adverb for ὅθι, "*where*."—In the succeeding line, however, it occurs as the mere adverb of place, "*there*," "*here*," like the Latin *hic*, *ibi*.—From ἐν.

Κοιμᾶθ', Epic and Ionic for ἐκοιματο, 3 sing. imperf. indic. mid. of κοιμάω, "*to lull* or *hush to sleep*," "*to put to sleep*;" fut. κοιμήσω: in the middle, "*to lie down*," *i. e.*, to put one's self to sleep, to go to rest.—Akin to κεῖμαι, "*to lie down*;" κῶμα, "*deep sleep*;" and the Latin *cumbo*, *cubo*.

Ἱκάνοι, 3 sing. pres. opt. of ἱκάνω, "*to come*." Consult line 254.

611. Καθεῦδ', Epic and Ionic for ἐκάθευδε, 3 sing. imperf. indic. act. of καθεύδω, "*to lie down to repose*" (consult note); fut. καθευδήσω.—The Attic forms of the imperfect are ἐκάθευδον and καθηῦδον.

BOOK II.

Line 1. Ἱπποκορυστής, οῦ, ὁ, "*one who fights armed from a chariot*;" literally, "*one who arms or equips horses*."—From ἵππος and κορύσσω, "*to arm*," "*to equip*." (Consult note.)

2. Εὕδω, "*to sleep*;" fut. εὑδήσω.—The root is the same as that of ἰαύω, ἀωτέω, namely, ἄω, ἄημι, αὔω, "*to breathe*."

Παννύχιος, α, ον, and also ος, ον, "*during the whole night*," "*all night long*."—From πᾶς, and νύξ, "*the night*."

Ἔχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω.

Ἡδυμος, ον, "*sweet*," "*refreshing*." For a discussion relative to this term, consult Buttmann's *Lexilogus*, p. 414, *ed. Fishlake*. The difficulty is this, that, if we deduce ἡδυμος, as most do, from ἡδύς, and follow at the same time the analogy of the language, the word ought to mean "*not sweet*," and be derived from νη, "*not*," and ἡδύς. Buttmann inclines to the opinion that for ἡδυμος and ἡδυμον, wherever they occur in the Homeric text, we ought to read ἥδυμος and ἥδυμον. Now, as ἥδυμος was entitled to the digamma, Ϝήδυμος, no difficulty as to hiatus could possibly occur; and even when the digamma had disappeared from the language, the hiatus which then occurred was at first tolerated by the ear of the rhapsodist; while wherever the ν ἐφελκυστικόν could be introduced, as in Δία δ' οὐκ ἔχε ἥδυμος ὕπνος, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it ἐχενήδυμος. At a later period again, when the old adjective ἥδυμος was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether ἔχε νήδυμος or ἔχεν ἥδυμος, the error of using νήδυμος for ἥδυμος easily arose.

3. Μερμηρίζω, "*to ponder*," "*to be full of cares*," &c. See i. 189.

4. Πολέας. Consult i. 559.

6. Οὖλος, η, ον, "*pernicious*," "*baneful*." Epic adjective, from ὀλῶ, ὄλλυμι, "*to destroy*." Another form is ὀλοός, of frequent occurrence in both Homer and Hesiod.

Ὄνειρος, ου, ὁ, "*a dream*." The plural is usually the irregular form ὀνείρατα.

7. Καί μιν φωνήσας, κ. τ. λ. Consult i. 201.

8. Βάσκε, 2 sing. pres. imper. of an obsolete form βάσκω, "*to go*," akin to βιβάζω, βαίνω. (Consult note.)

Ἴθι, 2 sing. pres. imper. of εἶμι, "*to go*."

Θοάς. Consult i. 12.

10. Ἀτρεκέως, adverb, "*truly*."—From ατρεκής, "*strictly true*," "*real*," "*certain*." This latter word and its derivatives are rare in Attic, though Euripides has it once or twice, ἀκριβής being used instead.

Ἀγορευέμεν, Epic, Doric, and Æolic for ἀγορεύειν. Earliest form ἀγορευέμεναι.

Ἐπιτέλλω, "*to enjoin*." Literally, "*to put upon*," hence "*to lay upon*," "*to enjoin;*" fut. ἐπιτελῶ.—From ἐπί and τέλλω.

11. Θωρήσσω, "*to arm;*" properly, "*to arm with a breast-plate* or *cuirass;*" fut. θωρήξω.—From θώρηξ, Ionic and Epic for θώραξ, "*a cuirass*," &c.

Καρηκομόωντας, accus. plur. Epic lengthened form for καρηκομῶντας, pres. part. of a supposed form καρηκομάω, "*to have long hair*," "*to let the hair grow long*." As there is no such form as καρηκομάω in use, some think that the word ought to be written *divisim*, namely, κάρη κομάω, κάρη κομῶντες, &c.—From κάρη, Epic and Ionic for κάρα, "*the head*," and κομάω, "*to cherish long hair*," "*to have long hair*."

12. Πανσυδίῃ, adverb, "*with all energy*," "*with all one's might*," &c.—From πᾶς and σεύω, "*to urge on*," "*to drive*."—Strictly, the dative from a noun πανσυδίη, not in use, from which, also, we have the accusative πανσυδίην or παασυδίην, in same signification. (*Apoll. Rhod.* iii. 195.)

Εὐρυάγυιος, α, ον, "*wide-streeted*," "*with wide, roomy streets*," an Homeric epithet for great cities; as, in this case, of Troy.—From εὐρύς and ἀγυιά, "*a street*," "*a way*."

13. Ἀμφίς, strictly the same with ἀμφί, like μέχρις and μέχρι, but mostly used as an adverb, "*around*," "*all around*." (Consult note.

14. Φράζω, "*to speak:*" in the middle, "*to deliberate*," i. *e.*, to speak to or with one's self: fut. φράσω: 1 aor. ἔφρασα.

Ἐπέγναμψεν. Consult i. 509.

15. Κῆδος, εος, τό, "*trouble;*" more literally, "*care*," "*concern*."—Akin to κήδω, "*to make anxious*," "*to trouble*."

Ἐφῆπται, 3 sing. perf. indic. of ἐφάπτομαι, "*to be hung over*," "*to impend over*." Homer has only ἐφάπτομαι (not ἐφάπτω), and this only in the 3 sing. perf. and pluperf. ἐφῆπται, ἐφῆπτο.—From ἐπί and ἅπτομαι, "*to be connected* or *fastened to*."

16. Ἄκουσεν, Epic and Ionic for ἤκουσεν. Consult i. 381.

17. Καρπαλίμως. Consult i. 359.

18. Κιχάνω, "*to find*," "*to come upon*," "*to light upon*." Observe that κιχάνω is a present used in the indicative only, the other moods following a collateral form κίχημι: Homeric subjunctive κιχείω, optative κιχείην, infinitive κιχῆναι, participle κιχείς, &c. The Attic form is κιγχάνω.

19. Ἀμβρόσιος. Consult i. 529.

Κέχυτο, Epic and Ionic for ἐκέχυτο, 3 sing. pluperf. indic. pass. of χέω, "*to diffuse*, "*to pour*;" fut. χεύσω: 1 aor. ἔχευσα: Attic ἔχεα: perf. κέχυκα: perf. pass. κέχυμαι: pluperf. pass. ἐκεχύμην, &c.

20. Στῆ. Consult i. 197.

Νηλήϊος, α, ον, "*Nelēan*," "*of* or *belonging to Neleus*." Neleus was the son of Neptune and Tyro, and the father of Nestor. (*Od.* ii. 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Messenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (*Il.* xi. 691, *seqq.*)

Υἷι, Epic dative of υἱός, as if from a stem Υἵς, gen. υἷος, dat. υἷι, accus. υἷα: dual υἷε (distinguished from the vocative singular υἷέ by the accent): plur. υἷες, dat. υἱάσι, accus. υἷας.

Ἐοικώς. Consult i. 47.

21. Νέστωρ, ορος, ὁ, "*Nestor*," son of Neleus, and king of the Pylians. Consult i. 247, and note.

Τί, Epic and Ionic for ἔτιε, 3 sing. imperf. indic. act. of τίω, "*to honor*."

22. Ἐεισάμενος, nom. sing. masc. Epic and Ionic for εἰσάμενος, 1 aor. part. mid. of εἴδω, "*to see*."—In the middle, "*to make one's self like to*," "*to liken one's self to*;" fut. εἴσομαι: 1 aor. εἰσάμην.

Προσεφώνεε. Consult i. 332.

Θεῖος, α, ον, "*divine*."—From θεός.

23. Ἀτρεύς, έος, ὁ (Attic έως), "*Atreus*." Consult i. 7.

Δαΐφρων, ον, "*of warlike mind*," "*eager for the fray*," and hence, "*warrior*."—From δάϊς, "*war*," "*battle*," and φρήν, "*mind*."

Ἱππόδαμος, ον, "*tamer of steeds*."—From ἵππος and δαμάω, "*to tame*," "*to subdue*."

24. Βουληφόρος, ον, "*counsel-bearing*," "*counselling*," a constant epithet of princes and leaders.—From βουλή, "*counsel*," and φέρω, "*to bear*."

25. Ὧι, *i. e.*, ᾧ, dat. sing. masc. of ὅς, ἥ, ὅ.

Ἐπιτετράφαται, Epic and Ionic for ἐπιτετραμμένοι εἰσί, 3 plur. perf. indic. pass. of ἐπιτρέπω, "*to confide*." Strictly, "*to turn over*," "*to throw upon*;" fut. ἐπιτρέψω: passive ἐπιτρέπομαι: 1 aor. ἐπετράφθην: perf. ἐπιτέτραμμαι.—From ἐπί and τρέπω, "*to turn*."

Μέμηλεν, 3 sing. 2 perf. act., with present signification, "*are a care*," for the Attic μεμέληκε, from μέλω, "*to be an object of care*;" fut. μελήσω.—After Homer, we now and then find the active μέλω, and middle μέλομαι in an active signification, "*to care for*," "*to take care of*," "*to tend*," like ἐπιμελέομαι.

26. Ἐμέθεν, poetic genitive for ἐμοῦ.

Ξύνες, 2 sing. 2 aor. imper. act. of ξυνίημι for συνίημι, "*to understand*." Strictly, "*to send, bring*, or *set together*;" fut. ξυνήσω: 1 aor. ξυνῆκα: 2 aor. ξύνην. Consult i. 8.

Ὦκα. Consult i. 402.

27. Ἀνευθεν, adverb, "*away*," "*apart from*." Only poetic, and never Attic.—From ἄνευ, "*without*."

Κήδεται, 3 sing. pres. indic. mid. of κήδω. Consult i. 56.

Ἐλεαίρω, poetic for ἐλεέω, "*to take pity upon*," "*to have compassion on*."—From ἔλεος, "*pity*," "*compassion*."

34. Αἰρείτω, 3 sing. pres. imper. act. of αἱρέω, "*to take*," "*to seize upon*;" fut. αἱρήσω, &c.

Μελίφρων, ον, "*honeyed*," "*sweet*;" more literally, "*honeyed or sweet to the mind*."—From μέλι, "*honey*," and φρήν.

Ἀνήῃ, Epic and Ionic lengthened form for ἀνῇ, 3 sing. 2 aor. subj. act. of ἀνίημι, "*to send away*," "*to release*;" fut. ἀνήσω: 1 aor. ἀνῆκα: perf. ἀνεῖκα: 2 aor. ἄνην, not used in sing. indicative.

35. Ἀπεβήσετο, 3 sing. 2 aor. mid. of ἀποβαίνω, "*to depart*;" fut. ἀποβήσομαι: 2 aor. ἀπεβησόμην, the 2d aorist being formed with the characteristic (σ) of the first. Consult i. 428.

Αὐτοῦ, adverb. Originally the genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "*at the very place, there, here, on the spot*."

36. Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. infin. mid. (in a passive sense) of τελέω, "*to accomplish*;" fut. τελέσω, &c.

Ἐμελλον. Consult i. 564.

37. Φῂ, Epic and Ionic for ἔφη, 3 sing. imperf. indic. act. of φημί, "*to say*." (Consult note.)

Ἤματι, dat. sing. of ἦμαρ. Consult i. 592.

38. Νήπιος, α, ον, strictly, "*not speaking*" (from negative νη-

and ἔπος), and so precisely equal to the Latin *infans*, our "*infant*." Frequently used in Homer, especially with reference to one still unfit to bear arms, *i. e.*, until about the 15th year, as *Il.* ix. 440. Employed also figuratively of the understanding, "*child*," "*childish*," "*untaught*," &c., and frequently strengthened in Homer by the addition of *μέγα*, as *μέγα νήπιος* (*Il.* xvi. 46, &c.)

Ἤιδη. Consult i. 70.

Μήδομαι, middle deponent, "*to meditate;*" fut. *μήσομαι*.—From *μῆδος*, "*plan*," "*resolve*," "*counsel.*"

39. Θήσειν, fut. infin. act. of *τίθημι*, "*to place*," "*to put*," &c.; fut. *θήσω*: perf. *τέθεικα*.

Ἄλγεα. Consult i. 2.

Στοναχή, ῆς, ἡ, "*a groan,*" "*a groaning,*" "*a wailing.*"—From *στενάχω*, "*to groan.*"

40. Ὑσμίνη, ης, ἡ, "*a battle.*" An Epic word.

41. Ἔγρετο, 3 sing. of the syncopated 2 aor. mid. of *ἐγείρω*, "*to arouse:*" in the middle, *ἐγείρομαι*, "*to arise,*" "*to awake,*" "*to rise from sleep:*" 2 aor. *ἠγερόμην*, syncopated *ἠγρόμην*, Epic and Ionic (without augment) *ἐγρόμην*. Some make it an imperfect from *ἔγρομαι*, which, according to them, is a shortened form for *ἐγείρομαι*, but this is opposed by Buttmann. (*Irreg. Verbs, p. 75, ed. Fishlake.*)

Ἀμφέχυτο, 3 sing. syncopated pluperfect passive for *ἀμφεκέχυτο*, from *ἀμφιχέω*, "*to pour around,*" "*to diffuse around;*" fut. *ἀμφιχεύσω*: perf. pass. *ἀμφικέχυμαι*: pluperf. pass. *ἀμφεκεχύμην*. —Some make *ἀμφέχυτο* a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ῆς, ἡ, "*a voice.*" In Homer always *θείη ὀμφή*, *ὀμφὴ θεῶν* or *θεοῦ*, "*a divine voice, prophecy, oracle,*" especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root ΕΠ–, *εἰπ-εῖν*, *ὄψ*, with *μ* inserted, like *στρόμβος*, from *στρέφω*.

42. Ἕζετο. Consult i. 48.

Ὀρθωθείς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of *ὀρθόω*, "*to raise;*" fut. *ὀρθώσω*. (Consult note.)—From *ὀρθός*, "*erect.*"

Μαλακόν. Consult i. 582.

Ἔνδυνε, Epic and Ionic for *ἐνέδυνε*, 3 sing. imperf. indic. act. of *ἐνδύνω*, "*to put on;*" strictly, "*to go* or *get into.*"—From *ἐν* and *δύνω*.

Χιτῶν, ῶνος, ὁ, "*a tunic.*" (Consult note.)—It appears to be an Oriental word, in Hebrew *Kĕthôneth*. Gesenius compares *cotton*.

43. Νηγάτεος, η, ον, "*newly made.*" Probably for *νεηγάτος*, from *νέος* and *γάω*, *γέγαα*, and substituted for it *metri gratia*.

Φᾶρος, εος, τό, "*a cloak.*" (Consult note.)

44. Ποσσί, Epic for *ποσί*, dat. plural of *πούς, ποδός, ὁ*, "*a foot.*"

Λιπαρός, ά, όν, "*white,*" "*bright.*" Originally, "*fatty,*" "*oily,*" "*shiny with oil,*" &c., as referring to the custom of anointing with oil in the *palæstra*, after bathing. Then applied, generally, to the healthy look of the human body or skin, "*shining,*" "*sleek,*" answering to the Latin *nitidus*. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "*bright,*" "*white,*" as above.—From *λίπας*, "*fat,*" "*oil.*"

Δέω, "*to bind;*" fut. *δήσω*: 1 aor. *ἔδησα*: 1 aor. mid. *ἐδησάμην*.

Πέδιλον, ου, *τό*, mostly used in the plural (always so in Homer and Hesiod), "*sandals,*" "*a pair of sandals.*" (Consult note.)—From *πέδη*, "*a covering for the foot,*" "*a fetter,*" "*a tie,*" &c.

45. Ωμος, ου, ὁ, "*the shoulder.*"—From the same root comes the Latin *humerus*.

Ἀργυρόηλος, ον, "*silver-studded.*"—From *ἄργυρος*, "*silver,*" and *ἦλος*, "*a nail,*" "*a nail-head,*" "*a stud,*" the studs being formed by the heads of nails.

46. Ἄφθιτος, ον, "*imperishable.*"—From *ἀ priv.*, and *φθίνω*, "*to perish.*"

47. Χαλκοχιτώνων. Consult i. 371.

48. Ἠώς, gen. *ἠόος*, contracted *ἠοῦς*, &c., "*Aurora,*" goddess of the dawn. (Consult note.)

Προσεβήσετο, 3 sing. 2 aor. indic. mid. of *προσβαίνω*, "*to draw near,*" "*to approach;*" fut. *προσβήσομαι*, &c. Observe that here, as in *ἀπεβήσετο*, the 2d aorist is formed with the characteristic letter (*σ*) of the first. Consult line 35 of the present book.

49. Ζηνί, dat. sing. of *Ζεύς*, "*Jupiter.*" The forms *Ζηνός, Ζηνί, Ζῆνα*, &c., are more poetic than *Διός, Διΐ, Δία*, &c.

Φόως, Epic lengthened form for *φῶς*, which is itself contracted from *φάος*, "*light.*" Consult i. 605.

Ἐρέουσα, nom. sing. fem. Epic future participle act. for *ἐρεῦσα*, from *ἐρέω*, Epic and Ionic for *ἐρῶ*, fut. of the rare present *εἴρω*, "*to declare,*" "*to announce.*" Consult i. 76.

50. Κηρύκεσσι, Epic and Ionic for *κήρυξι*, dat. plur. of *κήρυξ, ῦκος, ὁ*, "*a herald.*"

Λιγύφθογγος, ον, "*clear-voiced.*" — From *λιγύς*, "*clear,*" "*shrill,*" and *φθογγή*, "*a voice,*" "*a cry.*"

51. Κηρύσσω, "*to summon;*" fut. *κηρύξω*.—From *κήρυξ*, "*a herald,*" "*a crier.*"

Ἀγορήνδε. Consult i. 54.

Καρηκομόωντας. Consult line 11.

52. Ἠγείροντο, 3 plur. imperf. indic. mid. of ἀγείρω, "*to collect*," "*to bring together*;" fut. ἀγερῶ: 1 aor. ἤγειρα. In the middle, ἀγείρομαι, "*to assemble*," "*to come together*."—From ἄγω.

53. Ἵζε, 3 sing. imperf. ind. act. of ἵζω, "*to sit*." (Consult note.)

54. Νεστόρεος, η, ον, Epic and Ionic for Νεστόρεος, α, ον, "*of* or *belonging to Nestor*."—From Νέστωρ, ορος, ὁ, "*Nestor*."

Πυλοιγενής, ές, "*Pylos-born*."—From Πύλος, "*Pylos*," and γίγνομαι.—Consult the note on Πύλῳ, i. 252.

55. Πυκινός, ή, όν, poetic lengthened form of πυκνός, ή, όν: literally, "*close*," "*compact*," "*solid*." Then, "*well put together*," "*well made*," and figuratively, "*skilful*," "*shrewd*," &c.

Ἠρτύνετο, 3 sing. imperf. indic. mid. of ἀρτύνω, "*to arrange*;" fut. ἀρτύσω, &c. In the middle, ἀρτύνομαι, "*to arrange for one's self*," i. e., *to arrange*, having some particular object in view.—From ἄρω, "*to fit*," "*to adapt*."

56. Κλῦτε, 2 plur. Epic 2 aor. imper. of κλύω, "*to hear*." Thus, κλῦθι, κλύτω, &c. Compare βῆθι, γνῶθι, and consult i. 37.

Ἐνύπνιον, neuter of ἐνύπνιος, α, ον, "*in sleep*," taken adverbially.

57. Ἀμβρόσιος, η, ον, Epic and Ionic for ἀμβρόσιος, α, ον.—From ἀμβροσία, "*ambrosia*." Consult i. 529.

Δῖος, δία, δῖον, "*noble*," &c. Consult i. 7.

58. Ἄγχιστα, adverb, superlative of ἄγχι, "*very closely*," "*very nearly*."

Ἐοίκει, 3 sing. 2 pluperf. act. of the radical εἴκω, "*to be like*:" 2 perf. ἔοικα, with present signification: 2 pluperf. ἐῴκειν, for ἐοίκειν.

71. Ὤιχετο, i. e. ᾤχετο, 3 sing. imperf. indic. of the middle deponent οἴχομαι, "*to go*," or, rather, "*to be gone*," "*to have gone*," and so opposed to ἥκω, "*to have come*," ἔρχομαι, "*to go* or *come*," being the strict present to each of them: fut. οἰχήσομαι: perf. ᾤχημαι: Ionic οἴχημαι. (Consult note.)

Ἀποπτάμενος, nom. sing. masc. 2 aor. part. mid. of ἀφίπταμαι, "*to fly away*," and assigned to ἀποπέτομαι.—From ἀπό and ἵπταμαι. This present ἵπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (*Porson, ad Eurip. Med.* 1.—*Buttmann, Irreg. Verbs*, p. 205, *ed. Fishlake*.)

Ἀνῆκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "*to send away*," "*to release*," &c. (consult note on line 34); fut. ἀνήσω: 1 aor. ἀνῆκα, &c.

72. Θωρήξομεν, Epic for θωρήξωμεν (the mood-vowel being

shortened), 1 plur. 1 aor. subj. act. of *θωρήσσω*, "*to arm.*" Consult line 11.

Υἷας, accus. plur. of *υἱός*, as if from a stem *υἱς*. Consult line 20.

73. **Ἐγών**, Epic and Æolic for *ἐγώ*.

Πειρήσομαι, Epic and Ionic for *πειράσομαι*, 1 sing. fut. indic. mid. of *πειράω*, "*to try*;" fut. *πειράσω*. But much more frequently as a middle deponent, *πειράομαι*, fut. *πειράσομαι*, &c.—From *πεῖρα*, "*a trial*," "*an attempt*," &c.

Θέμις, *ἡ*, old and Epic genitive *θέμιστος*, and in Homer the only form: accus. *θέμιν* (*Æsch. Agam.* 1431), &c. So, too, Homer declines the proper name Θέμις, Θέμιστος: accus. Θέμιστα: but Attic Θέμιτος, accus. Θέμιν. Common Gr. Θέμιδος, Ionic Θέμιος, voc. Θέμι (probably from root ΘΕ–, *τίθημι*), "*that which is laid down* or *established*," "*law*," like *θεσμός*, not as fixed by statute, but as established by old usage; answering to the Latin *jus* or *fas*, as opposed to *lex:* hence, generally, "what is *right*," "*fit*," &c.

74. **Πολυκλῖς**, *ἴδος*, "*of many benches*," "*many-benched.*"—From *πολύς* and *κλείς*, "*a rowing-bench*," Epic and Ionic *κλῑ́ς*.

75. **Ἐρητύω**, "*to restrain.*" Consult i. 192.

77. **Ημαθόεις**, *όεσσα*, *όεν*, "*sandy*" (consult note), Epic and Ionic for *ἀμαθόεντος*, from *ἀμαθόεις*, &c.—From *ἄμαθος*, "*sand*," and this from *ἄμος*, lengthened form *ἄμμος*.

79. **Ἡγήτωρ**, *ορος*, *ὁ*, "*a leader*," "*a commander;*" often occurring in Homer, who usually joins *ἡγήτορες ἠδὲ μέδοντες*, "*leaders and guardians*," *i. e. chiefs in the field and in council.*—From *ἡγέομαι*, "*to lead.*"

Μέδων, *οντος*, *ὁ*, "*one who provides for*," "*a guardian*," &c. (Consult remarks on preceding word.)—From *μέδομαι*, "*to provide for.*"

80. **Ἔνισπεν**, 3 sing. 2 aor. indic. act. of *ἐνέπω*, "*to tell*," "*to declare*," a strengthened form of the root or stem of *εἰπεῖν* (ΕΝΠ–, *ἐνέπω*, like ΑΛΚ–, ΑΛΕΚ–, and ΟΡΓ–, *ὀρέγω*). The imperfect (according to form) is *ἔνεπον*: the 2 aor. *ἔνισπον*, *ἐνισπεῖν*, *ἐνίσπω*, *ἐνίσποιμι*: fut. *ἐνίψω* and *ἐνισπήσω*. Observe that the aorist here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as in *ἐσπόμην*, from *ἕπομαι*.

81. **Φαῖμεν**, Epic for *φαίημεν*, 1 plur. pres. optative of *φημί*, "*to say*," "*to pronounce.*"

Νοσφίζω, "*to put away*," "*to remove;*" fut. *νοσφίσω*.—In the middle, *νοσφίζομαι*, "*to turn away from*," "*to become estranged.*"—From *νόσφι*, "*away*," "*apart.*"

82. Εὔχεται. Consult i. 91.

84. Νέεσθαι, Epic and Ionic for νεῖσθαι, pres. infin. of the middle deponent νέομαι, "*to go*," "*to depart*," "*to come*." Only used in the present and imperfect. In the present usually, like εἶμι, with future signification; to which, however, the infinitive forms the most frequent exception.

86. Σκηπτοῦχος, ον, "*sceptre-bearing*." Consult i. 279.

Βασιλῆες, nom. plur. of βασιλεύς, έως, Ionic ῆος, ὁ, "*a king*."

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of ἐπισεύω, "*to put in motion against one*."—In the middle, ἐπισεύομαι, "*to advance hastily*;" Epic ἐπισσεύομαι: imperf. indic. ἐπεσσευόμην.

87. Ἔθνος, εος, τό, "*a nation*."

Μελισσάων, Epic and Ionic for μελισσῶν, gen. plur. of μέλισσα or μέλιττα, ης, ἡ, "*a bee*."—From μέλι, "*honey*."

Ἀδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ή, όν, radical signification, "*close*," "*thick*." Hence, in Homer, "*crowded*," "*thronged*," "*closely-thronging*."—From ἄδην, "*enough*," "*to one's fill*."

88. Πέτρη, ης, ἡ, Epic and Ionic for πέτρα, ας, ἡ, "*a rock*."

Γλαφυρός, ή, όν, Epic and Ionic for γλαφυρός, ά, όν, "*hollow*," "*hollowed*."—From γλάφω, "*to dig out*," "*to hollow out*," &c.

89. Βοτρυδόν, adverb, "*in clusters*," "*cluster-like*."—From βότρυς, "*a cluster*."

Πέτομαι, "*to fly*." Original meaning, "*to spread the wings to fly*;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι, &c.

Εἰαρινός, Epic and Ionic for ἐαρινός, ή, όν, "*vernal*," "*of spring*."—From ἔαρ, "*spring*."

90. Ἅλις, adverb, "*in crowds*," "*in great numbers*," &c. Akin to ἀλής, "*thronged*."

Πεποτήαται, Epic and Ionic for πεπότηνται, 3 plur. perf. indic. pass. of the deponent ποτάομαι, Epic and Attic poetic form for πέτομαι, "*to fly*," "*to wing one's way*;" fut. ποτήσομαι: perf. πεπότημαι, with present signification.—In Epic we find also ποτέομαι.

91. Νεῶν. Consult i. 48.

92. Ἠιών, όνος, ἡ, "*the shore*," "*a sea-bank*," "*a river-bank*."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εῖα, ύ, &c. "*deep*."

Ἐστιχόωντο, Epic and Ionic lengthened form for ἐστιχῶντο, 3 plur. imperf. indic. middle of στιχάω, "*to march*," usually in the middle.—From στείχω, στίχες, στίχος, the literal meaning of the verb being, "*to set* or *place in rows* or *ranks*."

93. Ἰλαδόν, adverb, "*in squadrons*," "*in troops*." Analogous to the Latin *turmatim*.—From ἴλη, "*a squadron*," "*a troop*."

Ὄσσα, ης, ἡ, "*rumor*."—Properly, "*a voice*," "*report*," or "*rumor*," which, its origin being unknown, is therefore held divine; *a word noised abroad*, one knows not how; hence Ὄσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὀσσεύομαι. But observe, that ὄσσομαι has nothing in common with ὄσσα.

Δεδήει, Epic and Ionic for ἐδέδηει, 3 sing. 2 pluperf. act. of δαίω "*to light up*," "*to kindle*," and then "*to blaze*."

94. Ὀτρύνω, "*to urge on*," "*to encourage*;" fut. ὀτρῠνῶ: 1 aor. ὤτρῡνα. Always with collateral notion of zeal and activity.

Ἄγγελος, ου, ὁ, "*a messenger*." In general, "*one that announces* or *tells*."

Ἀγέροντο, Epic and Ionic for ἠγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "*to gather together*;" fut. ἀγερῶ: in the middle, "*to gather themselves together*," "*to assemble*:" 2 aor. ἠγερόμην.—From ἄγω.

95. Τετρήχει, Epic and Ionic for ἐτετρήχει, 3 sing. 2 pluperfect of τάρασσω, "*to disturb*," "*to stir up*," &c.; fut. ταράξω: 1 perf. τετάραχα, "*I have disturbed*:" 2 perf. (intransitive) τέτρηχα, "*I am disturbed*," "*I am in confusion*," &c. The common opinion, that τέτρηχα is perfect of a verb τρήχω (from τρηχύς, "*rough*"), is refuted by Buttmann (*Lexil. s. v.*), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήχω, "*to be rough* or *stiff*;" as *Nicand. Ther.* 521; and Apollonius Rhodius (iii. 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταράσσω, by transposition τραάσσω, contracted, with τ absorbing the latent aspirate of the ρ, into θράσσω (Attic); fut. θράξω: perf. τέτρᾱχα: Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζω, "*to groan*," "*to resound*."—From στενάχω, and with a species of frequentative meaning.

96. Ὄμαδος, ου, ὁ, "*a loud din*," "*an uproar*," &c., said especially of the confused voices of a large crowd.—From ὁμός, ὁμάς, "*the whole*," "*together*," &c.

97. Βοώωντες, enlarged Epic form for βοῶντες, nom. plur. masc. pres. part. of βοάω, "*to cry aloud*;" fut. βοήσω.—From βοή, "*a cry*," "*a shout*."

Ἐρητύω, "*to restrain*," "*to hold back*;" fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, "*to draw*," "*to keep in*," "*to check*."

Ἀϋτή, ῆς, ἡ, "*a clamor*," "*a cry*," "*a shout*."

98. Σχοίατο, Epic and Ionic for σχοῖντο, 3 plur. 2 aor. opt. mid. of ἔχω, "*to hold*," "*to restrain*."—In the middle, "*to restrain one's self*," "*to refrain*:" 2 aor. mid. ἐσχόμην.

Διοτρεφέων. Consult i. 176.

99. Σπουδῇ, ῆς, ἡ, "*pains*," "*trouble*," "*difficulty*," taken abverbially. (Consult note.)

Ἐρήτυθεν, Epic contracted form for ἠρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "*to restrain*." Consult line 97.

Ἕδρα, as, ἡ, Epic and Ionic ἕδρη, ης, ἡ, "*a seat*," "*a division* or *row of seats*." (Consult note.)

100. Κρείων. Consult i. 130.

101. Ἥφαιστος. Consult i. 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμνω, "*to bestow labor upon*," "*to labor*;" fut. καμοῦμαι: 2 aor. ἔκαμον.—Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.

Τεύχω, "*to fabricate*," "*to prepare*," "*to get ready*," "*to make*," &c.; fut. τεύξω: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τίκτω, and the German *zeugen*.

103. Διάκτορος, ου, ὁ, "*a messenger*." The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify "*the conductor*," "*the guide*," which would suit *Il.* v. 390, where Mercury releases Mars; and *Il.* xxiv. 339, where he conducts Priam to Achilles. Most commonly, however, the term is interpreted "*the messenger*," as if ὁ διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (*Fr.* 164), of the owl, as Minerva's attendant. Buttmann (*Lexil. s. v.*) derives it from διακω, as a collateral form of διώκω, and makes it simply equivalent to διάκονος.

Ἀργειφόντης, ου, ὁ, for Ἀργοφονευτής, οῦ, "*the slayer of Argus*." (Consult note.)—From Ἄργος, and φονέω or φονεύω, "*to slay*."

104. Ἑρμείας, ου, ὁ, Epic for Ἑρμῆς, οῦ, ὁ, "*Mercury*."—As a technical term, any four-cornered *post* ending in a head or bust was called Ἑρμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἔρμα, "*a prop*," "*post*," "*support*," &c.

Πέλοψ, οπος, ὁ, "*Pelops*," son of Tantalus, said to have migrated from Lydia, and to have given his name to the Peloponnesus.—From πελός, "*dark*," and ὤψ, "*visage*;" and hence *Pelops* means "*the dark-faced*," or, "*swarthy*" one, as indicative of an Asiatic. (*Donaldson, Varronianus*, p. 25.)

Πλήξιππος, ον, "*the urger-on of steeds*;" more literally, "*steed-*

smiting," *i. e.*, with the lash. An Homeric and Hesiodean epithet of heroes, like ἱππόδαμος.—From πλήσσω, "*to smite,*" and ἵππος, "*a courser.*"

105. Ἀτρεύς, έος, ὁ, "*Atreus.*"—Probably from *ἀ priv.*, and τρέω, "*to tremble,*" "*to fear.*" Hence *Atreus* may mean "*the unfearing.*"

Ποιμήν, ένος, ὁ, "*a shepherd.*"—In general, *one who keeps* or *tends,* and hence a king is called *the shepherd* (*i. e.*, the keeper or guardian) of his people.—Probably akin to πέπαμαι, perf. of πάομαι, "*to acquire,*" "*to possess,*" πᾶμα, "*possession,*" πῶϋ, "*a flock,*" &c.

106. Πολύαρνι, dat. sing. of πολύαρνος, ον, "*rich in lambs* or *sheep,*" "*with many lambs* or *sheep.*" Observe that πολύαρνι is here a metaplastic dative. (Consult, on Metaplastic Nouns, *Anthon's enlarged Greek Grammar*, p. 120.)—From πολύς and ἀρνός, genitive assigned to ἀμνός, "*a lamb.*"

Θυέστης, ου, ὁ, "*Thyestes,*" son of Pelops, grandson of Tantalus, and brother of Atreus, whom he succeeded, according to the present passage, in the government of Mycenæ.

107. Θυέστα, Æolic nominative, gen. Θυέστας, for Θυέστης, ου, ὁ. (Consult note.)

Φορῆναι, Epic pres. infin. of φορέω, "*to wield,*" "*to bear.*" Another Epic form of the pres. infin. is φορήμεναι. Compare γοήμεναι, κολήμεναι, ποθήμεναι.

108. Πολλῆσιν, Epic and Ionic for πολλαῖς.

Ἄργεϊ, dat. sing. of Ἄργος, εος, τό, "*Argos.*" (Consult note.)

109. Ἐρεισάμενος, 1 aor. part. mid. of ἐρείδω, "*to make one thing lean against another;*" fut. ἐρείσω.—In the middle, "*to prop on's self,*" "*to lean upon.*"

Μετηύδα, 3 sing. imperf. indic. act. of μεταυδάω, "*to speak among,*" and hence "*to address.*"—From μετά and αὐδάω.

110. Ἥρωες. Consult i. 4.

Θεράπων, οντος, ὁ, "*a servant,*" "*an attendant,*" &c. In Homer and old authors it always differs from δοῦλος, as implying free and honorable service. In Chios, however, *θεράποντες* was the name for their slaves. (*Arnold, Thucyd.* viii. 40.)

Ἄρης, ηος, ὁ, Epic and Ionic for Ἄρης, εος, ὁ, "*Mars,*" son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an appellative for "*war,*" "*slaughter,*" "*murder,*" &c.—Akin to ἄῤῥην ἄρσην, as *Mars* to *mas;* perhaps, also, to ἀνήρ, ἥρως, and German *herr;* perhaps, also, to ἄῤρων, ἐναίρω, Latin *arma,* and to the prefix ἀρι . . . . From the same root come ἀρετή, ἀρείω, ἄριστος, the first notion of *goodness* being that of *manhood, bravery in war.* (*Donaldson's New Cratylus,* p. 365.)

111. Ἄτῃ. Consult i. 412.

Ἐνδέω, "*to bind in*," "*to entangle;*" fut. ἐνδήσω: 2 aor. ἐνέδησα.—From ἐν and δέω, "*to bind.*"

112. Σχέτλιος, α, ον, "*cruel*," said properly of persons *doing and enduring, daring, obstinate, rash, reckless*, &c.—From ἔχω, σχεῖν, in the sense of *holding on, enduring*.

Ὑπέσχετο καὶ κατένευσεν. Consult i. 514.

113. Ἴλιον. Consult i. 71.

Ἐκπέρσαντα. Consult i. 19.

Εὐπείχεον. Consult i. 129.

Ἀπονέεσθαι, Epic and Ionic for ἀπονεῖσθαι, pres. infin. of the middle deponent ἀπονέομαι, "*to depart*," "*to return home.*"—From ἀπό and νέομαι, "*to go.*"

114. Ἀπάτη, ης, ἡ, "*deceit*," "*fraud*," &c.—From ἅπτω, ἀφάω, "*to touch*," i. e. "*to cheat*," answering to the Latin *palpare*. (*Buttmann, Lexil. ed. Fishlake*, p. 118.)

Βουλεύω, "*to deliberate with another;*" fut. βουλεύσω: 1 aor. ἐβούλευσα: in the middle, βουλεύομαι, "*to deliberate with one's self*," "*to resolve upon*," &c.; fut. βουλεύσομαι: 1 aor. ἐβουλευσάμην.—From βουλή, "*counsel*," "*advice*," &c.

115. Δυσκλέᾶ, Epic and Ionic for δυσκλεᾶ, accus. sing. masc. of δυσκλεής, ές, "*inglorious.*"—From δυς- and κλέος, "*glory*," "*fame.*"

Ἄργος. Consult i. 30.

Ἱκέσθαι. Consult i. 19.

Ὄλλυμι, "*to lose*," "*to destroy;*" fut. ὀλέσω: 1 aor. ὤλεσα.

116. Μέλλει. Consult i. 564.

Ὑπερμενής, ές, "*superior in might*," "*exceeding mighty*," a frequent epithet, in Homer and Hesiod, of Jupiter and of kings. In later writers, in a bad sense also, "*overweening*," "*insolent.*"—Poetic word from ὑπέρ and μένος, "*might*," "*strength*," &c.

117. Πολλάων, Epic for πολλῶν.

Καταλύω, "*to destroy*," "*to lay low.*"—From κατά and λύω, "*to loosen*," "*to relax*," &c.

Κάρηνον, ου, τό, "*a head*," "*a summit.*" By the "*summits of cities*" are meant, properly, the *fortresses* or *citadels* of places, that is, their loftiest and strongest parts.

119. Αἰσχρός, ά, όν, "*disgraceful*," "*causing shame*," and hence derived from αἶσχος, "*shame*," &c.

Ἐσσομένοισι, Epic and Ionic for ἐσομένοις, fut. part. mid. of εἰμί, "*to be.*"

120. Μάψ, adverb, "*to no purpose*," "*in vain.*" This word, with all its compounds, is solely poetic, and mostly Epic.—According to some, from αἶψα, "*quick*," "*on a sudden:*" better,

perhaps, from μάρπτω, "*to grasp*," 2 aor. infin. Epic μαπέειν, and equivalent to ἐμμαπέως, "*hastily*," "*hand over hand*," and so "*rashly*," "*in vain*," &c.

121. Ἄπρηκτος, ον, "*fruitless*," "*unavailing*," "*unprofitable*." —From ἀ, *priv.*, and πρήσσω (Epic and Ionic for πράσσω), "*to accomplish*," "*to effect*."

122. Παυρότερος, α, ον, "*fewer*," comparative of παῦρος, α, ον, "*few*."—Compare φαῦρος, φαῦλος, and the Latin *paulus* and *paucus*.

Πέφανται, 3 sing. perf. indic. pass. of φαίνω, "*to show*;" fut. φανῶ: later perf. πέφαγκα: 2 perf. (intrans.) πέφηνα: in the middle, φαίνομαι, "*to appear*;" perf. pass. (strictly mid.) πέφαμμαι, πέφανσαι, πέφανται, &c.

124. Ὅρκιον, ου, τό, "*a league*." (Consult note.)

Τέμνω, "*to cut*," "*to strike*;" fut. τεμῶ: 2 aor. ἔταμον, later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀριθμηθήμεναι, Epic and Ionic for ἀριθμηθῆναι, 1 aor. infin. pass. of ἀριθμέω, "*to number*," "*to count*;" fut. ἀριθμήσω.—From ἀριθμός, "*number*."

125. Λέξασθαι, 1 aor. infin. mid. of λέγω, "*to select*;" fut. λέξω. (Consult note.)

Ἐφέστιος, ον, "*an inhabitant*." Literally, "*on the hearth*," *i. e.*, at home, by one's own fireside; and hence, "*settled in a place*," "*having a house and home*," "*a housekeeper*" (in the legal sense), or "*householder*," "*an inhabitant*," &c.—From ἐπί, "*upon*," and ἑστία, "*a hearth*."

Ἔασιν, Epic for εἰσί, 3 plur. pres. indic. of εἰμί, "*to be*."

126. Δεκάς, άδος, ἡ, "*a decad*," "*a body of ten men*." Corresponding to the Latin *decuria*.—From δέκα, "*ten*," with which compare the Sanscrit *daoan*, our *ten*, and the German *zehn*.

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθείημεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "*to distribute in order*;" fut. διακοσμήσω.—From διά and κοσμέω, "*to arrange in order*."

127. Ἑλοίμεθα, 1 plur. 2 aor. opt. mid. of αἱρέω, "*to choose*," &c.

Οἰνοχοεύω, "*to pour out wine*," another form for οἰνοχοέω. Consult i. 598.

128. Δευοίατο, Epic and Ionic for δεύοιντο, 3 plur. pres. opt. of the middle deponent δεύομαι, poetic form for δέομαι, "*to want*."

Οἰνοχόος, ου, ὁ, "*a cup-bearer*."—From οἶνος, "*wine*," and χέω, "*to pour*."

129. Πλέας, accus. plur. of πλέες, Epic comparative of πολύς, only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλεῖς.

Ὑΐας, accus. plur., as from a stem *υἱς*. Consult line 20, and also i. 162.

130. Ναίω, "*to dwell;*" fut. mid. *νάσομαι*: 1 aor. *ἐνασάμην*: perf. *νένασμαι*. The 1 aor. act. *ἔνασσα* (for *ἔνασα*) is used in a transitive sense, especially in poetry, "*to make to dwell in* or *inhabit,*" "*to give one to dwell in,*" but this occurs also in the 1st aor. pass. and mid.; as, *πατὴρ ἐμὸς Ἀργεῖ νάσθη*, "my father *settled* at Argos" (*Il.* xiv. 119); and *νάσσατο ἄγχ' Ἑλικῶνος.* (*Hes. Op.* 637.)

Ἐπίκουρος, ου, ὁ, "*an ally,*" always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "*helping,*" "*aiding,*" "*defending.*" In Attic Greek, especially, οἱ *ἐπίκουροι* are "*mercenary troops,*" also called *ξένοι*, opposed to the national army, and literally *μισθοφόροι*, "*hirelings,*" a less honorable name than *σύμμαχοι*.—From *ἐπί* and *κοῦρος*, "*a youth,*" "*one in youthful prime.*" Some distinguished *ἐπίκουροι* from *σύμμαχοι*, by making the former refer to the allies of those attacked or invaded; and *σύμμαχοι* to the allies of those who attack, invade, or bring the war.

131. Πολλέων, Epic for *πολλῶν*. Homer takes *-ῶν*, arising by contraction from the old form in *-άων*, and opens it again by the insertion of *ε*, producing thus an ending in *-έων*, which, regularly, must be pronounced as one syllable by synizesis.

Ἐγχέσπαλος, ον, "*spear-brandishing,*" "*wielding the spear* or *lance.*"—From *ἔγχος*, "*a spear,*" and *πάλλω*, "*to brandish,*" "*to wield.*"

132. Πλάζω, "*to cause to wander;*" fut. *πλάγξω*: 1 aor. *ἔπλαγξα*.—In the middle, "*to cause one's self to wander,*" i. e., "*to wander.*"—As if from a root ΠΛΑΓΧ-.

Εἰῶσι, 3 plur. pres. indic. act. of *εἰάω, εἰῶ*, Epic and Ionic for *ἐάω, ἐῶ*, "*to permit,*" "*to allow.*" Hence *εἰῶσι* is for *ἐῶσι*.

134. Βεβάασι, Epic and syncopated form for *βεβήκασι* (another syncopated, and, at the same time, contracted form for which is *βεβᾶσι*), 3 plur. perf. indic. act. of *βαίνω*, "*to go.*" Homer has *βεβάᾶσι*, part. *βεβᾰώς, βεβᾰνῖα*, and infin. *βεβᾰμεν*. Later writers have also *βεβώς, βεβῶσα, βεβώς*.—All these forms, however, are rare, except in poetry.

Ἐνιαυτός, οῦ, ὁ, "*a year.*" This word, though common in all Greek, is most frequent in the poets. It meant *any complete space,* or *period of time;* and hence we have (*Od.* i. 16.) *ἔτος ἦλθε περιπλομένων ἐνιαυτῶν*, "*as times* rolled on the year came round."—From *ἔνος*, "*a year,*" with which compare the Latin *annus*. The derivations *ἑνί αὐτῷ*, "*self-contained,*" and *ἐν, ἰαύω*, are mere subtleties.

135. Δοῦρα, contracted from *δούρατα*, and both these Epic and Ionic forms for *δόρατα*, nom. plur. of *δόρυ, ατος, τό*, "*wood,*"

and any thing made therefrom, "*the timbers*" of a ship, "*a spear*," &c.

Σέσηπε, 3 sing. 2 perf. indic. act. of σήπω, "*to make rotten*," "*to corrupt*;" fut. σήψω: 2 perf. as a present, with intransitive or passive force, σέσηπα, "*I am rotten*."—The root, strictly, is ΣΑΠ-, as it appears in the second aorist passive ἐ-σάπ-ην, σαπ-ῆναι, and in the adjective σαπ-ρός. The adjective σαθ-ρός is akin.

Σπάρτον, ου, τό, "*a rope*," "*a cable*."—From σπείρω, "*to twist*," according to some, although this same σπείρω is found only in the grammarians. (Consult note.)

Λέλυνται, 3 plur. perf. indic. pass. of λύω, "*to loosen*," "*to untwist*;" fut. λύσω: perf. λέλυκα: perf. pass. λέλυμαι, &c.

136. Ἄλοχος, ου, ἡ. Consult i. 546.

Νήπια. Consult line 38.

137. Εἵαται, Epic and Ionic for ἧνται, 3 plur. of ἧμαι, "*I sit*." Consult i. 565.

Μέγαρον, ου, τό, "*a hall*;" properly, *any large room* or *chamber*. Mostly used in the plural, like *ædes* in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "*at home*," with the notion of peace and quiet, as opposed to war and travelling.—From μέγας.

Ποτιδέγμεναι, nom. plur. fem. Epic and Doric for προσδέγμεναι, syncopated 2 aor. part. of προσδέχομαι, "*to wait for*," "*to expect*." According to some, προσδέγμεναι is for προσδεδεγμέναι, perf. part. of προσδέχομαι: but consult *Buttmann, Irreg. Verbs*, p. 63, *ed. Fishlake*, and compare book i. 22, remarks upon δέχθαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of *waiting for, expecting*. (*Buttmann, l. c.*)

Ἄμμι, Epic and Æolic for ἡμῖν.

138. Αὔτως. Consult i. 133.

Ἀκράαντος, ον, "*unfinished*," "*without result*."—From ἀ, *priv.*, and κραιαίνω, "*to accomplish*;" Epic lengthened form for κραίνω: fut. κρᾰνῶ: so that ἀκράαντον is itself a lengthened form for ἄκραντον. Consult i. 41.

Εἵνεκα, Epic and Ionic for ἕνεκα.

140. Φεύγω, "*to flee*." Consult i. 173.

Πατρίς, ίδος: strictly, poetic feminine of πάτριος, "*native*," "*of one's fathers*." Used especially in conjunction with γαῖα, αἶα, &c., "*one's native land*," "*one's fatherland*."—From πατήρ, "*a father*."

142. Στήθεσσιν. Consult i. 83.

Ὄρωρεν, Epic and Ionic for ὤρωρεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "*to arouse*."—From ὄρω, ὄρνυμι, "*to arouse*," "*to excite*."

143. Πληθύς, ύος, ἡ, "*a throng*," Ionic and Epic form for πλῆθος, εος, τό.—From πλήθω, "*to fill*."

144. Κινήθη, Epic and Ionic for ἐκινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "*to move*," "*to agitate*," "*to excite*;" fut. κινήσω: 1 aor. ἐκίνησα, &c.—From κίω, "*to go*," the literal meaning of κινέω being "*to set a going*."

145. Πόντος, ου, ὁ, "*the deep*," "*the open sea*."—Akin to βένθος, "*depth*," βάθος, βυθός, and Latin *fundus*.

Ἰκάριος, α, ον, "*Icarian*," "*of* or *belonging to the island of Icaria*."—From Ἰκαρία. (Consult note.)

Εὖρος, ου, ὁ, "*the south-east wind*," the Latin *Eurus* or *Vulturnus*.—According to some, from αὔρα, "*the fresh air of morning*;" according to others, from ἠώς, ἕως, "*morning*," as indicating the *morning wind*.

Νότος, ου, ὁ, "*the south wind*," or, strictly, "*the south-west wind*," the Latin *Notus*. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότιος, "*wet*," "*damp*;" νοτίς, "*moisture*;" νοτίζω, "*to moisten*," &c.

146. Ὦρορε, 3 sing. 2 aor. of ὄρνυμι, "*to raise*," "*to excite*," reduplicated form for ὦρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttmann (*Irreg. Verbs*, p. 193, *ed. Fishlake*), who controverts the earlier opinion, that ὄρορε is a perfect with the quantities transposed.

Ἐπαΐσσω, "*to rush*," "*to burst forth*;" fut. ἐπαΐξω.—Attic form, ἐπᾴσσω or ἐπᾴττω: fut. ἐπᾴξω.—From ἐπί and ἄϊσσω, "*to rush*."

147. Κινήσῃ. Consult line 144.

Ζέφυρος, ου, ὁ, "*the north-west wind*;" strictly, "*the north-north-west*." (Consult note.)—Commonly derived from ζόφος, "*darkness*," "*gloom*," which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος "*the west wind*," and, deriving it likewise from ζόφος, consider it equivalent to "*the evening wind*;" but consult note as above.

Λήϊον, ου, τό, "*standing corn*," "*the crop standing on the land*." —Commonly, but not very correctly it would seem, derived from λῃΐα, for λεία, "*booty*," "*spoil*," such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be *borne away by the husbandman*.

148. Λάβρος, ον, "*impetuous*," "*blustering*."—Probably from a root ΛΑΒ- (compare λαμβάνω), as referring to that which *seizes* and bears forcibly away.

Ἐπαιγίζω, "*to rush upon*."—From ἐπί and αἰγίς, "*a rushing storm*," "*a hurricane*."

Ἡμύω, "*to bend*," "*to bow down*," "*to sink*," &c.; fut. ημυσω: 1 aor. ἤμυσα: perf., with reduplication, ἐμήμῡκα: without it, ἤμῡκα.—Akin to μύω, "*to close*," &c.

Ἀσταχύεσσιν, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἄσταχυς, υος, ὁ, "*an ear of corn*."—From ἀ, euphonic, and στάχυς, "*an ear of corn*;" and this last akin to the German *achel, stachel*.

149. Ἀλαλητός, οῦ, ὁ, "*a shouting*;" strictly, "*a war-cry*."—From ἀλαλά, "*a war-cry*."

150. Ἐσσεύοντο, 3 plur. imperf. indic. mid. of σεύω, "*to put in quick motion*," "*to drive*," "*to urge on*:" in the middle, "*to rush*," "*to urge one's self on*."—Akin to θέω, θεύσομαι, "*to run*;" just as the Laconian dialect changed θ into σ.

Ὑπένερθε, adverb, "*from beneath*," "*beneath*."

Κονίη, Epic and Ionic for κονία, ας, ἡ, "*dust*," especially as stirred up by men's feet.—From κόνις, "*dust*."

151. Ἵστατο, 3 sing. imperf. indic. mid. of ἵστημι, "*to place*:" in the middle, "*to place one's self*," "*to stand*."

Ἀειρομένη, nom. sing. fem. pres. part. pass. of ἀείρω, "*to raise*," "*to excite*," Epic and Ionic for the Attic ἄἰρω: fut. ἀερῶ (Attic ἀρῶ): 1 aor. ἤειρα and ἄειρα (Attic ἦρα.)

152. Ἑλκέμεν, Epic, Doric, and Æolic for ἕλκειν, pres. infin. act. of ἕλκω, "*to drag*." Consult i. 194.

Εἰς ἅλα δῖαν. Consult i. 141.

153. Οὐρός, οῦ, ὁ, "*a trench*" or "*channel*" for hauling up ships and launching them again. When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὀλκός.—Probably from OP–, the root of ὄρνυμι.

Ἐξεκάθαιρον, 3 plur. imperf. indic. act. of ἐκκαθαίρω, "*to clean out*;" fut. ἐκκαθαρῶ: 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "*to clean*."

Αὖτή. Consult line 97.

Ικεν, 3 sing. imperf. indic. act. of ἵκω, "*to go*," &c., which is the root of ἱκνέομαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

154. Ἱεμένων, gen. plur. pres. part. mid. of ἵημι, "*to send*:" in the middle, ἵεμαι, "*to send one's self after a thing*," "*to desire*," &c. (Consult note.)

Ἥιρεον, *i. e.*, ἧρεον, Epic and Ionic for ἦρουν, 3 plur. imperf. indic. act. of αἱρέω, "*to take*."

Ἔρμα, ατος, τό, "*a prop*." Consult i. 486.

155. Ὑπέρμορα, accus. plur. neut., taken adverbially, of ὑπέρμορος, ον, "*contrary to fate*," "*over, above*, or *beyond fate*;" said of those who by their own fault add to their destined share of

misery. The idea properly involved is that of *addition* to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, *to that extent*, decree. (Consult note.)

Νόστος, ου, ὁ, "*a return*," usually *home* or *homeward*.—Akin to νέομαι.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "*to effect*," "*to make*," &c. Consult line 101.

157. Πόποι. Consult i. 254.

Αἰγιόχοιο. Consult i. 202.

Ἀτρυτώνη, voc. sing. fem. of ἀτρύτωνος, η, ον, "*unwearied*," "*tameless*," an epithet of Minerva. (Consult note.)—From ἀ, *priv.*, and τρύω, "*to weary*."

159. Φεύξονται, 3 plur. fut. indic. of φεύγω, "*to flee*." Observe that φεύξομαι, though middle in form, is active in meaning; and that φευξοῦμαι (Doric) is also occasionally employed in Attic, along with φεύξομαι.

Εὐρέα, accus. plur. neut. of εὐρύς, εῖα, ύ, "*broad*."

Νῶτα, accus. plur. of νῶτος, ου, ὁ, "*the back*." Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, *Anthon's enlarged Greek Grammar*, p. 59.

160. Κάδ. Consult note.

Εὐχωλή, ῆς, ἡ, "*a boast*."—From εὔχομαι.

161. Ἑλένη, ης, ἡ, "*Helen*," daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce Ἑλένη from ἑλένη, "*a fire-brand*," "*a torch*," as indicative of the cause of the war.

162. Τροίη, ης, ἡ, Epic and Ionic for Τροία, ας, ἡ, "*Troy*," "*the plain of Troy*," which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for ἀπώλοντο, 3 plur. 2 aor. mid. of ἀπόλλυμι, &c.

Αἴης, Epic and Ionic for αἶας, gen. sing. of αἶα, "*land*," "*earth*," collateral form for γαῖα.—Döderlein well compares with αἶα, γαῖα, the German *Au*, *Gau*.

163. Χαλκοχίτων. Consult i. 371.

164. Ἀγανός, ή, όν, "*mild*," "*bland*."—From γάνος, "*brightness*," "*beauty*," &c., the ἀ being merely euphonic.

Ερήτυε, 2 sing. pres. imper. act. of ἐρητύω, "*to restrain*," "*to detain*."

Φώς, φωτός, ὁ, "*a man*," *i. e.*, a brave and good one; much like ἀνήρ.—Probably from φάω, φημί, "*one who has the gift of speech*," like μέροψ.

165. Εἶα, 2 sing. pres. imper. act. of εἰάω, "*to suffer*," "*to permit*," Epic and Ionic for ἐάω, imperative ἔα. Consult line 132.

Ἀμφιελίσσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships: usually rendered, "*impelled on both sides by oars*," "*rowed on both sides*." But, as Rost remarks, the signification of ἑλίσσω (the word coming from ἀμφί and ἑλίσσω, "*to roll*," &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of "*twisting in all ways*," "*wavering*," "*doubtful*;" and so in Homer, probably, ναῦς ἀμφιελισσα may mean the ship "*swaying to and fro*," the "*rocking ship*."

166. Ἀπίθησε. Consult i. 220.

Γλαυκῶπις. Consult i. 206.

167. Αἶξασα. Consult line 146.

168. Καρπαλίμως. Consult i. 359.

Ἵκανε. Consult i. 431.

169. Μῆτις, ιος, ἡ, "*counsel*," "*the faculty of advising*."

Ἀτάλαντος, ον, "*equal to*," "*equivalent to*." Strictly, "*equal in weight*."—From ἀ, copulative, and τάλαντον, "*weight*."

170. Ἑσταότα, Epic syncopated form for ἑστηκότα, accus. sing. perf. part. act. of ἵστημι, "*to place*;" fut. στήσω: perf. ἕστηκα, "*I stand*," &c.

Εὔσελμος, ον, "*well-benched*," "*with good banks of oars*."—From εὖ and σέλμα, "*a rowing-bench*."

171. Ἄχος. Consult i. 188.

172. Ἀγχοῦ, adverb, "*near*," equivalent to ἄγχι.—The form ἄγχος, which is found in Hesychius, comes nearest the root: hence ἔναγχος, ἐγγύς, as also ἄγχω, and Latin *ango*. Compare the German *eng*, *engen*.

Ἱσταμένη, nom. sing. fem. pres. part. mid. of ἵστημι, "*to place*."—In the middle, ἵσταμαι, "*to place one's self*," "*to stand*," &c.

173. Διογενές. Consult i. 337.

Πολυμήχανος, ον, "*of many expedients*," "*abounding in resources*," "*inventive*," "*ever ready*," frequently occurring in Homer as an epithet of Ulysses.—From πολύς, and μηχανή, "*a contrivance*," "*a scheme*," &c.

175. Πολυκλήϊσι. Consult line 74.

179. Ἐρώει, 2 sing. pres. imper. act. of ἐρωέω, "*to retreat*," "*withdraw*," "*delay*." Strictly, "*to flow*," "*stream*," "*burst out*;" hence the substantive ἐρωή, *of any quick motion*, but the verb has this signification only of *sudden checks*; whence the meanings first given, namely, "*to retreat*," &c.

182. Ξυνέηκε, Epic for συνῆκε, 3 sing. 1 aor. indic. act. of συνίημι, "*to understand*," "*to recognise*." Literally, "*to send, bring*, or *set together*," &c. Consult i. 8.

Ὄψ, ὀπός, ἡ, "*the voice*," whether speaking, calling, or singing. —From ἔπω (radical form), ἔπος, εἰπεῖν.

183. Θέω, "*to run*;" fut. θεύσομαι.—Hence θοός, "*swift*."—Akin to σεύω, where the υ or ϝ appears as in the future θεύσομαι.

Χλαῖνα, ης, ἡ, "*a woollen cloak*." (Consult note.)—No doubt the root was the same as that of the Latin *lana*, "wool;" *læna*, with χ prefixed; when also λῆνος, λάχνη, λάχνος, λάσιος; hence, likewise, χλανίς and χλαμύς.

Ἐκόμισσεν, Epic for ἐκόμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "*to take care of*," "*to take up and carry away*," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομιῶ.—From κομέω, "*to take care of*," &c.

184. Ἰθακήσιος, α, ον, "*the Ithacensian*," i. *e.*, native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephallenia. It was the home of Ulysses. On the question whether the modern *Thiaki* is Homer's Ithaca, consult *Nitzsch, Præf. ad Od.* xviii.

Ὀπήδει, 3 sing. imperf. indic. act. of ὀπηδέω, "*to accompany*," "*to follow after*," Epic and Ionic for ὀπαδέω.—From ὀπαδός (Epic and Ionic ὀπηδός), "*an attendant*."—Homer uses only the 3 sing. pres. ὀπηδεῖ, and the 3 sing. imperf. ὀπήδει, as in the present passage; the latter always without the augment.

185. Ἀτρείδεω, Epic for Ἀτρείδου, gen. of Ἀτρείδης, ου, "*Atrides*." The old genitive form Ἀτρείδαο is contracted into Ἀτρείδω, and then the final syllable is opened again by the insertion of ε.

Ἀντίος. Consult i. 535.

186. Πατρώϊον. Consult note on line 46.

187. Χαλκοχιτώνων. Consult i. 371.

188. Ἔξοχος, ον, "*distinguished*," "*prominent*;" more literally, "*standing out*," "*having one's self standing forth to view*."—From ἐξ and ἔχω.

Κιχείη, 3 sing. pres. opt. of κίχημι, a collateral and unused form of κιχάνω, "*to meet with*," "*to light upon*," "*to find*," &c. Observe, however, that κιχάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κιγχάνω. Consult i. 26.

189. Ἐρητύσασκε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐρητύω, "*to check*," "*to restrain*," and, consequently, for ἠρήτυσε. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (*Anthon's enlarged Greek Grammar*, p. 379.)—Consult, as regards ἐρητύω, line 97.

190. Δαιμόνιε, voc. sing. masc. of δαιμόνιος. Consult note, and also i. 561.

Δειδίσσεσθαι, pres. inf. of the middle deponent δειδίσσομαι, used only in this passage in a passive sense, "*to be terrified*;" everywhere else as an active transitive, *i. e.*, deponent verb, "*to terrify*;" fut. δειδίξομαι.—From δείδω.

191. Κάθησο. Consult i. 565.

Ἵδρυε, 2 sing. pres. imper. of ἱδρύω, "*to cause to sit down*;" fut. ἱδρύσω.—In the passive, "*to be seated*," "*to be still*."—From ἵζω, "*to cause to sit*."

192. Πω, adverb, *as yet*." With the circumflex, (πῶ,) it signifies *where*? and is then said to be Sicilian Doric for ποῦ;—This πω appears to be a Doric genitive from the old radical ΠΟΣ, for ποῦ or πόθεν.

Σάφα, poetic adverb, "*clearly*," from the adjective σαφής, "*clear*," &c. The common form is σαφῶς.

Οἶσθα. Consult i. 85.

Ἀτρείων, ωνος, "*the son of Atreus*." A patronymic, the same in force as Ἀτρείδης.

193. Πειρᾶται, 3 sing. pres. indic. mid. of πειράω, "*to make trial of*;" fut. πειράσω, &c.: in the middle, πειράομαι, "*to make trial for one's self*," *i. e.*, for purposes best known to one's self, or for one's own private advantage.—From πεῖρα, "*trial*."

Ἴψεται, 3 sing. fut. of the middle deponent ἵπτομαι: strictly, "*to press hard upon*," "*to press down*," and then figuratively, "*to afflict*," "*to harm*," "*to hurt*," "*to smite*;" fut. ἴψομαι.—From the root ἶπος, "*a burden*," "*a heavy pressure*."

195. Χολωσάμενος. Consult i. 9.

Ῥέξῃ, 3 sing. 1 aor. subj. act. of ῥέζω, "*to do*;" fut. ῥέξω. Consult i. 315.

196. Διοτρεφής, ές, "*Jove-nurtured*."—Consult i. 176.

197. Μητίετα, nom. sing. Epic and Æolic for μητιέτης. Consult i. 508.

198. Δῆμος, ου, ὁ, "*the common people*." Probably, at first, this word meant "*a country district*," "*a tract of enclosed* or *cultivated land*," and hence was opposed to πόλις: and, therefore, as

in early times the common people were scattered through the country, while the chiefs held the city, it came to signify *the lower orders, the commons*, &c.—According to some, from δέμω, "*to build*," "*to settle*;" but better, perhaps, from δέω, "*to bind*," "*to connect*." (Consult *Arnold, Thucyd.* vol. i., *Append.* 3.)

Βοώντα, Epic and Ionic lengthened form for βοῶντα, accus. sing. masc. pres. part. of βοάω. Consult line 97.

199. Ἔλάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαύνω, '*to strike*;" strictly, "*to drive* or *urge on*," and hence "*to strike*," as the most effectual mode of driving on; fut. ἐλάσω: 1 aor. ἤλασα: and hence ἐλάσασκεν is for ἤλασεν. Consult remarks on ἐρητύσασκε, line 189.

Ὁμοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ὁμοκλέω, "*to reprove*;" strictly, "*to call out, shout to*," whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, "*to call out together*;" though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὁμοκλήσω: 1 aor. ὠμόκλησα: and hence ὁμοκλήσασκε is for ὠμόκλησε. Homer, however, never uses the augment. A rarer form of the verb is ὁμοκλάω.—From ὁμός, ὁμοῦ, and καλέω.

200. Ἀτρέμας, adverb, "*quietly*;" literally, "*without trembling*," and so *moveless, fixed*, &c. Before a consonant it is written ἀτρέμα, and before a vowel ἀτρέμας.—From ἀ, *priv.*, and τρέμω, "*to tremble*."

Ἧσο, 2 sing. imperative of ἧμαι.

201. Ἀπτόλεμος, ον, "*unwarlike*," poetic form for ἀπόλεμος.—From ἀ, *priv.*, and πτόλεμος, Epic for πόλεμος.

Ἄναλκις, ιδος, ὁ, ἡ, "*weak*," "*cowardly*."—From ἀ, *priv.*, and ἀλκή, "*strength*."

202. Ἐναρίθμιος, ον, "*counted in*," "*reckoned in*," "*taken into account*," "*valued*."—From ἐν and ἀριθμός, "*number*."

Ἐνί, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

203. Πως, adverb, "*by any means*," "*at all*." With the circumflex it is interrogative, "*how?*" "*in what way?*"—Strictly speaking, πῶς is the adverb of πός, whence ποῦ, πῷ, ποῖ, &c.

Βασιλεύω, "*to be king*," "*to rule*;" fut. βασιλεύσω.—From βασιλεύς.

204. Πολυκοιρανίη, ης, ἡ, "*the government of many*."—From πολύς and κοίρανος, "*a ruler*."

Κοίρανος, ου, ὁ, "*a ruler*," "*a leader*," "*a commander*."—From κῦρος, "*supreme power*," "*authority*," &c., like κοινός, from ξυνός. Akin to κάρα, κάρανος, as also to τύραννος.

205. Κρόνος, ου, ὁ, "*Saturn*," son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, "*time*."

Ἀγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ου, ὁ, ἡ, "*crafty*," "*wily*;" more literally, "*crooked of counsel*."—From ἀγκύλος, "*crooked*," and μῆτις, "*counsel*." (Consult note.)

206. Θέμιστας, accus. plur. of θέμις, ιστος, ἡ, "*a privilege*," &c. Consult i. 238, ii. 73.

207. Κοιρανέω, "*to act as chief*," "*to be the leader*."—From κοίρανος, "*a leader*," "*a chief*," &c.

Δίεπε, Epic and Ionic for διείπε, 3 sing. imperf. indic. act. of διέπω, "*to arrange*," "*to manage an affair*;" fut. διέψω.—From διά and ἔπω, "*to be about* or *with*," "*to be busied with*," &c.

208. Ἐπεσσεύοντο. Consult line 86.

209. Ἠχή, ῆς, ἡ, "*a tumult*," "*a noise*" of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas ἦχος is more frequently in prose.

Πολυφλοίσβοιο. Consult i. 34.

210. Αἰγιαλός, οῦ, ὁ, "*the shore*," "*the seashore*." According to some, from ἄγνυμι, "*to break*," and ἅλς, "*the sea*," and so, like ἀκτή, that on which the *sea breaks*; better, according to others, from ἀΐσσω, and ἅλς, like αἰγίς, that *over* which the sea *rushes*.

Βρέμω, "*to roar*," said of the waves, and corresponding in both form and meaning to the Latin *fremo*: in the middle βρέμομαι, with same signification as the active.—Akin to βροντή. Compare the Latin *fremo*, as above.

Σμαραγέω, "*to crash*," said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence "*to echo again*," "*to re-echo*."—The word appears to be an onomatopœia, that is, formed in imitation of the sound to which it refers.

211. Ἕζομαι, "*to seat one's self*;" fut. ἑδοῦμαι. Consult i. 48.

Ἐρήτυθεν. Consult line 99.

212. Μοῦνος, Epic and Ionic for μόνος, η, ον, "*alone*."

Ἀμετροεπής, ές, "*intemperate of speech*," "*immoderate in words*;" or, according to Döderlein, "*not measuring his words*."—From ἀ, *priv.*, μέτρον, "*a measure*," and ἔπος.

Κολφάω, "*to be loudly clamorous*," "*to cry*," "*shout*," "*bawl*," &c.—Akin to κολοιάω, "*to scream like a jackdaw*," and this from κολοιός, "*a jackdaw*."

213. Ἧισιν, *i. e.*, ᾗσιν, Epic and Ionic for αἷς, dat. plur. fem. of ὅς, ἥ, ὅν, "*his*," "*her*," "*its*."

Ἄκοσμος, ον, "*indecorous*." Strictly, "*without order*," "*disorderly*," "*confused*." In Homer, however, it only occurs in a moral signification, "*indecorous*," "*unseemly*," "*indecent*," &c.—From *ἀ, priv.*, and κόσμος, "*order*."

Ἤιδη, *i. e.* ᾔδη. Consult i. 70.

214. Μάψ. Consult line 120.

Ἐριζέμεναι, Epic, Æolic, and Doric for ἐρίζειν, pres. infin. act. of ἐρίζω, "*to contend*;" fut. ἐρίσω.—From ἔρις, "*strife*."

215. Εἴσαιτο, 3 sing. 1 aor. opt. mid. of the radical εἶδω, "*to see*."—Epic and Ionic, passive and middle, εἶδομαι, "*to be seen*," "*to appear*," "*to seem*;" 1 aor. εἰσάμην, &c.

Γελοῖον, Epic and Ionic for γέλοιον, nom. sing. neut. of γέλοιος, α, ον, "*laughable*," "*absurd*," "*a subject* or *cause for laughter*."—From γέλως, "*laughter*."

217. Φολκός, όν, "*bandy-legged*." (Consult note.) A verbal form, which may be referred to ἕλκω, ὁλκός, as φοξός to ὀξύς, φοῖτος to οἶτος, &c. Compare the Latin *valgus*. The old derivation of the term, in its supposed sense of "*squint-eyed*," was from φάος, "*the eye*," and ἕλκω, "*to twist*," "*to distort*."

Χωλός, ή, όν, "*lame*," "*halting*," "*limping*."—From the same root as the Sanscrit *hval*, "titubare," "vacillare;" our "*halt*," "*halting*;" Latin *clodus*, *claudus*.

Ὤμω, nom. dual of ὦμος, ου, ὁ, "*the shoulder*."

218. Κυρτώ, nom. dual masc. of κυρτός, ή, όν, "*crooked*," "*curved*," "*bent*."—Akin to the Latin *curvus*, English *curb*, &c.

Συνοχωκότε, nom. dual masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force) of συνέχω, "*to hold together*;" 2 perf. συνόκωχα: and hence συνοχωκότε is, by transposition, for συνοκωχότε. The 2 perf. is supposed to have been originally σύνωχα, whence, by reduplication, came συνόκωχα, and by transposition συνόχωκα.—From σύν and ἔχω, 2 perf. ὤχα, by reduplication ὄκωχα, by transposition ὄχωκα.

219. Φοξός, ή, όν, "*pointed*," "*tapering to a point*," applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From ὀξύς. Compare the remarks on φολκός, 217.

Ἦεν, Epic and Ionic for ἦν, 3 sing. imperf. indic. of εἰμί.

Ψεδνός, ή, όν, "*rubbed off*," and so "*spare*," "*thin*," "*scanty*."—From ψέω, "*to rub off*."

Ἐπενήνοθε, 3 sing. perf. indic. of ἐπένθω or ἐπενέθω, "*to lie upon*." Consult Buttmann, *Irreg. Verbs*, p. 95, *ed. Fishlake*; *Lexil.* p. 110, *seqq.*

Λάχνη, ης, ή, "*soft woolly hair*."—The same as ἄχνη, akin to χλαῖνα, χλανίς, Latin *læna*, *lana*.

221. Νεικείεσκε, 3 sing. imperf. indic. act. iterative form for ἐνείκει, from νεικέω, "*to revile*;" fut. νεικέσω.—From νεῖκος, "*railing*," "*reproach*," &c.

222. Ὀξέα, accus. plur. neut. of ὀξύς, εῖα, ύ, taken adverbially.

Κεκληγώς, nom. sing. masc. 2 perf. part. of κλάζω, "*to cry out*," "*to make a loud clamor*," &c.; fut. κλάγξω: 1 perf. κέκλαγγα: 2 perf. κέκληγα, but only Epic. Consult i. 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, "*to utter*."

Ὀνείδεα. Consult i. 291.

223. Ἐκπάγλως. Consult i. 268.

Κοτέοντο, Epic and Ionic for ἐκοτέοντο, 3 plur. imperf. indic. pass. of κοτέω, "*to be incensed*." Consult i. 181.

Νεμέσσηθεν, Epic and Doric for ἐνεμεσήθησαν, 3 plur. 1 aor. indic. pass. of νεμεσσάω, Epic and Ionic for νεμεσάω, "*to be indignant*," "*to be wroth*." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμεσήσω.—From νέμεσις, "*anger* at any thing unjust or unfitting," &c.

224. Νείκεε, Epic and Ionic for ἐνείκει, 3 sing. imperf. indic. act. of νεικέω, "*to revile*," "*to abuse*." Consult line 221.

225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφεαι, Epic and Ionic for ἐπιμέμφει, 2 sing. pres. indic. of the middle deponent ἐπιμέμφομαι, "*to complain*;" fut. ἐπιμέμψομαι.—From ἐπί and μέμφομαι, "*to blame*."

Χατίζω, "*to want*," "*to have need of*."—From χατέω, "*to want*."

226. Πλεῖαι, Epic and Ionic for πλέαι, from πλεῖος, for πλέος, "*full*."

Χαλκός, οῦ, ὁ. Consult i. 236.

227. Κλισίης, Epic and Ionic for κλισίαις. Consult i. 306.

Ἐξαίρετος, ον, "*selected from*."—From ἐξ and αἱρέω, "*to take*," "*to choose*."

228. Πρώτιστος, η, ον, poetic superlative of πρῶτος, "*first of all*," "*first of the first*." (Consult note.)

Πτολίεθρον, ου, τό, "*a city*." In *form* a diminutive from πτόλις, poetic for πόλις, but in *usage* just equal to πόλις. Frequent in Homer and Hesiod; never found, however, in the form πολίεθρον.

229. Ἐπιδεύεαι, Epic and Ionic for ἐπιδεύει, 2 sing. pres. indic. of the middle deponent ἐπιδεύομαι, fut. ἐπιδευήσομαι, "*to want of*," Epic and Ionic for ἐπιδέομαι, fut. ἐπιδεήσομαι.

230. Ἱπποδάμων. Consult line 23.
Ἄποινα. Consult i. 13.

231. Ἀγάγω, 1 sing. 2 aor. subj. act. of ἄγω, "*to lead away.*"

232. Ἠέ, poetic, and especially Epic, for ἤ, "*or.*"
Μίσγεαι, Epic and Ionic, with the shortened mood-vowel, for μίσγῃ, 2 sing. pres. subj. mid. of μίσγω, "*to unite.*" Old form μίσγησαι: Epic and Ionic μίσγηαι (μίσγεαι): Attic μίσγῃ.—Akin to Latin *misceo*, German *mischen*, English *mix*, Sanscrit *mischta*.

233. Ἀπονόσφι, adverb, "*apart.*"—From ἀπό and νόσφι, "*apart*," "*aloof.*"
Κατίσχεαι, Epic and Ionic for κατίσχῃ, 2 sing. pres. subj. mid. of κατίσχω, "*to hold back*," "*to retain;*" collateral form of κατέχω, the mood-vowel being shortened. Consult note.

234. Ἀρχός, οῦ, ὁ, "*a leader*," "*a ruler.*"
Ἐπιβασκέμεν, Epic, Doric, and Æolic for ἐπιβάσκειν, pres. inf. act. of ἐπιβάσκω, "*to lead on*," &c. (Consult note.)

235. Πέπονες, voc. plur. of πέπων, ον, gen. ονος, "*faint-hearted.*" Strictly, said of fruit, "*cooked* by the sun," *i. e. ripe:* hence, in general, "*mellow*," "*soft*," and so, figuratively of persons, "*faint-hearted*," "*effeminate*," &c.—The root is the same as πέσσω, "*to soften*," of which πέπτω, "*to cook*," is another form.
Ἔλεγχος, εος, τό, "*a reproach*," "*a disgrace.*" In Homer especially, "*shameful cowardice*," the bitterest reproach in the heroic age. Not to be confounded with ἔλεγχος, ου, ὁ, "*proof*," "*trial*," &c.
Ἀχαιΐδες, Epic and Ionic for Ἀχαΐδες, voc. plur. of Ἀχαιΐς, ίδος, ἡ (Attic Ἀχαΐς, ίδος, ἡ), "*a Grecian woman.*" The term is properly an adjective, γυνή being understood. So, Ἀχαιΐς, "*the Achaian land;*" supply γαῖα or γῆ.

236. Νεώμεθα, 1 plur. pres. subj. of νέομαι, "*to go back*," "*to return.*"
Ἐῶμεν, 1 plur. pres. subj. act. of ἐάω, ῶ, "*to permit*," &c.

237. Γέρα, accus. plur. of γέρας, "*a prize*," &c. Consult i. 118.
Πεσσέμεν, Epic, Doric, and Æolic for πέσσειν, pres. infin. of πέσσω, "*to enjoy.*" Original meaning, "*to soften*," "*to make soft;*" hence, of the sun, "*to ripen;*" and of artificial means, "*to boil*," "*to cook*," "*to dress:*" then, of the action of the stomach, "*to digest;*" and hence, "*to feed on*," "*to brood over*," "*to enjoy;*" fut. πέψω: perf. pass. πέπεμμαι. Homer only uses the present.—The root, no doubt, of ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πόπ-ανον, "*any thing baked.*"

238. Προσαμύνω, "*to aid*," "*to come to the aid of one;*" fut. προσαμῦνῶ, &c.—From πρός and ἀμύνω.

239. Ἕο, Epic and Ionic for οὗ, pronoun of the third person in a reflexive sense.
Φῶτα. Consult line 164.

240. Ἠτίμησεν, κ. τ. λ. Consult i. 11.

241. Χόλος, ου, ὁ. Consult i. 81.
Μεθήμων, ον, gen. ονος, "*careless*," "*remiss*."—From μεθίημι, "*to be remiss*."

242. Ἦ γὰο ἄν, κ. τ. λ. Consult i. 232.

244. Ὦκα. Consult i. 402.
Παρίσταο, 3 sing. imperf. indic. mid. of παρίστημι, &c.

245. Ὑπόδρα. Consult i. 148.
Ἠνίπαπε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίπτω, "*to rebuke*;" fut. ἐνίψω: 2 aor. ἤνιπον, lengthened by the Epic writers into ἠνίπαπον.—Homer has also another 2d aorist, ἐνένιπτε, for which Buttmann, with Wernicke (*ad Tryphiod.*, p. 355), proposes everywhere to follow several MSS. in reading ἐνένῑπε. (*Lexil. s. v.* ἀνήνοθεν.

246. Θερσῖτἄ, voc. sing. of Θερσίτης, ου, ὁ, "*Thersites*."
Ἀκριτόμυθος, ον, "*recklessly* or *confusedly talking*," "*a random babbler*." (Consult note.)—From ἄκριτος, "*unarranged*," "*confused*," and μῦθος, "*any thing delivered by word of mouth*."
Λιγύς. Consult note, and also i. 248.
Ἀγορητής, οῦ, ὁ, "*a declaimer*;" generally, "*a speaker*," "*an haranguer*," before an ἀγορά, or public assembly.

247. Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. mid. of ἴσχω, "*to hold*," "*to check*," &c. Consult i. 214.
Οἷος. Consult i. 118.

248. Χερειότερος, α, ον, "*baser*," poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.
Βροτός, οῦ, ὁ, "*a mortal*."—Akin to μόρος, μορτός, Latin *mori*, *mors*, Sanscrit *mri*.

249. Ἀτρείδης, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, ὁ, "*Atrides*," "*son of Atreus*."—In the plural, Ἀτρεῖδαι, "*the Atridæ*," "*the sons of Atreus*."

251. Σφιν. Consult i. 73.
Φυλάσσω, "*to be on the watch for*." More literally and commonly, "*to guard*;" fut. φυλάξω.

252. Ἴδμεν, Epic, Doric, and Ionic for ἴσμεν. 1 plur. of οἶδα,

"*I know*," &c.—The regular forms, *οἴδαμεν, οἴδατε, οἴδασι*, appear only seldom in the Ionic and later writers.

253. Νοστέω, "*to return home*;" fut. *νοστήσω*.—From *νόστος*, "*a return*."

255. Ὀνειδίζω, "*to heap abuse upon*;" fut. *ὀνειδίσω*.—From *ὄνειδος*, "*abuse*," "*reproach*."

256. Κερτομέω, "*to taunt, mock*, or *sneer at*," "*to scoff*," &c. fut. *κερτομήσω*.—From *κέρτομος, ον*, strictly, "*heart-cutting*," hence "*stinging*," "*taunting*."

257. Ἀλλ' ἔκ τοι, κ. τ. λ. Consult i. 212.

258. Ἀφραίνω, "*to play the fool*," "*to be silly*;" *ἀφρανῶ*.—From *ἄφρων*, "*silly*," "*foolish*."

Κιχήσομαι, 1 sing. fut. indic. mid. of *κιχάνω*, "*to catch*," "*to find*." Consult note, and also line 188.

259. Κάρη, Epic and Ionic for *κάρα, τό*, "*the head*." Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if *κάρη* were of the 1st declension, namely, *κάρης, κάρῃ, κάρην*.—Sanscrit *ciras, cirsha*, (compare *κόρση*, "*the side of the head*," "*the temple*"), with which compare Latin *cerebrum*, German *gehirn*, &c.

260. Τηλέμαχος, ου, ὁ, "*Telemachus*," son of Ulysses and Penelope; so called, according to Eustathius (*ad Od.* iv. 11), because reared when his father was fighting afar; from *τῆλε*, "*afar*," and *μάχομαι*, "*to fight*." When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος εἴην, 1 sing. perf. opt. pass. of *καλέω*, "*to call*;" fut. *καλέσω*.

261. Εἶμα, ατος, τό, "*a vestment*," "*a garment*."—From *ἕννυμι*, "*to attire*."

Δύω, "*to enter*;" fut. *δύσω*: 1 aor. *ἔδυσα*. Observe that *δύω* has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of "*to wrap up*," and hence in the present passage, when united in translation with *ἀπό*, we have the signification "*to strip*."

262. Χλαῖναν. Consult line 183.

Χιτών, ῶνος, ὁ, "*a tunic*," "*an under-garment* or *frock*," answering in some measure to the Latin *tunica* and said both of men and women. Consult note on line 42.

Αἰδῶ, accus. sing. of *αἰδώς, όος*, contracted *οῦς, ἡ*, "*nakedness*."

Ἀμφικαλύπτω, "*to cover*," "*to cover all around.*"—From ἀμφί and καλύπτω.

263. Ἀφίημι, "*to send away;*" fut. ἀφήσω, &c.

264. Πεπληγως, nom. sing. masc. part. 2 perf. of πλήσσω, "*to strike*," "*to whip*," "*to chastise;*" fut. πλήξω: 2 perf. πέπληγα.

Ἀεικέσσι, Epic for ἀεικέσι, dat. plur. fem. of ἀεικής, ές, "*disgraceful*," "*unseemly.*" Consult i. 341.

Πληγῇσιν, Epic and Ionic for πληγαῖς, dat. plur. of πληγή, ῆς, ἡ, "*a blow*," "*a stripe.*"—From πλήσσω, "*to strike*," &c.

265. Μετάφρενον, ου, τό, "*the back;*" strictly, "*the part behind the midriff*" (from μετά, "*after*," and φρένες, "*the midriff*"); hence "*the part between the shoulder blades*," and, in general, "*the back.*"

Ὦμω. See line 215.

266. Πλήσσω, "*to strike;*" fut. πλήξω: 1 aor. ἔπληξα: Epic and Ionic πλῆξα, without augment.

Ἰδνώθη, 3 sing. 1 aor. indic. pass. of ἰδνόω, "*to bend*," "*to crook*," "*to bow.*"—Observe that the passive aorist has here a middle force: "*to bend one's self*," "*to double one's self up.*"

Θαλερός, ά, όν. (Consult note.)—From θάλλω, "*to bloom*," "*to be luxuriant*," &c.

Ἔκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "*to fall from*," &c.; fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

267. Σμῶδιξ, ιγγος, ἡ, "*a weal*," "*a swollen bruise*," especially from a blow, answering to the Latin *vibex*.

Αἱματόεις, όεσσα, όεν, "*bloody.*"—From αἷμα.

268. Ταρβέω, "*to be terrified*," "*to be alarmed*," "*to fear;*" fut. ταρβήσω. An intransitive verb.—From τάρβος, "*fright*," "*alarm*," "*terror.*"

269. Ἀλγέω, "*to suffer pain.*"—From ἄλγος, any pain, whether of body or of mind.

Ἀχρεῖος, ον, rarely α, ον, "*useless*," "*unprofitable*," "*good for nothing.*" Homer uses the word twice: viz., of Thersites, in the present passage, after being beaten by Ulysses, "having looked *foolishly*," or, more closely, "having given a *helpless* or *puzzled* look" (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, "she laughed *without use* or *cause*," *i. e.* made a *forced* laugh. (*Od.* xviii. 163.)—From ἀ, *priv.*, and χρεία, "*use.*"

Ἀπομόρξατο, Epic and Ionic for ἀπωμόρξατο, 3 sing. 1 aor. indic. mid. of ἀπομόργνυμι, "*to wipe away;*" fut. ἀπομόρξω.—In the middle, ἀπομόργνυμαι, "*to wipe away from one's self;*" fut. ἀπομόρξομαι: 1 aor. ἀπωμορξάμην.—From ἀπό and ὀμόργνυμι, "*to wipe.*"

270. Ἄχνυμαι, "*to grieve*," "*to trouble one's self.*" Only used in present and imperfect.—From ἄχος, "*grief*," &c.

Γέλασσαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελάω, "*to laugh;*" fut. γελάσω: 1 aor. ἐγέλασα.

271. Εἶπεσκεν, 3 sing. iterative form of the 2 aor. of the radical ἔπω, "*to say*," "*to speak;*" 2 aor. εἶπον, iterative εἶπεσκον. Consult remarks on ἐρητύσασκε, line 189.

272. Μυρία. Consult i. 2.

Ἐσθλά. Consult i. 108.

Ἔοργεν, 3 sing. 2 perfect of ἔρδω, "*to do*," "*to perform;*" fut. ἔρξω: 2 perf. ἔοργα.

273. Ἐξάρχω, "*to originate*," "*to begin*," &c.; fut. ἐξάρξω.—From ἐξ and ἄρχω, "*to begin.*"

Κορύσσω, "*to arouse.*" Strictly, "*to arm* with helm," "*to helm*" (consult note); fut. κορύξω.—From κόρυς, "*a helmet.*"

274. Ἔρεξεν, 3 sing. 1 aor. indic. act. of ῥέζω, "*to do*," &c.; fut. ῥέξω: 1 aor. ἔρεξα. Consult i. 444.

275. Λωβητήρ, ῆρος, ὁ, "*a slanderer*," "*a reviler.*"—From λωβάομαι, "*to insult*," "*to revile*," "*to outrage;*" and this from λώβη, "*outrage*," "*insult*," &c.

Ἐπεσβόλος, ον, "*of unbridled tongue*," "*abusive.*" Strictly, "*throwing words about.*"—From ἔπος and βάλλω.

Ἔσχε, 3 sing. 2 aor. indic. act. of ἔχω, "*to restrain*," &c. More literally, "*to hold in*," i. e. "*to check.*"

Ἀγοράων, Epic and Ionic for ἀγορῶν, gen. plur. of ἀγορά, ᾶς, ἡ, "*an harangue*," &c.

276. Θήν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to δή, and expressing strong conviction; "*assuredly.*" (Consult note.)

Ἀνίημι, "*to excite.*" Literally, "*to send up* or *forth*," hence, "*to let go*," "*to let loose*" (as a dog); "*to set upon*," "*to excite*," &c.; fut. ἀνήσω, &c.—From ἀνά and ἵημι.

Ἀγήνωρ, ορος, ὁ, ἡ, "*insolent.*" Literally, "*manly*" (from ἄγαν and ἀνήρ); but, in Homer, frequently with the collateral notion of "*headstrong, haughty, insolent*," &c.

277. Ὀνείδειος, ον, "*abusive*," &c.—From ὄνειδος, "*abuse*," "*reproach*," &c.

278. Φάσαν, Epic and Ionic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

Πτολίπορθος, ον, "*city-sacking.*"—From πτόλις, old form for πόλις, and πέρθω, "*to sack.*"

279. Γλαυκῶπις. Consult i. 206.

280. Εἰδομένη, nom. sing. fem. pres. part. mid. of εἴδω. Consult line 22.

Σιωπάω, "*to be silent;*" fut. σιωπήσομαι: 1 aor. ἐσιώπησα.

Ἀνώγει, Epic and Ionic for ἠνώγει, 3 sing. pluperf. indic. act. assigned to ἄνωγα, an old Epic perfect with a present signification, "*I command,*" "*I order;*" hence ἀνώγειν, "*I commanded,*" "*I ordered.*"—Derivation uncertain. Buttmann derives it from an old root ἄγγω, thus connecting it with ἀγγέλλω.

282. Ἐπιφρασσαίατο, Epic and Ionic for ἐπιφράσαιντο, 3 plur. 1 aor. opt. mid. of ἐπιφράζω, "*to say besides.*" But more usually ἐπιφράζομαι, in the middle, "*to ponder upon,*" "*to perceive,*" "*to understand.*"—From ἐπί and φράζω. Consult i. 83.

283. Ὅ σφιν ἐϋφρονέων, κ. τ. λ. Consult i. 73.

285. Ἐλέγχιστος, η, ον, irregular superlative of ἐλεγχής, "*most disgraced,*" "*most visited with reproach.*"—From ἔλεγχος, "*reproach,*" &c.

Θέμεναι, Epic, Æolic, and Doric for θεῖναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροψι, dat. plur. of μέροψ, οπος. Consult i. 250.

286. Ἐκτελέω, "*to fulfil,*" "*to perform;*" fut. ἐκτελέσω.—From ἐκ and τελέω.

Ὑπόσχεσις, εως, ἡ, "*a promise.*"—From ὑπισχνέομαι.

Ὑπέσταν, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act of ὑφίστημι, "*to stand under,*" "*to undertake;*" fut. ὑποστήσω: perf. ὑφέστηκα.—From ὑπό and ἵστημι.

287. Στείχω, "*to come,*" "*to go,*" "*to proceed;*" especially, "*to go one after another,*" "*to go in line* or *order,*" i. e. to battle, &c.; fut. στείξω: 1 aor. ἔστειξα: 2 aor. ἔστιχον.

Ἱππόβοτος, ον, "*steed-nurturing;*" more literally, "*fed on by horses,*" i. e. good for their grazing.—From ἵππος and βόσκω, "*to feed.*"

288. Ἴλιον ἐκπέρσαντ', κ. τ. λ. Consult line 113.

289. Νεαρός, ά, όν, "*young.*" Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χῆρος, α, ον, "*widowed;*" literally, "*bereaved,*" "*bereft.*"

290. Ὀδύρομαι, middle deponent, "*to wail,*" "*to mourn,*" &c. No active ὀδύρω occurs.—From the same root as δύη, "*misery,*" &c., and ὀδύνη, "*pain,*" "*distress.*"

291. Ἀνιηθέντα, Epic and Ionic for ἀνιαθέντα, accus. sing. masc. 1 aor. part. pass. of ἀνιάω, "*to distress,*" "*to trouble,*" "*to annoy,*" "*to expose to privations,*" &c.: fut. ἀνιάσω: 1 aor. ἠνίασα: 1 aor. pass. ἠνιάθην: Epic and Ionic ἀνιήσω, ἀνίησα, ἀνιήθην, &c.

292. Μήν, μηνός, ὁ, "*a month.*"—From μήν comes μήνη, and these, with our *moon*, the German *mond*, and Latin *men-sis*, may all be traced to the Sanscrit *mâ*, "to measure." The Persian word for month is also *mâh*.

Ἧς, gen. sing. fem. of the possessive ὅς, ἥ, ὅν, "*his, her, its.*"

293. Ἀσχαλάᾳ, Epic and Ionic for ἀσχαλᾷ, 3 sing. pres. indic. act. of ἀσχαλάω, "*to be vexed,*" "*to be grieved,*" &c. Only used in the present, of which Homer has, besides ἀσχαλάᾳ, the following irregular forms: 3 plur. ἀσχαλόωσι: infin. ἀσχαλάαν: part. ἀσχαλόων. He also once has the form ἀσχάλλω. (*Od.* ii. 193.) Both forms occur now and then in the tragic writers. The form ἀσχάλλειν is found in Herodotus (iii. 152), and late prose: sometimes even in Attic prose.—According to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.

Πολύζυγος, ον, "*of many benches,*" "*many-benched;*" referring to the rowers' benches.—From πολύς and ζυγόν, "*a rowing bench.*"

Ἄελλα, ης, ἡ, "*a blast,*" "*a tempest.*"—Probably akin to εἴλω, "*to drive.*"

294. Χειμέριος, α, ον, "*wintry,*" "*stormy.*"—From χεῖμα, "*winter,*" the root of which is XI-, or *hi-*, which appears in χιών, "*snow.*" Compare the Sanscrit *himan*, "snow," whence the *Himalaya* mountains, *i. e., the house of snow;* also Mount *Imäus*, and likewise *Emodus*. The Latin *hiems* is related to χεῖμα, as *hir* to χείρ, *heres herinaceus* to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλῶσιν, 3 plur. pres. subj. act. of εἰλέω, ῶ, "*to hem, shut,* or *coop in*" (consult note); fut εἰλήσω.

Ὀρίνω, "*to agitate;*" fut. ὀρῖνῶ.—In passive, ὀρίνομαι, "*to be agitated,*" "*to be troubled.*"—Akin to ὄρω, ὄρνυμι.

295. Εἴνατος, Epic and Ionic for ἔννατος, "*the ninth.*"

Περιτροπέω, "*to revolve,*" Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

296. Μιμνόντεσσι, Epic and Ionic for μίμνουσι, dat. plur. pres. part. of μίμνω, "*to remain,*" lengthened by reduplication from μένω, and, therefore, shortened from μιμένω. It is used for μένω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νεμεσίζομαι, middle deponent, (like νεμεσάω), "*to be angry* with one," "*to blame* one."—Compare remarks on νεμεσάω, line 223.

297. Κορωνίς, ίδος, ἡ, "*of bending stern,*" "*curved,*" "*bending,*" "*crooked-beaked;*" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, the ornamented top of it.

Ἔμπης. Consult i. 562.

Δηρόν, accus. sing. neut. of δηρός, ά, όν, "*long*," used adverbially, which is commonly the case in Homer.—From δήν, "*long*," "*for a long time.*"

Κενεόν, accus. sing. neut. of κενεός, ή, όν, Epic and Ionic for κενός, ή, όν, "*empty*," "*empty-handed*," used adverbially.

299. Τλῆτε, 2 plur. 2 aor. imper. act. of τλάω, "*to endure*," "*to bear;*" strictly, "*to take upon one's self.*"—Observe that τλάω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.; fut. τλήσομαι: 2 aor. ἔτλην (as if there were a present τλῆμι, which there is not. *Pors. Phœn.* 1740): 2 aor. imper. τλῆθι: perf. with present signification, τέτληκα.—Τλ-άω is radically the same as τολμάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

Μείνατε, 2 plur. 1 aor. imper. act. of μένω, "*to remain;*" fut. μενῶ: 1 aor. ἔμεινα.

Δαῶμεν, 1 plur. 2 aor. subj. pass. of δάω, an old root, with the signification of "*to teach*," "*to learn*," the latter of which meanings applies here. To this sense of "*to learn*" belong the future δαήσομαι: the perfect forms δεδάηκα, δεδαηκώς, δεδαημένος: the 2 aor. pass. ἐδάην, subj. δαῶ, δαείω, infin. δαῆναι, δαήμεναι, part. δαείς.—Akin to δήω, Latin *di-sco*.

300. Ἐτεόν, accus. sing. neut. of ἐτεός, ά, όν, "*true.*" Homer only employs the neuter, and usually as an adverb, "*in truth*," "*really*," "*verily*," answering to the Latin *revera;* more rarely, as in the present passage, with the meaning of "*truly.*" Seemingly never found as a masculine or feminine adjective. The Ionians also use the dat. fem. ἐτεῇ as an adverb, "*in truth.*"

Μαντεύομαι, middle deponent, "*to divine*," "*to predict;*" fut. μαντεύσομαι.—From μάντις, "*a diviner*," "*a predicter.*"

301. Ἴδμεν. Consult i. 124.

302. Μάρτυρος, ου, ὁ, "*a witness.*" Older Epic form for μάρτυς. The grammarian Zenodotus wholly rejected this form.

Κήρ, κηρός, ἡ, "*the goddess of death*," also "*goddess of fate*," especially as bringing violent death; often occurring in Homer, who sometimes, as in the present instance, has also the plural Κῆρες, "*the Fates.*"

Ἔβαν. Consult i. 391.

303. Χθιζά, adverb, "*yesterday.*"—From χθιζός, ή, όν, "*of yesterday*," and this from χθές.—Observe that χθές is the Sanscrit *hyas*, Latin *hesi* and *hesiternus*, afterward *heri* and *hesternus*. Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώϊζα, adverb, "*the day before yesterday.*"—From πρώϊζος, and this from πρωΐ.

Αὐλίς, ίδος, ἡ, "*Aulis*," a small place in Bœotia, near which a large harbour, where the Grecian fleet had their rendezvous

before sailing against Troy, and where they were detained by head winds until Iphigenia was sacrificed to Diana by Agamemnon, the father of the former. It was situate on the shores of the Euripus, and nearly opposite to Chalcis in Eubœa. The modern name of the harbour is *Vathi*.

304. Ἠγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι, as a passive verb, "*to be gathered together*." Homer uses it only in the 3 plur. present and imperfect.

305. Κρήνη, ης, ἡ, "*a spring*," "*a fountain*."—From the same root as κρουνός, "*a spring*," and perhaps κάρα, κάρηνον, like the Latin *caput aquæ*.

Βωμός, οῦ, ὁ, "*an altar*." Consult i. 440.

306. Ἔρδομεν, 1 plur. imperf. indic. act. of ἔρδω, "*to offer up*."

Τελήεσσας. Consult i. 315.

Ἑκατόμβας. Consult i. 65.

307. Πλατάνιστος, ου, ἡ, "*a plane-tree*." Same as πλάτανος, "*the Oriental plane*." Latin *platănus*, a tree of the maple kind. —From πλάτος, "*breadth*;" πλατύς, "*broad*;" because of its broad leaves and spreading form.

Ῥέεν, Epic and Ionic for ἔῤῥεεν, 3 sing. imperf. indic. act. of ῥέω, "*to flow*;" fut. ῥεύσομαι: 1 aor. ἔῤῥευσα. In Attic, more usually, fut. ῥυήσομαι, and 2 aor. ἐῤῥύην, always in the active signification: hence is formed the perfect ἐῤῥύηκα.

Ἀγλαός, ή, όν, "*limpid*," "*clear*." An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἴγλη, "*brightness*," and ἀγάλλομαι.

308. Φαίνω, "*to show*;" fut. φανῶ: 1 aor. ἔφηνα: later perfect πέφαγκα. In the middle, φαίνομαι, "*to appear*," *i. e.*, to show one's self: 2 aor. pass. ἐφάνην, in a middle sense.—Lengthened from root ΦΑ–, which appears in φάος, "*light*."

Σῆμα, ατος, τό, "*a sign*," "*omen*."—Probably connected with θέα and θεάομαι, by the common Laconian change of θ into σ, and so, strictly, "*that by which something is seen*."

Δράκων, οντος, ὁ, "*a dragon*," "*a large serpent*." A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red colour, or shot with many changing tints: indeed, in *Il.* xi. 40, he describes a three-headed one.—Supposed to come from δέρκω, "*to look earnestly* or *piercingly*;" 2 aor. ἔδρακον: part. δρακών, from its fabled keenness of vision.

Νῶτα, accus. plur. of νῶτον, ου, τό, "*the back*." Consult line 159.

Δαφοινός, όν, "*all blood-red*."—From δα, intensive, and φοινός, "*blood-red*," and this from φόνος, "*bloodshed*," &c.

309. Σμερδαλέος, *a, ον*, "*fearful to the view*," "*terrible to behold.*"

Ἧκε, 3 sing. 1 aor. indict. act. of ἵημι, "*to send;*" fut. ἥσω: 1 aor. ἧκα.

Φόωσδε, adverb, "*to the light,*" "*into the light.*"—From φόως, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

310. Ὑπαΐσσω, "*to glide from under;*" fut. ὑπαΐξω.—From ὑπό and ἀΐσσω.

Ὄρουσεν, Epic and Ionic for ὦρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, "*to dart forward;*" fut. ὀρούσω: 1 aor. ὦρουσα.—From ὄρω, "*to arouse,*" "*to excite.*"

311. Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἰμί.

Στρουθός, οῦ, ὁ and ἡ, "*a sparrow.*"

Νεοσσός, οῦ, ὁ, "*a young bird;*" hence νεοσσοί, "*the young ones.*"—From νέος.

312. Ὄζος, ου, ὁ, "*a bough,*" "*a branch.*"

Πέταλον, ου, τό, "*a leaf.*" In the dative plural it forms πέταλσι as well as πετάλοις.—From πετάννυμι, "*to spread out,*" "*to expand.*"

Ὑποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες, nom. plur. masc. perf. part. act. of ὑποπτήσσω, "*to cower beneath,*" "*to crouch under;*" fut. ὑποπτήξω; perf. ὑποπέπτηκα.—From ὑπό and πτήσσω, "*to crouch,*" "*to cower down.*"

314. Ἐλεεινά, accus. plur. neut. of ἐλεεινός, ή, όν, "*piteous,*" "*pitiable,*" taken adverbially, "*piteously.*"—From ἔλεος, "*pity,*" "*compassion.*"

Κατεσθίω, "*to devour,*" "*to eat up;*" fut. κατέδομαι.—From κατά and ἐσθίω, "*to eat.*"—To this verb κατέφαγον is assigned as a second aorist.

Τετριγῶτας, Epic and Ionic for τετριγότας, accus. plur. masc. perf. part. of τρίζω, "*to twitter,*" "*to cry sharp and shrilly;*" fut. τρίξω: perf., with present signification, τέτριγα.

Ἀμφεποτᾶτο, 3 sing. imperf. indic. of the middle deponent ἀμφιποτάομαι, "*to fly* or *flutter around.*"—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "*to fly.*"

316. Ἑλελιξάμενος, 1 aor. part. mid. of ἑλελίζω, "*to wind,*" "*to twirl round,*" &c.; fut. ἑλελίξω.—In the middle, "*to wind one's self round,*" "*to form one's self into a coil.*"

Πτέρυξ, υγος, ἡ, "*a wing.*"—From πτερόν, "*a wing.*"

Ἀμφιαχυῖαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "*to sound on all sides,*" "*to make a loud cry round about;*" fut. ἀμφιαχήσω: perf. ἀμφίαχα: perf. part. ἀμφιαχώς, υῖα, ός.—From ἀμφί and ἰάχω, "*to cry aloud.*"

317. Ἔφαγε, 3 sing. 2 aor. indic. act., with no present φάγω

in use, but used as the 2d aor. of *ἐσθίω*, "*to eat*," which is itself only used in the present and imperfect *ἤσθιον*, other tenses being supplied by *ἔδω*, and the aorist being, as already remarked, *ἔφαγον*.

318. Ἀρίζηλος, *ον*, Epic form for *ἀρίδηλος*, "*very conspicuous.*"—From *ἀρι-*, intensive, and *δῆλος*, "*manifest.*" &c. (Consult note.)

Ἔφηνεν, 3 sing. 1 aor. indic. act. of *φαίνω*, "*to show*," "*to display to view.*"

319. Λᾶας, gen. λᾶος, dat. λᾶϊ, accus. λᾶαν, "*a stone.*"

Ἀγκυλομήτεω, Epic and Ionic for *ἀγκυλομήτης*, *ου*, *ὁ*. Consult line 205.

320. Ἑσταότες, Epic and Ionic syncopated form for *ἑστηκότες*, nom. plur. masc. perf. part. act. of *ἵστημι*, "*to place*," &c.; fut. *στήσω*: perf. *ἕστηκα*, with intransitive force, "*I stand.*"

Θαυμάζομεν, Epic and Ionic for *ἐθαυμάζομεν*, 1 plur. imperf. indic. act. of *θαυμάζω*, "*to wonder;*" fut. *θαυμάσω*: perf. *τεθαύμακα*.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of *τεύχω*, "*to do*," &c. Consult line 101.

321. Πέλωρον, *ου*, *τό*, "*a prodigy.*"—From *πέλωρ*, *τό*, indeclinable, "*a monster*," "*a prodigy*," and this probably from *πέλω*.

Ἑκατόμβας. Consult i. 65.

322. Θεοπροπέων. Consult i. 85, 109.

323. Τίπτ'. Consult i. 202.

Ἀνέω, adverb, "*without a sound*," "*mute.*" Less correctly written *ἀνέῳ*, as if a nominative plural from the obsolete adjective (Attic form) *ἄνεως*, gen. *ἄνεω*, *ὁ*, *ἡ*. (Consult note.)

Καρηκομόωντες. Consult line 11.

324. Τέρας, *ατος*, Epic *αος*, *τό*, "*a sign*," "*a wonder*," "*a marvel.*" Nom. plur. *τέρατα*, Epic. *τέραα*: gen. *τερῶν*, Epic *τεράων*: dat. *τέρασι*, Epic *τεράεσσι*.—Akin to *τέρμα*.

Μητίετα, nom. sing.—Consult i. 175, 508, &c.

325. Ὄψιμος, *ον*, "*late in coming.*" Poetic form of *ὄψιος*.—From *ὀψέ*, "*late.*"

Ὀψιτέλεστος, "*late of fulfilment*," "*to be late fulfilled.*"—From *ὀψέ* and *τελέω*, "*to fulfil*," "*to accomplish.*"

Ὀλεῖται, 3 sing. fut. mid. of *ὄλλυμι*, "*to destroy.*"—Middle, *ὄλλυμαι*, "*to perish*," "*to pass away;*" fut. *ὀλοῦμαι*: 2 aor. *ὠλόμην*.

328. Τοσσαῦτα, Epic for *τοσαῦτα*, accus. plur. of *τοσοῦτος*, *τοσαύτη*, *τοσοῦτο*, "*so many*," "*so much.*"

Πτολεμίζω, Epic form for *πολεμίζω*, "*to war*," "*to wage war;*" fut. *πτολεμίξω*.—From *πτόλεμος*, Epic form for *πόλεμος*.

330. Τελεῖται, 3 sing. pres. indic. pass. of τελέω, "*to accomplish;*" fut. τελέσω.

331. Μίμνετε, 2 plur. pres. imper. of μίμνω, "*to remain.*" Consult line 296.
Ἐϋκνήμιδες. Consult i. 17.

332. Εἰσόκεν, conjunction, "*until.*" In Homer usually joined with the subjunctive or future indicative.—Compounded of εἰς ὅ κεν or κε.

333. Ἴαχον, 3 plur. imperf. indic. act. of ἰάχω, "*to shout;*" fut. ἰαχήσω: perf. ἴαχα.—Probably from ἴα, "*a voice,*" "*a cry.*"

334. Κοναβέω, "*to resound,*" "*to ring;*" fut. κοναβήσω: 1 aor. ἐκονάβησα.—From κόναβος, "*a resounding,*" "*ringing,*" and this, according to Buttmann, from κόμπος, "*a noise,*" "*din,*" &c.
Αὔω, "*to shout;*" fut. ἀΰσω: 1 aor. ἤϋσα (for, in the present and imperfect, αυ- is a diphthong; but in the future ἀϋ, and in aor. two syllables.)

336. Γερήνιος, ὁ, "*the Gerenian,*" an Homeric epithet of Nestor. (Consult note.)
Ἱππότα, Epic and Æolic nominative for ἱππότης, ου, ὁ, "*ruler of steeds;*" more literally, "*a horseman,*" "*a driver of steeds,*" &c.—From ἵππος.

337. Ἀγοράασθε, Epic lengthened form for ἀγορᾶσθε, 2 plur. pres. indic. of the middle deponent ἀγοράομαι, "*to harangue;*" more literally, "*to meet in assembly,*" "*to sit in debate,*" &c.; fut. ἀγοράσομαι: Epic and Ionic ἀγορήσομαι, &c.—From ἀγορά, "*an assembly,*" Epic and Ionic ἀγορή.

338. Νηπίαχος, ον, "*infant,*" "*young.*" Poetic form for νήπιος, "*infant,*" the -αχος being a mere termination. Consult line 38.
Μέλει, 3 sing. pres. indic. act. (impersonal form) of μέλω, "*to be a care to,*" "*to be an object of concern to;*" fut. μελήσω.—Akin to μέλλω. Consult i. 564.
Πολεμήϊος, ον, "*warlike,*" "*appertaining to war,*" Epic and Ionic for a supposed form πολέμειος.—From πόλεμος.—The common form is πολέμιος.

339. Πῇ, interrogative adverb, "*whither,*" equivalent here to ποῖ, and the dative, in fact, of an obsolete form πός, of which πῶς is the adverb.
Συνθεσία, ας, ἡ, "*an agreement.*"—From συντίθημι.
Ὅρκιον, ου, τό, "*a sworn pledge.*" (Consult note.)—From ὅρκος, "*an oath.*"

340. Γενοίατο, Epic and Ionic for γένοιντο, 3 plur. 2 aor. opt. of γίγνομαι.

Μῆδος, εος, τό, "*a plan*," "*a resolve*," "*any thing planned and done cunningly* or *skilfully*." Hardly found save in the plural *μήδεα*.—Akin to *μῆτις*.

341. Σπονδή, ῆς, ἡ, "*a libation*," "*a drink offering*," the Latin *libatio*.—From the same root come the Latin *spondeo*, *sponsus*, *sponsio*, originally used of solemn covenants.

Ἄκρητος, ον, Epic and Ionic for ἄκρᾶτος, ον, "*pure*," "*unmixed*." (Consult note.)—From *ἀ, priv.*, and *κεράννυμι*, "*to mix*."

Ἥις, *i. e.* ἧς, Epic and Ionic for *αἷς*, dat. plur. fem. of ὅς, ἥ, ὅ, "*who, which, what*."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 2 pluperf. of *πείθω*, "*to persuade*," &c., for *ἐπεποίθειμεν*. The 2 perf. *πέποιθα* has an intransitive force, "*I confide in*," "*I rely on*;" hence the 2 pluperf. *ἐπεποίθειν*, "*I confided in*," "*I relied on*."

342. Ἐριδαίνω, "*to contend*," "*to wrangle*," &c. Consult i. 574.

Μῆχος, εος, τό, "*a remedy*," "*an expedient*." An old poetic root of *μηχανή*.—Akin, in all likelihood, to *μῆδος*, *μήδομαι*, *μῆτις*.

343. Εὐρέμεναι, Epic, Doric, and Æolic for *εὑρεῖν*, 2 aor. infin. act. of *εὑρίσκω*, "*to devise*;" fut. *εὑρήσω*, &c.

Δυνάμεσθα, Epic for *δυνάμεθα*, 1 plur. pres. indic. of *δύναμαι*, "*to be able*."

344. Ἀστεμφής, ές, "*unshaken*," "*firm*."—From *ἀ, priv.* and *στέμβω*, "*to shake by stamping*."

345. Ἀρχεύω, "*to rule over*," "*to command*," "*to lead*." Poetic form for ἄρχω.

Ὑσμίνη, ης, ἡ, "*a conflict*," "*a fight*." In this same book of the Iliad (*v.* 863), and also in viii. 56, we have a metaplastic Epic dative *ὑσμῖνι*, as if from *ὑσμίν* or *ὑσμίς*.

346. Ἔα, 2 sing. pres. imper. of *ἐάω*, "*to suffer*," "*to let*," "*to permit*;" fut. *ἐάσω*: 1 aor. *εἴασα*, &c.

Φθινύθω, "*to perish*," "*to waste away*," &c. Poetic form for *φθίνω*, the more usual present for *φθίω*, "*to perish*," &c.; fut. *φθίσω*.

Τοί, Epic and Ionic for *οἱ*, "*who*."

347. Νόσφιν. Consult i. 349.

Ἄνυσις, εως, ἡ, "*an accomplishment*."—From *ἀνύω*, "*to accomplish*."

348. Ἀργοσδε, adverb, "*to Argos*." Consult note on i. 30.

349. Γνώμεναι, Epic, Doric, and Æolic for *γνῶναι*, 2 aor. inf. of *γιγνώσκω*, "*to know*;" fut. *γνώσομαι*, &c. Consult i. 199.

Ὑπόσχεσις, εως, ἡ, "*a promise*."—From *ὑπισχνέομαι*, "*to promise*."

350. Κατανεῦσαι. Consult i. 514.

351. Ἤματι. Consult i. 592.
Ὠκυπόροισιν. Consult i. 421.

352. Φόνος, ου, ὁ, "*slaughter*," "*carnage*," analogous to the Latin *cædes*.—From the radical φένω, "*to slay*."
Κήρ, κηρός, ἡ, "*Fate*," "*death*." (Consult i. 228.)

353. Ἀστράπτω, "*to flash forth lightning*," "*to lighten*;" fut. ἀστράψω.—From ἀστραπή, "*a flash of lightning*."
Ἐπιδέξια, accus. plur. neut. of ἐπιδέξιος, ον, "*to the right*," taken adverbially.—From ἐπί and δεξιός.—In Homer the term always carries with it the meaning of motion *toward*, namely, "*from left to right*," "*toward the right*," &c. But with the post-Homeric writers the signification of motion *toward* died away, and the word became equivalent, in general, to δεξιός, "*on the right*;" as, τἀπιδέξια (*Arist. Av.* 1493), "*the right side*." (Compare, however, *Arist. Pac.* 957.)
Ἐναίσιμος, ον, "*auspicious*," "*favourable*." Literally, "*sent by destiny*," "*fated*," but especially in a good signification.—From ἐν and αἶσα, "*fate*," "*destiny*."

354. Ἐπείγω, "*to urge* or *drive on another*;" fut. ἐπείξω: in the middle, ἐπείγομαι, "*to hasten*," "*to make haste*," i. e. "*to urge one's self on*."

356. Τίνω, "*to pay a price*," by way of a return or recompense (whereas τίω is confined to the signification of *paying honour*); fut. τίσω: 1 aor. ἔτισα: perf. τέτικα: in the middle, τίνομαι, "*I make another pay the price* or *penalty of a thing*," "*I take vengeance*," "*I avenge*;" fut. τίσομαι: 1 aor. ἐτισάμην.
Ὄρμημα, ατος, τό, "*vexation*," "*any violent act* or *feeling*," &c. (Consult note.)—From ὁρμάω.
Στοναχή, ῆς, ἡ, "*a groan*."—From στενάχω, "*to groan*."

357. Ἐκπάγλως, adverb. The special meaning, "*terribly*," "*fearfully*" (consult i. 268), frequently passes, as in the present instance, into the general notion, "*greatly*," "*exceedingly*," "*beyond measure*." Among the post-Homeric writers it implies merely the notion of something *astonishing*, *wonderful*.

358. Ἀπτέσθω, 3 sing. pres. imper. middle of ἅπτω, "*to connect*," "*fasten to*," &c.: in the middle, ἅπτομαι, "*to touch*," "*to lay hands upon*."
Ἧς, gen. sing. fem. of ὅς, ἥ, ὅν, "*his, her, its*."
Ἐϋσσέλμοιο. Consult line 170.

359. Πρόσθε, adverb, "*before*," "*sooner than*."
Πότμος, ου, ὁ, "*fate*," "*destiny*," especially, "*an evil fate*," "*a mishap*," in which sense Homer always employs it.

Ἐπίσπῃ, 3 sing. 2 aor. subj. act. of ἐφέπω, "*to go after*," "*to seek after*," "*to pursue.*" A frequent Homeric phrase is θάνατον καὶ πότμον ἐπισπεῖν, "*to seek out death and fate*," i. e. "*to incur*" them: 2 aor. ἔπεσπον.

360. Μήδεο, Epic and Ionic for μήδου, 2 sing. pres. imper. of μήδομαι, "*to deliberate*" (consult note); fut. μήσομαι.—From μῆδος, "*plan*," "*deliberation*," &c.

361. Ἀπόβλητος, ον, "*deserving of being rejected;*" more literally, "*to be thrown* or *cast away* as worthless."—From ἀπό and βάλλω.

362. Κρίνω, "*to separate*," "*to parcel off*," "*to tell off;*" fut. κρῖνῶ: perf. κέκρῐκα. Compare the Sanscrit *kri*, "to separate," and the Latin *cerno*.

Φῦλον, ου, τό, "*a tribe.*" More generally, "*a stock, race, kind.*" (Consult note.)

Φρήτρη, ης, ἡ, Epic and Ionic for φράτρα, ας, ἡ, "*a family*," "*a kindred*," "*a body of persons of kindred race*" (consult note), and forming a component part of a φῦλον, or *tribe*. This appears to have been its meaning in *heroic times*. In *historical times* it denoted *a political division of people*, which no doubt took its first rise from ties of blood and kinship. Every φυλή at Athens consisted of three φράτραι or φρατρίαι, whose members were called φράτερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin *frater*, Sanscrit *bhratri*, English *brother*, the original sense of the word φρατρία will be "*brotherhood.*"

363. Φρήτρηφιν, dat. sing. with the suffix -φιν, of φρήτρη, ης, ἡ. Consult remarks on the suffix φι or φιν.

Ἀρήγω, "*to lend aid.*" Consult i. 521.

364. Ἔρξῃς. Consult i. 315.

365. Γνώσῃ, 2 sing. fut. indic. mid. of γιγνώσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

366. Ἔῃσι, Epic and Ionic for ᾖ (intermediate form ἔῃ), 3 sing. pres. subj. of εἰμί, "*to be.*"

Σφέας, Epic and Ionic for σφᾶς, accus. plur. of σφεῖς.

Μαχέονται, Epic and Ionic for μαχέσονται, 3 plur. fut. indic. of μάχομαι, "*to fight;*" fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic. μαχοῦμαι.

367. Γνώσεαι, Epic and Ionic for the common form γνώσῃ, 2 sing. fut. indic. of γιγνώσκω.—Old form γνώσεσαι, Epic and Ionic γνώσεαι, common form γνώσῃ, Attic γνώσει.

Θεοσέοιο, α, ον, and also ως, ον, "*divine.*" Consult i. 591.

Ἀλαπάζω, "*to sack;*" more literally, "*to empty,*" "*drain,*"

especially of power and strength; fut. ἁλαπάξω: 1 aor. ἠλάπαξα. —From ἀ, euphonic, and λαπάζω, "*to empty.*"

368. Κακότης, ητος, ἡ, "*cowardice;*" literally, "*badness,*" "*unfitness for a thing;*" hence of men, and especially warriors, "*cowardice.*"—From κακός.

Ἀφραδίη, ης, ἡ, Epic and Ionic for ἀφραδία, ας, ἡ, "*inexperience,*" "*want of proper deliberation,*" "*ignorance.*" Epic word for the prose term ἀφροσύνη.—From ἀ, *priv.* and φράζομαι, "*to reflect, consider,*" &c.

370. Μάν, Epic and Doric for μήν, an affirmative particle, "*in truth,*" "*verily.*" Not rare in the Iliad, but occurring in the Odyssey only once (xvii. 170.) It is sometimes, as in the present instance, strengthened by the addition of ἤ.—It is probable that μάν, and μά the particle of swearing, are near of kin.

371. Αἴ, adverbial exclamation of strong desire, "*would that!*" "*O that!*" and answering to the Latin *utinam.* Homer always joins αἲ γάρ, αἲ γὰρ δή; the Attics have εἰ γάρ or ἦ γάρ: it is only in Æolic and Doric that αἴ stands by itself.

372. Συμφράδμων, ονος, ὁ, "*a fellow counsellor.*" Properly an adjective, "*advising with one.*"—From συμφράζομαι, "*to counsel with one,*" "*to deliberate together.*"

Εἶεν, contracted form for εἶησαν, 3 plur. pres. opt. act. of εἰμί. Very common afterward in Attic Greek.

373. Ἠμύσειε, 3 sing. Epic and Æolic 1 aor. opt. act. of ἠμύω, "*to sink* in ruins," "*to bow down,*" &c. Consult line 148.

374. Ἠμετέρῃσιν, Epic and Ionic for ἡμετέραις, dat. plur. fem. of ἡμέτερος, &c.

Ἁλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of ἁλίσκομαι, "*to be taken,*" a defective passive, the active (ἁλίσκω) being supplied by αἱρέω: fut. (with passive signification) ἁλώσομαι: 2 aor. act. (with passive signification) in the form ἧλων, Attic usually ἑάλων: 2 aor. part. ἁλούς, ("*taken*"): perf. ἥλωκα, ἑάλωκα, also passive in meaning, "*I have been taken,*" &c.

Πέρθω, "*to sack.*" Consult i. 125.

376. Ἀπρήκτους. Consult line 121.

Νεῖκος, εος, τό, "*a quarrel,*" "*a contention.*"

377. Μαχεσσάμεθα, Epic and Ionic for ἐμαχεσάμεθα, 1 plur. 1 aor. indic. mid. of μάχομαι, "*to contend;*" fut. μαχέσομαι: 1 aor. ἐμαχεσάμην.—From μάχη.

Κούρης. Consult i. 98.

378. Ἀντιβίοις. Consult i. 304.

Χαλεπαίνω, "*to become angry;*" strictly, "*to be hard, severe, grievous;*" then used metaphorically of men, "*to deal severely,*

harshly," especially from anger, "*to be harsh,*" "*to be ill-tempered,*" "*to become bitterly angry,*" &c.—From χαλεπός, "*harsh,*" "*severe,*" &c.

380. Ἀνάβλησις, εως, ἡ, "*a deferring,*" "*a putting off.*"—From ἀναβάλλω, "*to defer.*"

Ἤβαιόν, accus. sing. neut. of ἠβαιός, ή, όν, Epic and Ionic for βαιός, "*small,*" "*little,*" &c., taken adverbially: hence οὐδ' ἠβαιόν, "*not even in a small degree,*" *i. e.* not in the least.

381. Δεῖπνον, ου, τό, "*a meal,*" used by Homer, quite generally, sometimes as equivalent to the ἄριστον, or morning meal, which is the case here; sometimes for the δόρπον, the afternoon or evening meal. Nitzsch regards it as *the principal meal*, whenever taken: in Attic certainly it means the chief meal, and answers to our *dinner*, or the Latin *cœna*, begun toward evening, and often prolonged till night.

Ξυνάγωμεν, 1 plur. pres. subj. act. of ξυνάγω, "*to join;*" fut. ξυνάξω, &c.

Ἄρηα, Epic and Ionic for Ἄρεα, accus. sing. of Ἄρης, εος, ὁ, "*Mars,*" god of war; put here, figuratively, for the fight itself.

382. Θηξάσθω, 3 sing. 1 aor. imper. middle of θήγω, "*to sharpen;*" fut. θήξω: 1 aor. ἔθηξα: in the middle, θήγομαι, "*to sharpen something belonging to one's self;*" fut. θήξομαι: 1 aor. ἐθηξάμην.

Ἀσπίς, ίδος, ἡ, "*a shield,*" a round shield, in Homer large enough to cover the whole man, usually of bull's hide, and overlaid with metal plates, with a boss (ὀμφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὁπλῖται), as opposed to the Thracian πέλτη, and Persian γέρρον.

383. Ὠκυπόδεσσιν, Epic and Ionic for ὠκυπόδεσιν, dat. plur. of ὠκυποδής, ές, "*swift-footed.*" Poetic term for ὠκύπους, ποδος.

384. Ἅρμα, ατος, τό, "*a chariot,*" especially "*a war-chariot,*" with two wheels, in Homer used very often in the plural for the singular.

Μέδομαι, "*to think of,*" "*to prepare for.*"—Observe that μέδομαι is an older form than μήδομαι, the latter being merely an Ionic form for the former.

385. Πανημέριοι. Consult i. 472.

Στυγερός, ά, όν, "*hateful.*"—From στυγέω, "*to hate.*"

Κρίνω, "*to separate:*" in the middle, κρίνομαι, "*to single out for one's self,*" *i. e.*, a combatant or opponent, and thus "*to contend.*"

Ἄρηϊ, dat. of Ἄρης. Consult line 381.

386. Παυσωλή, ῆς, ἡ, "*rest,*" "*a respite.*"—From παύω, "*to cause to cease.*"

Μετέσσεται, Epic and Ionic for *μέτεσται*, 3 sing. fut. of *μέτειμι*, "*to be between*," "*to intervene.*"

387. **Διακρινέει**, Epic and Ionic for *διακρινεῖ*, 3 sing. fut. ind. act. of *διακρίνω*, "*to part*," "*to separate.*" Old form *διακρίνεσει*, Epic and Ionic *διακρινέει*, Attic *διακρινεῖ*.

Μένος. Consult i. 103.

388. **Ἱδρόω**, "*to sweat*," "*to perspire;*" fut. *ἱδρώσω*.—From *ἱδρώς*, "*sweat.*"

Τευ, Epic, Ionic, and Doric for *τινός*.—Observe that *τεῦ*, on the other hand, is for the interrogative *τίνος*.

Τελαμών, ῶνος, ὁ, "*a strap*," "*a belt.*" (Consult note.)—No doubt from *τλῆναι*, "*to bear*," whence, also, the hero Telamon probably took his name.

389. **Ἀμφίβροτος, η, ον**, "*man-protecting*," "*covering the whole man.*" Consult remarks on the Grecian *ἀσπίς*, line 382.

Ἔγχος, εος, τό, "*a spear*," consisting of two parts, *αἰχμή* and *δόρυ*, *head* and *shaft*, *Il.* vi. 319, where its length is eleven cubits: the shaft was usually ashen. The *ἔγχος* served for both throwing and thrusting, but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honourable weapon.

Καμεῖται, 3 sing. fut. indic. of *κάμνω*, "*to toil*," "*to labour*," "*to be fatigued;*" fut. *καμοῦμαι*: perf. *κέκμηκα*.

390. **Εὔξοος, ον**, "*well-polished*," "*bright.*"—From *εὖ* and *ξέω*.

Τιταίνω, "*to draw;*" fut. *τιτανῶ*: 1 aor. *ἐτίτηνα*. An Epic verb synonymous with *τείνω*, *τανύω*, and signifying, literally, "*to stretch.*"

392. **Μιμνάζω**, "*to linger*," "*to stay*," "*to remain*," "*to loiter.*" Poetic form for *μίμνω*.

Κορωνίσιν. Compare line 297.

393. **Αρκιος, α, ον**, and **ος, ον**, "*on which one may rely*," "*safe*," "*sure.*" (Consult note.)—From *ἀρκέω*, "*to be of use*," "*to suffice*," &c.

Ἔσσεῖται, Epic and Doric 3 sing. fut. indic. of *εἰμί*, from a Doric form *ἐσσοῦμαι*, for the common *ἔσομαι*.

Φυγέειν, Epic and Ionic for *φυγεῖν*, 2 aor. infin. act. of *φεύγω*, "*to escape;*" fut. *φεύξομαι*: perf. *πέφευγα*: 2 aor. *ἔφυγον*.

394. **Ἴαχον.** Consult line 333.

395. **Ἀκτή, ῆς, ἡ**, "*the shore*," "*the beach*," "*the strand;*" strictly, *the place where the waves break*, and thus opposed to *λιμήν*. Hence it is usually accompanied by epithets denoting a high rugged coast, as in the present instance.—From *ἄγνυμι*, "*to break.*"

Ὑψηλός, ή, όν, "*lofty*," "*high-towering*."—From ὕψι, "*on high*;" whence, also, ὕψος, "*height*."

Νότος, ου, ὁ, "*the south wind*." Consult line 145.

396. Προβλής, ῆτος, ὁ, ἡ (without neuter), "*projecting*," "*jutting*;" strictly, "*thrown before* or *forward*."—From πρό and βάλλω.

Σκόπελος, ου, ὁ, "*a rock*," "*a lofty rock*;" strictly, like σκοπιά, "*a look-out place*." Compare the Latin *scopulus*.—From σκοπέω, "*to take a survey*," &c.

397. Παντοῖος, α, ον, "*of all kinds*," "*of all sorts*."—From πᾶς.

398. Ἀνστάντες, nom. plur. masc. of the Epic shortened form (for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "*to place up*," &c.; fut. ἀναστήσω: 2 aor. ἀνέστην, "*I arose*," "*I stood up*."

Ὀρέοντο, Epic and Ionic for ὠρούοντο, 3 plur. imperf. indic. mid. of ὀρέομαι, "*to make a rush*."—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι or κεδάζω, "*to disperse*," "*to scatter*;" fut. κεδάσω. A poetic form for σκεδάννυμι.

399. Κάπνισσαν, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor. indic. act. of καπνίζω, "*to make a smoke*," "*to raise a smoke*;" fut. καπνίσω.—From καπνός, "*smoke*."

Ἕλοντο, Epic and Ionic for εἵλοντο, 3 plur. 2 aor. indic. mid. of αἱρέω, "*to take*;" 2 aor. mid. ελόμην.

400. Ἔρεζε, 3 sing. imperf. indic. act. of ῥέζω, a transposed form for ἔρδω, "*to sacrifice*." Consult i. 315. 444.

Αἰειγενετάων, Epic for ἀειγενετῶν, gen. plur. of ἀειγενέτης, ες, "*everlasting*," "*immortal*."—From αἰεί, Epic and Ionic for ἀεί, "*ever*," and the radical γένω.

401. Εὐχόμενος. Consult i. 43.

Μῶλος, ου, ὁ, "*toil*."—Referred by Pott to the same root as μῶλυ: perhaps, also, akin to μολεῖν, and the Latin *moles*, *moliar*; and so, again, to μόγος, μόχθος.

Ἄρηος, Epic and Ionic for Ἄρεος, gen. sing. of Ἄρης. Consult line 381.

402. Ἱερεύω, "*to offer up*," "*to sacrifice*;" fut. ἱερεύσω: 1 aor. ἱέρευσα, Epic and Ionic ἴέρευσα.—From ἱερός, "*sacred*."

403. Πίων, ονος, ὁ, ἡ, "*fat*," "*well fed*," "*sleek*." Compare i. 40.

Πενταέτηρος, ον, "*five years old*." Poetic form for πενταετής, ές.—From πέντε and ἔτος, "*a year*."

404. Κικλήσκω, "*to invite*," Ionic form for καλέω, used only in the present and imperfect.

Ἀριστῆας, accus. plur. of ἀριστεύς, έως, ὁ, Epic and Ionic ῆος, and hence ἀριστῆας, for ἀριστέας. Consult i. 227.

Παναχαιοί, οἱ, "*all the Greeks.*" Literally, "*all the Achaians.*" (Consult note.)

405. Ἰδομενεύς, έως, ὁ, Epic and Ionic ῆος, "*Idomeneus.*" Consult i. 145.

406. Αἴας, αντος, ὁ, "*Ajax.*" Consult i. 138, and note on this line.

Τυδεύς, έος, ὁ, Epic for Τυδεύς, έως, "*Tydeus,*" father of Diomede. He was the son of Œneus, king of Calydon in Ætolia, and, having slain his uncle Alcathous, fled to Adrastus at Argos. Here he received in marriage Deïphyle, one of the daughters of the Argive monarch. He went with Polynices to the Theban war, and was slain by Melanippus.

407. Ἕκτος, η, ον, "*sixth.*"—From ἕξ, "*six.*"

Ὀδυσῆα, κ. τ. λ. Consult line 169.

408. Αὐτόματος, η, ον, "*acting of one's own will,*" "*of one's own accord,*" "*unbidden,*" "*uncalled.*"—From αὐτός, and the radical μάω (μέμαα), "*to strive after,*" "*to attempt,*" "*to desire,*" &c.

Βοή, ῆς, ἡ, "*a cry,*" whether of joy or grief, "*shout,*" "*cry for succour.*" In Homer, however, it is usually "*the battle-cry,*" "*the alarm,*" and even the *battle* itself. (Consult note.)

409. Ἤιδεε, i. e. ᾔδεε, 3 sing. uncontracted form of the pluperfect for ᾔδη. Consult i. 70.

Πονέομαι, middle deponent, "*to toil,*" "*to labour.*" In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

410. Περιστήσαντο, 3 plur. 1 aor. indic. mid. of περίστημι, "*to place around:*" in the middle, "*to place one's self around,*" &c. Observe that περιστήσαντο is Epic and Ionic for περιεστήσαντο.

Οὐλοχύτας. Ἀνέλοντο. Consult i. 449.

412. Κύδιστος, η, ον, "*most glorious.*" Superlative of κυδρός, ά, όν, (formed, however, in reality, from κῦδος: as αἴσχιστος, from αἶσχος). Compare i. 122.

Κελαινεφές, voc. sing. masc. of κελαινεφής, ές, "*dark cloud-enveloped.*" Consult i. 397.

Αἰθήρ, έρος, ὁ, "*ether,*" "*the upper regions of air,*" "*the pure sky,*" as opposed to ἀήρ, the lower atmosphere. Hence "*heaven,*" as the abode of the gods.—From αἴθω, "*to light up,*" "*to kindle.*"

Ναίω, "*to inhabit.*" Consult line 130.

413. Δῦναι, 2 aor. infin. act. of δύω, "*to enter,*" i. e., in the

present case, the ocean, "*to go down*," as said of the sun; fut. δύσω: 1 aor. ἔδυσα: 2 aor. ἔδυν.

Κνέφας. Consult i. 475.

414. Πρηνής, ές, "*headlong*," "*prone*." Observe that πρηνής is Epic and Ionic for the Doric and Attic πρᾱνής, with which compare the Latin *pronus*.

Βαλέειν, Epic and Ionic for βαλεῖν, 2 aor. infin. act. of βάλλω, "*to hurl*."

Μέλαθρον, ου, τό, "*a palace*," "*a hall*," &c. Properly, "*the ceiling of a room*," especially the large *cross-beam* which bears it. Then, generally, "*a roof*," "*a house*," "*a mansion*," &c.—Derived by some from μελαίνω, "*to blacken*," as referring to the blackening effects of the smoke in passing through the καπνοδόχη, or hole in the ceiling for that purpose. Compare the Latin *atrium*, similarly derived from *ater*.

415. Αἰθαλόεις, όεσσα, όεν, "*blazing*," "*wrapped in flames*."—From αἴθαλος, and this from αἴθω.

Πίμπρημι, "*to burn*;" fut. πρήσω: 1 aor. ἔπρησα, as if from πρήθω.—Lengthened from the root ΠΡΗ-, which root appears in the German *brennen* and English *burn*.

Δήϊος, η, ον, Epic and Ionic for δάϊος, "*hostile*."

Θύρετρον, ου, τό, "*a gate*," "*a door*."—From θύρα.

416. Ἑκτόρεος, α, ον, "*of Hector*."—From Ἕκτωρ.

Δαΐζω, "*to sever*;" fut. δαΐξω: 1 aor. ἐδάϊξα. From δαίω, "*to divide*."

417. Ῥωγαλέος, α, ον, "*rent*," "*torn*," "*broken*."—From ῥώξ, ῥωγός, ἡ, "*a rent*," "*a cleft*:" akin to ῥήγνυμι, ῥήξω.

Πολέες, Epic and Ionic for πολλοί, and so πολέων, πολέεσσι, πολέας, for πολλῶν, πολλοῖς, πολλούς.

418. Πρηνέες, Epic and Ionic for πρηνεῖς, and this for the Doric and Attic πρᾱνεῖς. Consult line 414.

Κονίῃσιν, Epic and Ionic for κονίαις, dat. plur. of κονίη, ης, ἡ, Epic and Ionic for κονία, ας, ἡ, "*dust*." Consult line 150.

Ὀδάξ, adverb, "*with the teeth*," "*by biting with the teeth*."—From δάξ, "*with the teeth*," akin to δάκνω. Compare the Latin *mordicus*.

Λαζοίατο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "*to seize*;" poetic deponent for λαμβάνω.—Observe that the future λάξομαι (*Herod.* vii. 144), "*to receive*," does not belong to this verb, but to λαγχάνω.—From ΛΑΒ-, λαμβάνω. Compare νίζω νίπτω, δίζημι διφάω.

419. Ἐπεκραίαινε, 3 sing. imperf. indic. act. of ἐπικραιαίνω, Epic lengthened form of ἐπικραίνω, "*to accomplish*," "*to fulfil*;" fut. ἐπικραιανῶ, for ἐπικρανῶ, &c.—From ἐπί and κραίνω, "*to accomplish*," &c.

420. Δέκτο, Epic and Ionic for ἔδεκτο, 3 sing. syncopated 2 aor. of δέχομαι, "*to receive;*" fut. δέξομαι: perf. δέδεγμαι: 2 aor. ἐδέγμην, ἔδεξο, ἔδεκτο, &c.

Ἀμέγαρτος, ον, "*severe,*" "*unhappy,*" "*wretched.*" Strictly, "*unenvied,*" "*unenviable.*" The meaning "*abundant,*" "*large,*" &c., which some interpreters assign to this word, is refuted by Buttmann, *Lexil. s. v.*

Ὄφελλεν, Epic and Ionic for ὤφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "*to increase;*" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic word.

435. Λεγώμεθα, 1 plur. pres. subj. middle of λέγω. (Consult note.)

436. Ἀμβαλλώμεθα, Epic and Ionic for ἀναβαλλώμεθα, 1 plur. pres. subj. mid. of ἀναβάλλω, "*to put off,*" "*to delay.*"—From ἀνά and βάλλω.

Ἐγγυαλίζω, "*to put into one's hands,*" "*to bestow;*" fut. ἐγγυαλίξω. Consult i. 353.

438. Ἀγειρόντων, for ἀγειρέτωσαν, 3 plur. pres. imper. act. of ἀγείρω, "*to gather together,*" "*to assemble.*"—This abbreviation of -έτωσαν into -όντων occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τω for των, answering to the Latin termination of the 3 pers. plural of the imperative; as, ποιούντω (*faciunto*): λεγόντω (*legunto*), &c.

439. Ἀθρόος, α, ον, very rarely ος, ον, "*assembled,*" "*gathered in crowds, heaps, masses,*" "*crowded together.*" Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἀ, copulative, and θρόος, "*a noise* as of many voices."

440. Ἴομεν, Epic and Ionic for ἴωμεν, the mood-vowel being shortened, 1 plur. pres. subj. of εἶμι, "*to go.*"

Ἐγείρομεν, Epic and Ionic for ἐγείρωμεν, 1 plur. pres. subj. act. of ἐγείρω, "*to arouse,*" "*to excite,*" the mood-vowel being shortened.

441. Ἀπίθησεν. Consult i. 220.

442. Αὐτίκα κηρύκεσσι, κ. τ. λ. Consult line 50, *seqq.*

446. Θύνω, "*to move rapidly to and fro,*" "*to rush fast and furious,*" "*to dart to and fro.*"

447. Αἰγίς, ίδος, ἡ, "*the Ægis.*"—From αἴξ, αἰγός, ὁ, ἡ, "*a goat,*" *i. e.*, according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

τιμος, ον, "*highly prized,*" "*precious.*"—From ἐρι, intensive prefix, "*very,*" "*abundantly,*" and τιμή, "*value.*"

Ἀγήραος, ον, "*uninfluenced by age*," "*never growing old*;" more freely, "*undying*," "*undecaying*."—From ἀ, *priv.*, and γῆρας, "*age*."

448. Θύσανος, ου, ὁ, "*a tassel*."—From θύω, from their constant motion.

Ἠερέθονται, 3 plur. pres. indic. (with aoristic force) of ἠερέθομαι, "*to hang waving in air*," "*to wave in air*." This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of ἀείρομαι.

449. Εὐπλεκής, ές, "*well-twisted*," Epic and Ionic for εὐπλεκής, ές.—From εὖ and πλέκω.

Ἑκατόμβοιος, ον, "*of the value of a hundred oxen*," "*worth a hundred oxen*."—From ἑκατόν and βοῦς.

450. Παιφάσσω, "*to look fiercely around*," "*to look wildly*," "*to stare wildly about*." Among later writers, in general, "*to run wildly about*," "*to rush*."—A reduplicated form from ΦΑ–, φαίνω.

Διέσσυτο, 3 sing. syncopated 2 aor. mid. of διασεύομαι, "*to move rapidly through*," "*to rush through*;" 2 aor. mid. διεσσύμην, &c.—From διά and σεύω, "*to put into quick motion*," "*to drive*:" in the middle, "*to put one's self into quick motion*," "*to rush*," &c.

451. Ὀτρύνω, "*to urge*," "*to rouse*," "*to stir up*," &c.; fut. ὀτρῠνῶ: 1 aor. ὤτρῡνα.—Poetical verb.

Σθένος, εος, τό, "*strength*," "*might*." Chiefly poetical.

Ὦρσεν. Consult i. 10.

452. Ἀλληκτος, ον, poetic for ἄληκτος, ον, "*unceasing*," "*incessant*." The form ἄλληκτον is here used adverbially, "*unceasingly*," "*without ceasing*."—From ἀ, *priv.*, and λήγω, "*to cease*."

453. Ἄφαρ. Consult i. 349.

454. Γλαφυρῇσι, Epic and Ionic for γλαφυραῖς, from γλαφυρός, ά, όν, "*hollow*." Consult line 88.

455. Ἀΐδηλος, ον, "*invisible*," and then "*destructive*." (Consult note.)—From ἀ, *priv.*, and ἰδεῖν.

Ἐπιφλέγω, "*to consume*;" fut. ἐπιφλέξω.—From ἐπί and φλέγω, "*to burn up*."

Ἄσπετος, ον, "*immense*." Literally, "*unspeakable*," "*unutterable*;" hence, in Homer and Hesiod, mostly in the sense of "*unspeakably great*," "*immense*," "*vast*."—From ἀ, *priv.*, and εἰπεῖν.

456. Οὖρος, εος, τό, Epic and Ionic for ὄρος, εος, τό, "*a mountain*."—Perhaps from the same root as ὄρνυμι, and so, strictly, "*any thing rising*."

Κορυφῆς, Epic and Ionic for κορυφαῖς, dat. plur. of κορυφή, ῆς, ἡ, "*a summit*," "*a top*."

Ἔκαθεν, adverb, "*from afar*."—From ἑκάς, "*afar*."

Αὐγή, ῆς, ἡ, "*light*," "*glare*," &c.

457. Θεσπεσίοιο. Consult i. 591.

458. Αἴγλη, ης, ἡ, "*a brilliance*," "*a glittering*."—Akin to λάω, ἀγλαός: γλαύσσω, γλαυκός: γλήνη: λεύσσω, λευκός.

Παμφανόωσα, Epic lengthened form for παμφανῶσα, as if from παμφανάω, of which, however, no other forms but παμφανόων and παμφανόωσα occur, "*all-resplendent*," "*all-beaming*."—From παμφαίνω, "*to shine brightly*;" and observe that παμφαίνω itself is not derived from πᾶν and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like παιπάλλω from πάλλω: παφλάζω from φλάζω: παιφάσσω from φάω, &c.

Ἶκεν. Consult i. 317.

459. Πετηνός, ή, όν, Epic lengthened form for πετηνός, "*able to fly*," hence "*winged*," "*flying*:" a frequent epithet, in Homer, of birds in general.—From πέτομαι, "*to fly*."

460. Χήν, χηνός, ὁ, ἡ, "*a gander*," "*a goose*," so named from its wide bill.—Probably from ΧΑ-, χαίνω, "*to gape*." With the Doric χάν compare the Sanscrit *hansa*, German *gans*, English *gander*, Latin *anser*, &c. The *n* is dropped in the Persian *kay* and Scandinavian *gaas*, as well as English *goose*.

Γέρανος, ου, ἡ, later also ὁ, "*a crane*."

Κύκνος, ου, ὁ, "*a swan*."

Δουλιχόδειρος, ον, Epic and Ionic for δολιχόδειρος, ον, "*long-necked*."—From δολιχός, "*long*," and δειρή, "*the neck*."

461. Ἄσιος, α, ον, "*Asian*." (Consult note.)

Λειμών, ῶνος, ὁ, "*a mead*," "*any moist or grassy place*."—Probably from λείβω, "*to pour forth*," "*to flow*," as σεμνός from σέβω.

Καΰστριος, ου, ὁ, Epic for Κάϋστρος, ου, ὁ, "*the Caÿster*," a river of Ionia, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow. (Consult note.)

Ῥέεθρον, ου, τό, Epic and Ionic for ῥεῖθρον, ου, τό, "*a stream*," "*a river*;" in the plural, "*waters*."—From ῥέω, "*to flow*."

462. Ποτῶνται, 3 plur. pres. indic. of ποτάομαι, Epic and Attic form for πέτομαι, "*to fly*," "*to be on the wing*;" fut. ποτήσομαι: perf. πεπότημαι. In Epic we also find ποτέομαι.

Ἀγάλλω, "*to make glorious*," "*to glorify*," "*to honour*;" fut. ἀγαλῶ: 1 aor. ἤγηλα. In the middle, ἀγάλλομαι, "*to pride one's self in*," "*to exult*," "*to rejoice*." The middle is not found beyond the present and imperfect; and the active is not earlier than the age of Pindar.—Commonly, but erroneously, derived from ἄγαν and ἅλλομαι.—Akin, according to Dœderlein, to γελάω.

463. Κλαγγηδόν, adverb, "*with a loud noise*," "*with a clang or clamour.*"—From κλαγγή, "*a clang*," "*a clamour*," &c., and this akin to κλάζω, fut. κλάγξω.

Σμαραγεῖ. Compare line 210.

465. Πεδίον, ου, τό, "*a plain*," "*flat, open country*," &c.

Προχέοντο, Epic and Ionic for προεχοῦντο, 3 plur. imperf. indic. mid. of προχέω, "*to pour forth;*" fut. προχεύσω.—From πρό and χέω.

Σκαμάνδριος, η, ον, "*Scamandrian*," "*lying along the Scamander*," "*watered by the Scamander.*"—From Σκάμανδρος, "*the Scamander*," a river of Troas. (Consult note.)

Χθών. Consult i. 88.

466. Κοναβίζω, "*to resound;*" fut. κοναβίσω. Poetic form for κοναβέω, and this from κόναβος, "*a resounding*," "*ringing*," &c. Consult line 334.

467. Εσταν. Consult i. 535.

Ἀνθεμόεις, όεσσα, όεν, "*flowery*," "*blooming.*"—From ἄνθεμον, "*a flower*," and this from ἀνθέω.

469. Μυιάων, Epic and Ionic for μυιῶν, gen. plur. of μυῖα, ας, ἡ, "*a fly.*"—Compare the Latin *musca*, Sanscrit *makcika*, German *mücke*, English *midge*.

Ἀδινάων. (Consult line 87.)

470. Σταθμός, οῦ, ὁ, "*a pen*," "*a fold*," "*a standing place;*" as shelter for men and animals, &c.—From ἵστημι.

Ποιμνήϊον, Epic and Ionic for a supposed form ποιμνεῖον, accus. sing. masc. of ποιμνήϊος, η, ον, "*of* or *belonging to a shepherd*," &c., for ποιμνεῖος, α, ον.—From ποίμνη, "*a herd of cattle*," "*a flock of sheep.*"

Ἠλάσκω, Epic form of ἀλάομαι, "*to wander*," "*to stray.*"

471. Εἰαρινός, ή, όν, Epic and Ionic for ἐαρινός, ή, όν, rarely ός, όν, "*of spring*," "*vernal.*"—From εἶαρ, Epic for ἔαρ, "*the spring.*"

Γλάγος, εος, τό, "*milk.*" Poetic form for γάλα, "*milk.*"

Ἄγγος, εος, τό, "*a vessel*," "*a pail.*"

Δεύω, "*to fill*" with liquid; fut. δεύσω. Homer uses only the present and imperfect act. and pass.—Akin to διαίνω, with which compare δέφω, and the English "*dew*," "*bedew.*"

473. Ἵσταντο, 3 plur. imperf. indic. mid. of ἵστημι, "*to place*:" middle, "*to place one's self*," "*to stand.*"

Διαῤῥαίω, "*to break through.*" (Consult note.)—From διά and ῥαίω, "*to break*," "*to smash*," "*to shiver*," which is probably akin to ῥήγνυμι.

Μεμαῶτες, nom. plur. masc. perf. part. of μάω. Consult i. 590.

474. Αἰπόλιον, ου, τό, "*a flock of goats.*"—From αἰπόλος, "*a

goatherd," and this from αἴξ, "*a goat*," and πολέω, "*to go round about*," "*to tend*."

Πλατύς, εῖα, ύ, "*broad*," "*wide-spread*."—Compare German *platt*, English *flat*, whence *plate*, &c.

Αἰγῶν. Consult i. 41.

Αἰπόλος, ου, ὁ, "*a goatherd*." Observe that αἰπόλος is for αἰγοπόλος, from αἴξ, "*a goat*," and πολέω, "*to go round about*," "*to tend*."

475. Ῥεῖα, Epic for ῥέα, adverb assigned to ῥᾴδιος, "*easily*."

Διακρίνωσιν, 3 plur. pres. subj. of διακρίνω, "*to separate*."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.

Νομός, οῦ, ὁ, "*a pasture*."—From νέμω, "*to pasture*."

Μιγέωσιν, Epic and Ionic for μιγῶσιν, 3 plur. 2 aor. subj. pass. of μίσγω, "*to mingle*." Homer and Herodotus, for the present μίγνυμι, μίγνυμαι, always use μίσγω, μίσγομαι, which also occur in Attic: fut. μίξω: fut. mid. μίξομαι: 2 aor. pass. ἐμίγην.

476. Διακοσμέω, "*to marshal*," "*to arrange in order*."

477. Ὑσμίνηνδε, adverb, "*to the fight*." Consult line 49.

478. Ἴκελος, η, ον, Epic for εἴκελος, η, ον, "*like*," "*resembling*."

Τερπικεραύνῳ. Consult i. 419.

479. Ἄρεϊ, dat. sing. of Ἄρης, gen. εος, ὁ, "*Mars*."

Ζώνη, ης, ἡ, "*a belt*." (Consult note.)

480. Ἀγελῃφι, Epic dative singular of ἀγέλη, ης, ἡ, "*a herd*."

Ἔξοχος. Consult line 188.

Ἔπλετο, 3 sing. imperf. indic. of πέλομαι, "*to be*." Consult 284, 418, and note on this last.

481. Βόεσσι, Epic and Ionic for βουσί, dat. plur. of βοῦς, βοός, &c.

Ἀγρομένῃσιν, Epic and Ionic for ἀγρομέναις, dat. plur. fem. of ἀγρόμενος, syncopated pres. part. pass. of ἀγείρω, "*to assemble*," for ἀγειρόμενος, &c.

483. Ἐκπρεπέα, Epic and Ionic for ἐκπρεπῆ, accus. sing. masc. of ἐκπρεπής, ές, "*distinguished*."—From ἐκ and πρέπω.

Ἡρώεσσιν, Epic and Ionic for ἥρωσιν, dat. plur. of ἥρως, "*a hero*." Consult i. 4.

484. Ἔσπετε, Epic imperative of εἰπεῖν, for εἶπατε, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and phrase ἔσπετε νῦν μοι Μοῦσαι.

Μοῦσαι. Consult i. 604.
Ὀλύμπια δώματα. Consult i. 18.

485. Πάρεστε, 2 plur. pres. indic. of πάρειμι, "*to be present;*" fut. παρέσομαι.
Ἴστε, 2 plur., from οἶδα. Consult *Anthon's enlarged Greek Grammar*, p. 375.

486. Κλέος, τό, "*report,*" "*rumour.*"—No cases except the nom. and accus. sing. and plur. seem to occur.
Οἷος, η, ον, "*alone.*" Consult i. 118.
Ἴδμεν. Consult i. 124.

487. Κοίρανοι. Consult line 204.

488. Πληθύς, ύος, ἡ, Epic and Ionic for πλῆθος, εος, τό, "*the multitude,*" "*the main body.*"
Μυθέομαι, middle deponent, "*to tell,*" "*to declare;*" fut. μυθήσομαι.—From μῦθος, "*any thing delivered by word of mouth,*" &c.
Ὀνομήνω, 1 sing. 1 aor. subj. act. of ὀνομαίνω, "*to name;*" fut. ὀνομᾰνῶ: 1 aor. ὠνόμηνα.—From ὄνομα, "*a name.*"
Εἶεν. Consult line 372.

490. Ἀῤῥηκτος, ον, "*not to be broken.*"—From ἀ, *priv.*, and ῥήγνυμι, "*to break.*"
Χάλκεος, α, ον, "*brazen.*"—From χαλκός, "*brass;*" more literally, "*bronze.*" Consult i. 236.
Ἧτορ. Consult i. 188.

491. Ὀλυμπιάς, άδος, peculiar feminine of Ὀλύμπιος, "*Olympian,*" first occurring as an epithet of the Muses in the present passage: afterward, in general, "*a dweller on Olympus,*" "*a goddess.*"

492. Θυγατέρες, nom. plural of θυγάτηρ. Consult i. 13.
Μνησαίατο, Epic and Ionic for μνήσαιντο, 3 plur. 1 aor. opt. mid. of μιμνήσκω, "*to remind;*" in the middle, "*to remind one's self,*" "*to remember,*" "*to remember a thing aloud,*" i. e. "*to mention,*" "*to make mention of.*"

493. Αρχός, οῦ, ὁ, "*a leader,*" "*a commander.*" Homer also joins ἀρχὸς ἀνήρ.

BOOK III.

LINE 1. Κόσμηθεν, Epic contracted form for ἐκοσμήθησαν, 3 plur. 1 aor. indic. pass. of κοσμέω, "*to arrange*," "*to marshal*."—From κόσμος, "*order*."

Ἡγεμόνεσσιν, Epic and Ionic for ἡγεμόσιν, dat. plur. of ἡγεμών, όνος, ὁ, "*a leader*."—From ἡγέομαι, "*to lead*."

2. Κλαγγή, ῆς, ἡ, "*a clamour*."—From κλάζω, fut. κλάγξω, "*to make a loud outcry*," &c.

Ἐνοπή, ῆς, ἡ, "*a battle-cry*;" in general, "*a call*," "*a cry*."—From ἐνέπω.

Ἴσαν, Epic for ἦεσαν (intermediate form ἦισαν, Epic and Ionic), 3 plur. imperf. indic. of εἶμι, "*to go*."

3. Πέλω, for which the deponent πέλομαι is much more commonly employed. The original meaning of the verb is "*to be in motion*," but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles ἐπιπλόμενος and περιπλόμενος. The more usual meaning is "*to be*;" but it is usually distinguished from εἶναι in implying a continuance, "*to be wont to be*," &c., and is hence often used in similes, as in the present instance.

Οὐρανόθι, Epic for οὐρανοῦ. (Consult note.)

4. Χειμών, ῶνος, ὁ, "*a wintry storm*," "*wintry weather*."—From χεῖμα, "*winter*."

Φεύγω, "*to flee*;" fut. φεύξομαι: 2 aor. ἔφυγον, Epic φύγον.

Ἀθέσφατος, ον, "*immense*," "*vast*," "*inexpressibly large*;" literally, "*beyond even a god's power to express*."—From ἀ priv., θεός, and φατός, from φημί.

Ὄμβρος, ου, ὁ, "*rain*," "*a rain-storm*," especially "*a storm of rain with thunder*," as it is always in Homer and Hesiod, being so distinguished from ὑετός, a common rain.

5. Πέτομαι, middle deponent, "*to spread the wings to fly*," "*to wing one's way*," "*to fly*;" fut. πετήσομαι, in Attic prose usually shortened πτήσομαι: 2 aor. (syncopated) ἐπτόμην, &c.—Akin to πετάννυμι, the original signification being that of "*to spread the wings to fly*," as first given.

Ὠκεανός, οῦ, ὁ, "*Oceanus*." (Consult note.)—Probably from ὠκύς and νάω, "*the rapid-flowing*." Perhaps, also, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, however, make ὠγένιος equivalent to παλαιός, and hence deduce ὠκεανός. (Consult *Anthon's Classical Dictionary*, *s. v.* Oceanus, *sub fin.*)

Ῥοάων, Epic for ῥοῶν, gen. plur. of ῥοή, ῆς, ἡ, "*a river*," "*a stream*," "*a flood*:" in the plural, ῥοαί, "*waters*."—From ῥέω, "*to flow*."

6. Πυγμαῖος, α, ον, "*Pygmean.*" Hence ἀνέρες Πυγμαῖοι, "*the Pygmy-men.*" (Consult note.)

Φόνον καὶ Κῆρα. Consult ii. 352.

7. Ἠέριος, α, ον, Epic and Ionic for ἀέριος, α, ον, "*early in the morning,*" as indicating the time when all things are yet wrapped in mist (ἀήρ).—From ἀήρ, "*mist,*" &c., as Voss first rightly explained the term. Buttmann, however, derives it straight from ἦρι, "*early,*" and connects this with ἠώς.

Ἔρις, ιδος, ἡ, "*strife.*" Homer has usually the accusative form ἔριδα: the strict form, however, is ἔριν, which he also has four times in the Odyssey.

8. Ἦισαν. Consult line 2.

Μένος, εος, τό. (Consult i. 103.) Rarely occurring in the plural in Homer, and that mostly in the phrase μένεα πνείοντες, where, perhaps, the number of μένεα follows that of πνείοντες.

Πνείοντες, Epic and Ionic for πνέοντες, nom. plur. masc. pres. part. act. of πνέω, "*to breathe;*" fut. πνεύσω, and later πνεύσομαι, usually πνευσοῦμαι: 1 aor. ἔπνευσα: 1 aor. pass. ἐπνεύσθην.—The root is ΠΝΕ-, or ΠΝΥ-, whence πνεῦμα, πνόη, &c.

9. Μεμαῶτες. Consult i. 590.

Ἀλεξέμεν, shortened from ἀλεξέμεναι. Consult i. 590.

10. Κατέχευεν, Epic for κατέχεεν, 3 sing. 1 aor. indic. act. of καταχέω, "*to pour down;*" fut. καταχεύσω: 1 aor. κατέχεα: Epic κατέχευα.—From κατά and χέω, "*to pour.*" Observe that the forms ἔχευσα, χεῦσαι, of the 1st aorist, from the fut. χεύσω, now and then still quoted (as, for example, by *Carmichael*, p. 309), are probably not Greek. Hence no such form as κατέχευσα ought to be imagined.

Ὀμίχλη, ης, ἡ, "*a mist.*"

11. Ποιμήν, ένος, ὁ, "*a shepherd.*" Consult ii. 105.

Κλέπτης, ου, ὁ, "*a thief.*"—From κλέπτω, "*to steal,*" the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in κλέπος, "*a theft;*" 2 aor. pass. κλαπ-ῆναι: Latin *clep-ere:* probably akin to κρύπτω and καλύπτω.

12. Ἐπιλεύσσω, "*to look upon* or *over* a space."—From ἐπί and λεύσσω.

Λᾶαν. Consult ii. 319.

Ἴησιν, 3 sing. pres. indic. act. of ἵημι, "*to send;*" fut. ἥσω: perf. εἶκα.

13. Κονίσαλος, ου, ὁ, "*dust,*" "*a cloud of dust.*"—From κόνις, "*dust,*" with which compare the Latin *cinis.*

Ὤρνυτο, 3 sing. imperf. indic. middle of ὄρνυμι, "*to rouse;*" fut. ὄρσω: 1 aor. ὦρσα.—In the middle, ὄρνυμαι, "*to rouse one's*

self," "*to rise.*"—From a root ΟΡ—, from which come also ὀρούω, ὀρίνω, ὄρθιος, ὄρθρος, the Latin *orior, ortus, hortor*, &c.

Ἀελλής, ές, "*eddying.*"—From ἄελλα, "*an eddy.*" (Consult note.)

14. Διέπρησσον, Epic and Ionic for διέπρασσον, 3 plur. imperf. indic. act. of διαπρήσσω, for διαπράσσω, "*to accomplish,*" "*to accomplish a route,*" "*to traverse,*" in which sense κέλευθον, "*a way,*" "*a route,*" is supposed to be understood. Hence διέπρησσον πεδίοιο, "*they traversed the plain.*"

16. Προμαχίζω, "*to fight in front of,*" "*to advance to battle in front of.*"—From πρόμαχος, ου, ὁ, "*a foremost combatant.*" Properly, an adjective, "*fighting before,*" "*fighting in front,*" and this from πρό and μάχομαι.

Ἀλέξανδρος, ου, ὁ, "*Alexander,*" the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honour, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence Ἀλέξανδρος means "*defending men,*" or "*man-defender,*" and comes from ἀλέξω, "*to defend,*" and ἀνήρ.

Θεοειδής, ές, "*godlike:*" in Homer always said of outward form; as, "*divine of form,*" "*beauteous as the gods,*" and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεός and εἶδος, "*form,*" "*appearance.*"

17. Παρδαλέη, ης, ἡ, "*a panther's skin.*" Properly, an adjective, having δορά, "*a skin,*" understood.—From πάρδαλις, "*a panther.*"—The older form was πόρδαλις, which is everywhere found in the text of Homer, though Aristarchus preferred πάρδαλις, and the moderns have also retained παρδαλέη.—According to Apion and Hesychius πόρδαλις was the male, and πάρδαλις the female.

Καμπύλος, η, ον, "*curved.*"—From κάμπτω, "*to bend.*"

18. Δοῦρε, Epic and Ionic for the regular form δόρατε, accus. dual of δόρυ, "*a spear.*" (Consult *Anthon's enlarged Greek Grammar*, p. 108.)

Κεκορυθμένα, Epic and Ionic for κεκορυσμένα, accus. plur. neut. perf. part. pass. of κορύσσω, "*to head,*" "*to tip;*" fut. κορύξω: perf. pass. κεκόρυσμαι: part. κεκορυσμένος.—Observe that κορύσσω strictly signifies "*to helm,*" "*to furnish with a helmet.*" Then, "*to make crested,*" "*to raise to a head,*" and hence "*to head,*" "*to tip,*" &c.

19. Πάλλω, "*to brandish,*" "*to wield;*" 1 aor. ἔπηλα: Epic 2 aor. part. πεπᾰλών, &c.—Πάλλω is originally only another form of βάλλω, and hence the Latin *pello, palpo, palpito*, &c.

Προκαλίζομαι, middle deponent, "*to challenge;*" more literally "*to call forth for one's self,*" *i. e.*, to meet one's self. Probably only found in the present and imperfect.

20. Ἀντίβιος, α, ον, "*opposing;*" taken adverbially, "*face to face.*"—From ἀντί and βία.

Αἰνός, ή, όν, "*dreadful,*" "*fearful.*" Consult i. 552.

Δηϊοτῆς, ῆτος, ἡ, "*fight,*" "*battle,*" "*combat.*"—From δηΐος, Epic and Ionic for δᾴος, "*hostile.*"

21. Ἀρηΐφιλος, ον, "*dear to Mars,*" "*favoured of the god of war.*" A frequent epithet of warriors in Homer. The active signification, "*loving Mars,*" is very doubtful.—From Ἄρης, "*Mars,*" and φίλος, "*dear.*"

22. Προπάροιθεν. Consult note on ii. 92.

Ὁμίλος, ου, ὁ, "*a throng,*" "*thick array.*" The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the *mêlée.*—Derived by some from ὁμός, ὁμοῦ, and ἴλη, "*a band* or *body of men.*"

Μακρός, ά, όν, "*long,*" taken adverbially.

Βιβῶντα, accus. sing. masc. pres. part. act. of βιβάω, poetic collateral form of βαίνω, "*to stride.*"

23. Ἐχάρη, 3 sing. 2 aor. indic. pass., with active meaning, of χαίρω, "*to rejoice;*" fut. χαιρήσω: 2 aor. pass. ἐχάρην.

Κύρσας, nom. sing. masc. 1 aor. part. act. of κύρω, "*to light upon;*" fut. κύρσω: 1 aor. ἔκυρσα. Radical form of κυρέω, very rare in the present active, and only poetic.

24. Ἔλαφος, ου, ὁ, ἡ, "*a stag.*" Consult i. 225.

Κεραός, ά, όν, "*horned,*" "*horn-bearing.*"—From κερας "*a horn.*"

Ἄγριος, α, ον, also ος, ον, "*wild,*" literally, living in the *fields* or open air; and hence "*wild,*" generally of animals.—From ἀγρός, "*a field,*" &c.

25. Πεινάω, "*to be hungry;*" fut. πεινήσω, more rarely, πεινάσω; but, from Aristotle downward, we also find the un-Attic forms πεινᾶς, -ᾷ, ᾶν, &c.

Κατεσθίω, "*to devour;*" fut. κατέδομαι. Always said of animals of prey.

26. Σεύωνται, 3 plur. pres. subj. pass. of σεύω, "*to put in quick motion,*" "*to drive,*" with σ doubled in the augmented tenses; 1 aor. ἔσσευα: perf. pass. ἔσσῦμαι. In the middle, "*to stir one's self,*" &c., 1 aor. mid. ἐσσευάμην: syncopated 2 aor. mid. ἐσσύμην, ἔσσῦο (for ἔσσυσο), ἔσσῦτο (Epic σύτο), &c.

Ταχέες, Epic and Ionic for ταχεῖς, nom. plur. masc. of ταχύς, εῖα, ύ, "*swift.*"

Κύνες. Consult i. 4.

Θαλερός, ά, όν, "*vigorous;*" literally, "*blooming,*" and so "*fresh,*" "*young,*" "*youthful,*" &c. Not used by Homer in its original sense of plants, but frequently of men.—From θάλλω, "*to bloom.*"

Αἰζηός, όν, "*lively*," "*active*," in Homer always said of youths, and, in the present passage, taken as a noun, "*a youth*."—From ζάω, ζέω. According to Döderlein, however, akin to αἴθω, ἠΐθεος.

28. Φάτο, Epic and Ionic for ἔφατο, 3 sing. imperf. indic. mid. of φημί, "*to say*." In the middle, φάμαι, "*to say unto one's self*," "*to think*;" imperf. ἐφάμην.

Τίσεσθαι, fut. infin. mid. of τίνω. Consult ii. 356.

Ἀλείτης, ου, ὁ, "*one who leads* or *goes astray*," "*a sinner*," "*a wicked one*."—From ἄλη, "*a wandering*," "*a roaming*."

29. Ὄχος, εος, τό, "*a chariot*:" of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. Strictly speaking, an old neuter collateral form of ὄχος, ου, ὁ ("*any thing which holds*"), but always in the special signification of *a chariot*.—From ἔχω, "*to hold*," "*to contain*."

Τεῦχος, εος, τό; strictly (like ὅπλον and ἔντεα), "*a tool*," "*implement*," "*utensil*."—In the plural, "*arms*," *i. e.*, implements of war.—The German *zeug* is from the same root, namely, τεύχω, τυχεῖν.

Ἅλτο. Consult i. 532.

Χαμᾶζε, adverb, "*to the ground*."—From χαμαί, "*on the ground*." Formed like ἔραζε, θύραζε, Ἀθήναζε, but with different accent. Arcadius, indeed, writes it χαμάζε, but Draco and others expressly quote χαμᾶζε as an exception.

30. Νοέω, "*to perceive*," "*to be aware* of one's presence," &c.; fut. νοήσω.—From νόος, νοῦς, "*the mind*."

31. Πρόμαχος, ου, ὁ, "*a foremost combatant*." Properly an adjective, "*fighting before*," "*fighting in front*."—From πρό and μάχομαι.

Κατεπλήγη, 3 sing. 2 aor. indic. pass. of καταπλήσσω, "*to strike with dismay*;" fut. καταπλήξω. (Consult note.)

32. Ἄψ. Consult i. 60.

Ἐτάρων. Consult i. 349 and 179.

Χάζομαι, middle deponent, "*to retreat*;" strictly, "*to leave an opening*," "*to give way*;" fut. χάσομαι. The present active χάζω is very rare.—Lengthened form from the root ΧΑΔ-, ΧΑ-, which latter appears in χά-ος, χαί-νω, χά-σκω: Latin *hi-o*, *hisco*, and the former in χανδάνω.

Κῆρα. Consult ii. 352.

Ἀλεείνω, "*to avoid*," "*to shun*."—From ἄλη, "*wandering*."

33. Δράκων, οντος, ὁ. Consult ii. 308.

Παλίνορσος, ον, "*springing back*," "*rushing back*."—From πάλιν, "*back*," and ὄρνυμι.

Ἀπέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, "*to remove out of the way*;" fut. ἀποστήσω: 2 aor. ἀπέστην, &c.

34. Οὖρος, εος, τό, Epic and Ionic for ὄρος, εος, τό, "*a mountain.*" Consult ii. 456.

Βήσσῃς, Epic and Ionic for βήσσαις, dat. plur. of βῆσσα, ης, ἡ, "*a glade,*" "*a woody glen.*"

Τρόμος, ου, ὁ, "*a trembling.*"—From τρέμω, "*to tremble.*"

Ἔλλαβε, Epic and Ionic for ἔλαβε, 3 sing. 2 aor. indic. act. of λαμβάνω, "*to seize;*" fut. λήψομαι, &c.

Γυῖον, ου, τό, "*a limb.*" Of frequent occurrence in Homer, but always in the plural.

35. Ὠχρος, ου, ὁ, or perhaps better, εος, τό, "*paleness.*"—From ὠχρός, ά, όν, "*pale.*"

Μιν, for αὐτόν. Consult i. 29.

Εἷλε, 3 sing. 2 aor. indic. act. of αἱρέω, "*to seize upon;*" fut. αἱρήσω: 2 aor. εἷλον.

Παρειά, ᾶς, ἡ, "*a cheek.*"—Probably from παρά, as indicating the *side* of the face.

36. Ἔδυ, 3 sing. 2 aor. indic. act. of δύω, or δύνω, "*to enter,*" "*to plunge into;*" fut. δύσω: 2 aor. ἔδυν.

Ἀγέρωχος, ον, "*haughty.*" (Consult note.) According to the old grammarians, equivalent simply to γεράοχος, but the etymology is very doubtful.

38. Νείκεσσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic. act. of νεικέω, "*to upbraid;*" fut. νεικέσω: 1 aor. ἐνείκεσα.

Αἰσχρός, ά, όν, "*reproachful,*" "*disgrace-inflicting.*" More literally, "*shame-causing.*"—From αἶσχος, "*shame,*" "*disgrace.*"

39. Δύσπαρι, voc. sing. of Δύσπαρις, ιδος, ὁ, "*evil-bringing Paris,*" equivalent somewhat to "*Paris, bird of evil omen.*"—From δύς and Πάρις, "*Paris.*"

Γυναιμανές, voc. sing. of γυναιμανής, ές, "*licentious.*" Literally, "*mad after women.*"—From γυνή, "*a woman,*" and μαίνομαι, "*to rave.*"

Ἠπεροπευτά, voc. sing. of ἠπεροπευτής, οῦ, ὁ, "*a deceiver.*"—From ἠπεροπεύω, "*to deceive,*" "*to cajole.*" Properly, "*to mislead by bland words.*"—From ἔπος, εἰπεῖν, ἠπύω, "*to talk over;*" not from ἀπάτη, "*deceit.*"

40. Αἴθε. Consult i. 415.

Ὄφελες, Epic, Ionic, and also later, in Attic prose, for ὤφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe.*"—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "*I ought to have,*" &c. (Consult note.) Another Epic form for this tense is ὄφελλον, often occurring in Homer; and ὄφελλον in *Od.* viii. 312.

Ἄγονος, ον, "*unborn.*" (Consult note.)—From ἀ, *priv.*, and γόνος.

Ἄγαμος, ον, "*unmarried.*"—From ἀ, *priv.*, and γαμέω, "*to marry.*"

Ἀπολέσθαι. Consult i. 117.

41. Κέρδιον, nom. sing. neut. of κερδίων, ον, gen. ονος, a comparative (with no positive in use), formed from κέρδος ("*gain*," "*advantage*"), "*better*," "*more advantageous*," "*more gainful*." The first of these meanings is the more common one.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἰμί, "*to be*."

42. Λώβη, ης, ἡ, "*a scandal*." Literally, "*outrage*," "*maltreatment*," "*dishonour*;" then, *an outrage to the feelings of others*, by reason of dishonourable conduct; and hence, "*a scandal*," "*an object of foul reproach*."—Akin to λύμη.—From λώβη comes the Latin *labes*.

Ὑπόψιος, ον, "*viewed with looks of angry distrust*." Literally, "*viewed from under*." (Consult note.)—From ὑφοράω, fut. ὑπόψομαι.

43. Καγχαλόωσι, Epic lengthened form for καγχαλῶσι, 3 plur. pres. indic. act. of καγχαλάω, "*to laugh aloud*," "*to raise a loud laugh*," the idea of scorn being frequently implied, as in the present instance.—From καγχάζω, "*to laugh aloud*," or more correctly, perhaps, καχάζω. The root is probably found in χάω, χαίνω, "*to gape*," unless it be rather formed by onomatopœia, like χλάζω, καχλάζω.

44. Φάντες, nom. plur. masc. imperf. part. (in an aorist sense) of φημί, "*to say*," "*to suppose*;" fut. φήσω: 1 aor. ἔφησα: imperfect ἔφην is used just like an aorist; and the infinitive φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν are used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered "*having supposed*," the active having a sort of middle force; "*having said to themselves*." Consult line 28.

Ἀριστῆα, Epic and Ionic for ἀριστέα, accus. sing. of ἀριστεύς, έος (Epic and Ionic ῆος), ὁ, "*a warrior*."—From ἄριστος, "*very brave*."

Πρόμος, ον, "*foremost*," "*fighting in the front rank*." Equivalent to πρόμαχος. Later, in general, "*a chief*," answering to the Latin *primus, princeps*.

45. Ἔπι, for ἔπεστι, "*is upon* (thee)," 3 sing. pres. indic. of ἔπειμι, "*to be upon*."

Ἀλκή, ῆς, ἡ, "*spirit*," "*courage*." Properly, "*bodily strength*," "*force*," especially in action, and so distinguished from ῥώμη, mere strength.

46. Ποντοπόρος, ον, "*ocean-traversing*," "*sailing over the sea*." —From πόντος, "*the deep*," and πείρω, "*to pass through*."

47. Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλόω, "*to sail upon*," "*to sail over*;" fut. ἐπιπλώσω: 1 aor. ἐπέπλωσα.

An Ionic verb for ἐπαλέω: fut. ἐπαλεύσω: 1 aor. ἐπέπλευσα.—From ἐπί and πλόω, for πλέω.

Ἐρίηρας, accus. plur. of the metaplastic plural form ἐρίηρες, assigned to ἐρίηρος, ον, "*faithful*," "*trusty*." Literally, "*fitting exactly*."—From ἐρι, "*very*," and ἄρω, "*to fit*." (Consult note.)

48. Ἀλλοδαπάς, ή, όν, "*of a foreign land*," "*foreign*," &c. Hence, in the plural, ἀλλοδαποί, "*men of a foreign land*," "*strangers*," "*foreigners*."—Probably a mere lengthening of ἄλλος, like πολιπός, ἠμεδαπός. According to others, compounded with ἔδαφος, "*foundation*," "*base*" on which any thing rests, &c.

Εὐειδής, ές, "*beauteous*," "*fair of mien*," &c.—From εὖ and εἶδος.

Ἄνηγες, 2 sing. imperf. indic. act. of ἀνάγω, "*to lead away*."

49. Ἀπίης, gen. sing. fem. of ἄπιος, "*distant*." (Consult note.)

Νυός, οῦ, ή, "*a daughter-in-law*;" here, however, taken in a wider sense, "a female *related by marriage unto*." (Consult note.)—Compare the Latin *nurus*.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οῦ, ὁ, "*a spear-man*," "*a warrior*."—From αἰχμή, "*a spear-point*," "*a spear*."

50. Πῆμα, ατος, τό, "*a source of evil*," "*a harm*," "*an injury*," &c.—Akin to πάσχω, πήσομαι, πέπηθα, &c.

Πόληϊ, Epic and Ionic for πόλει, dat. sing. of πόλις, "*a city*," gen. εως, and εος, ή, Epic and Ionic, gen. πόληος, dat. πόληϊ, &c.—Another Ionic genitive is πόλιος, which is likewise found in Doric.

Δήμῳ. Consult ii. 198.

51. Δυσμενῆς, ές, "*ill affected*," "*hostile*:" in the plural, δυσμενεῖς, "*enemies*."—From δύς and μένος, "*spirit*," "*inclination*," &c.

Χάρμα, ατος, τό, "*a source of joy*," "*a delight*."—From χαίρω, "*to rejoice*."

Κατηφείη, ης, ή, Epic and Ionic for κατήφεια, ας, ή, "*a source of shame*;" strictly, "*a casting of the eyes downward*:" hence, in general, "*dejection, sorrow, shame*."—From κατά, "*down*," and φάος, "*the eye*;" like κατωπός, "*with downcast look*," from κατά and ὤψ.

52. Μείνειας, 2 sing. Æolic 1 aor. opt. act. (for μείναις) of μένω, "*to await*;" fut. μενῶ: 1 aor. ἔμεινα.

Φωτός. Consult ii. 164.

53. Θαλερός, ή, όν, Epic and Ionic for ά, όν, "*blooming*."—From θάλλω, "*to bloom*."—Compare ii. 266.

Παράκοιτις, ιος, ή, "*a wife*," "*a spouse*."—From παρά and κοίτη, "*a couch*."

54. Χραίσμῃ, 3 sing. 2 aor. subj. act. of χραισμέω, "*to aid;*" Consult i. 28.

Κίθαρις, ιος, ἡ, "*a lyre;*" same as κιθάρα, which latter form, however, Homer never uses.—Compare the Latin *cithara*, whence our *guitar*.

Ἀφροδίτη, ης, ἡ, "*Venus,*" goddess of love, grace, and beauty. The name is commonly derived from ἀφρός, "*foam,*" as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as "*foam-born,*" except in Hymn V. Others, again, seek to connect the name Ἀ-φροδ-ίτη with that of *Frid-a*, the Scandinavian goddess of love. (Consult *Anthon's Class. Dict.*, p. 1377.)

55. Κόμη, ης, ἡ, "*locks,*" "*hair,*" answering to the Latin *coma*. Rarely occurring in the plural.

Κονίῃσιν. Consult ii. 418.

Μιγείης, 2 sing. 2 aor. opt. pass. of μίσγω, "*to mingle.*" Consult ii. 475.

56. Δειδήμων, ονος, "*cowardly,*" "*timid.*"—From δείδω, "*to ear.*"

57. Λάϊνος, η, ον, "*of stone,*" "*stony,*" &c.—From λᾶας, "*a stone,*" like λίθινος, from λίθος.

Ἕσσο, 2 sing. pluperf. pass. of ἕννυμι, "*to put on;*" fut. ἕσω: 1 aor. ἔσσα. In the middle, ἕννυμαι, "*to put on one's self,*" "*to clothe one's self with;*" fut. ἕσομαι: 1 aor. mid. ἐσσάμην: perf. pass. εἷμαι, εἶσαι, εἶται, &c.: pluperf. pass. ἕσμην, ἕσσο, ἕστο, &c. Observe that the pluperf. pass. is here used in a middle sense.

Ἔοργας, 2 sing. of ἔοργα. Consult ii. 272.

59. Αἶσα, ης, ἡ, "*one's appointed lot,*" "*fate,*" "*destiny;*" hence "*a measure* and *term,*" and so "*that which befits one, is due to one;*" whence, generally, what is "*right, befitting,*" &c., equivalent to τὸ καθῆκον.

60. Κραδίη. Consult i. 395.

Πέλεκυς, εως, ὁ, Ionic εος, "*an axe,*" "*hatchet,*" double-edged.

Ἀτειρής, ές, "*unwearied;*" literally, "*not to be rubbed* or *worn away.*" (Consult note.)—From ἀ, *priv.*, and τείρω, "*to rub.*"

61. Εἶσιν, 3 sing. pres. indic. act. of εἶμι, "*to go.*"

Δουρός, Epic and Ionic for δόρατος, gen. sing. of δόρυ, "*wood.*" Thus, gen. δόρατος, Epic and Ionic δούρατος, contracted δουρός (in Attic poets, also, δορός): dat. δόρατι, δούρατι, δουρί, δορί.—Elsewhere, "*a spear,*" *i. e.*, the *wood* or *shaft* of a spear.

62. Νήϊος, η, ον, later, also, ος, ον, "*naval:*" in Homer usually joined with δόρυ: as, νήϊον δόρυ, "*ship timber,*" "*naval timber.*" In the present passage, however, it has this meaning without the

addition of δόρυ, the latter being easily implied from δουρός, which precedes.

Ἐκτάμνησιν, Epic and Ionic for ἐκτάμνῃ, 3 sing. pres. subj. act. of ἐκτάμνω, Epic and Ionic for ἐκτέμνω, "*to hew out*," "*to shape*," "*to fashion*;" fut. ἐκτεμῶ.—From ἐκ and τέμνω.

Ὀφέλλω, "*to increase*." Consult ii. 420.

Ἐρωή, ῆς, ἡ, "*the force*;" properly said of *any quick, violent motion*. Thus, δουρὸς ἐρωή, "the *rush* of a spear" (*Il.* xi. 357): λικμητῆρος ἐρωή, "the *force* or *swing* of the winnower's shovel" (*Il.* xiii. 590). So in the present passage, "the *force* or *impetus* of the man."—From ἐρωέω, "*to flow, stream, burst out*," &c.

63. Στήθεσσιν. Consult i. 83.

Ἀτάρβητος, ον, "*intrepid*," "*undaunted*."—From ἀ, *priv.*, and ταρβέω, "*to be terrified*."

64. Ἐρατός, ή, όν, poetic for ἐραστός, ή, όν, "*beloved*," "*much desired*," "*yearned after*," or, more freely, "*lovely*," "*charming*."—From ἐράω, "*to love*."

65. Ἀπόβλητος, ον, "*to be rejected*," "*to be cast away* as worthless."—From ἀπό and βάλλω.

Ἐρικυδής, ές, "*very glorious*," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow.—From ἐρι, "*very*," and κῦδος, "*glory*," "*renown*."

66. Ἑκών, ἑκοῦσα, ἑκόν, "*of one's own free-will*," "*willingly*." Opposed to ἄκων, and akin to ἔκητι.

68. Καθίζω, "*to cause to sit down*;" fut. καθίσω: 1 aor. ἐκάθισα.

70. Συμβάλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "*to match*," "*to bring together*."

71. Κρείσσων, ον, "*superior*."—Κρείσσων is usually called an irregular comparative of ἀγαθός, but consult i. 80.

73. Ὅρκια. Consult ii. 124.

74. Ἐριβώλαξ, ακος, ὁ, ἡ, "*very fertile*." Consult i. 155.

Νεέσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "*to return*."

75. Ἱππόβοτον. Consult ii. 287.

Καλλιγύναιξ, αικος, ὁ, ἡ, "*abounding in beauteous women*." More literally, "*of beauteous women*." Homer uses only the accusative. Sappho (135) has the genitive, and Pindar (*Pyth.* ix. 131) the dative. The nominative seems never to have been used.—From κάλλος, "*beauty*," and γυνή, "*a woman*."

77. Ἀνέεργε, Epic and Ionic for ἀνεῖργε, 3 sing. imperf. ind. act. of ἀνείργω, "*to keep back.*"—From ἀνά and εἴργω, "*to keep off.*"

Φάλαγξ, αγγος, ἡ, "*a line,*" "*a rank,*" "*an order of battle.*" Always used by Homer in the plural ("the lines," or "ranks," of an army in battle array) except in *Il.* vi. 6.—The term φάλαγξ was also applied in a later day to a special mode of arranging the Greek infantry, namely, in a close, compact mass, drawn up in files usually of 8 deep. The depth, however, was often much increased, especially by the Thebans, who formed 25 deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection. —The word φάλαγξ has also the meaning of "*a roller,*" for moving heavy loads, in Latin *palangæ;* and it has been suggested that this sense of "*rollers*" was the first, and that hence arose the Homeric usage of φάλαγγες, namely, "*ranks of men rolling one behind another.*" But the sense of *rollers* occurs too late to allow us to adopt this conjecture.

78. Ἱδρύνθησαν, 3 plur. 1 aor. indic. pass. of ἱδρύνω (a supposed present), "*to make to sit down.*" Hence ἱδρύνθην is assigned commonly, along with ἱδρύθην, to ἱδρύω. Dindorf thinks that ἱδρύνθην, in Homer, is so written, for ἱδρύθην, through ignorance of the fact that the υ is long by nature. But consult *Lobeck, ad Phryn.* 37.

79. Ἐπιτοξάζομαι, "*to direct* or *bend the bow at one.*"—From ἐπί and τοξάζομαι.

80. Ἰός, οῦ, "*an arrow,*" with the heterogeneous plural τὰ ἰα (*Il.* xx. 68.)

Τιτύσκομαι, "*to take aim,*" "*to aim at.*" This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs τυγχάνω and τεύχω: hence, like τυγχάνω, "*to aim at,*" which is its more frequent meaning; and, also, like τεύχω, "*to make,*" "*make ready,*" "*prepare.*"—In the Alexandrian poets, such as *Aratus* and *Lycophron*, we find an active form τιτύσκω, as also in *Antim. Fr.* 26.

Λάεσσι, Epic for λάεσι, dat. plur. of λᾶας, ὁ, "*a stone;*" gen. λάος: dat. λᾶϊ: accus. λᾶαν: gen. plur. λάων: dat. λάεσι: Epic λάεσσι, all which forms occur in Homer, except λάεσι. In Attic, also, contracted ὁ λᾶς, accus. τὸν λᾶν: but accus. λᾶα, *Call. Fr.* 104.

81. Μακρός, ά, όν, taken adverbially, "*from afar,*" *i. e.* so as to be heard afar.

Ἄϋσεν, Epic and Ionic for ἤϋσεν, 3 sing. 1 aor. indic. act. of αὔω, "*to shout.*" Consult ii. 334.

82. Ἴσχεσθε, 2 plur. pres. imper. middle of ἴσχω, "*to hold,*" "*to restrain.*" Consult i. 214.

83. Στεῦται, 3 sing. pres. indic. of the Epic deponent στεῦμαι. (Consult note.)—From ἵστημι.—It is used by Homer only in the 3 sing. pres. and imperf. στεῦται, στεῦτο, and by Æschylus (*Pers.* 49) in the 3 plur. στεῦνται.

Ἐρέειν, Epic and Ionic for ἐρεῖν, fut. infin. Consult i. 76, remarks on ἐρέω.

Κορυθαίολος, ον, "*moving the helmet quickly*," i. e. "*of the glancing helm.*" A frequent epithet of Hector, as an active, restless warrior.—From κόρυς, "*a helmet*," and αἰόλος, "*quickly moving*," "*easily turning.*"

84. Ἔσχοντο, 3 plur. imperf. indic. middle of ἴσχω. Consult line 82.

Ἀνέω. Consult ii. 323.

85. Ἐσσυμένως, adverb. "*quickly*," "*hastily*," &c.—From ἐσσύμενος, part. of σεύω (according to signification and accent, a present, but reduplicated as if a perf. part.), "*driven*," "*urged on*," "*hurried*," &c.

86. Κέκλυτε, 2 plur. 2 aor. imper. of κλύω, "*to hear*," with poetic reduplication for κλῦτε: so, κέκλυθι for κλῦθι.

87. Ὄρορεν. Consult ii. 146.

88. Κέλεται, 3 sing. pres. indic. of κέλομαι, "*to bid.*" Consult i. 74.

89. Τεύχεα. Consult line 29.

Ἀποθέσθαι, 2 aor. infin. middle of ἀποτίθημι, "*to lay aside* (for another)*:*" in the middle, "*to lay aside for one's self* or *what belongs to one's self.*"

Πουλυβοτείρῃ, Epic and Ionic for πολυβοτείρᾳ, dat. sing. of πολυβότειρα, ἡ, "*nourisher of many*," an epithet of the earth.—From πουλύς for πολύς, and βότειρα, fem. from βοτήρ, "*she that feeds* or *nourishes.*"

95. Ἀκήν, originally an accusative from ἀκή, but only found as an adverb, "*still*," "*quite still*," "*stilly*," &c. Used by Homer only in the phrase ἀκὴν ἐγένοντο σιωπῇ. Pindar has a Doric dative ἀκᾷ, or, as an adverb, ἀκᾶ, in the signification of "*quietly*," "*gently.*" (*Pind. Pyth.* iv. 277.) For Buttmann's etymology, consult note.

97. Ἐμεῖο, Epic and Ionic for ἐμοῦ, gen. sing. of ἐγώ.

Ἄλγος. Consult i. 2.

Ἱκάνει. Consult i. 254.

98. Διακρινθήμεναι, Epic, Doric, and Æolic for διακριθῆναι, 1 aor. inf. pass. of διακρίνω, "*to separate.*" (Consult note.)

99. Πέποσθε, 2 plur. 2 perf. of πάσχω, "*to suffer*," syncopated

for πεπόνθατε, like ἐγρήγορθε for ἐγρηγόρατε. This is done by an imitation of the passive termination: that is to say, as soon as in πεπόνθατε the θ preceded the τ, it was changed to σ, and the ν was dropped, making, with a syncope of the α, πέποστε: a transition was then made to a passive form πέποσθε.

101. Τέτυκται, 3 sing. perf. indic. pass. of τεύχω, "*to prepare;*" fut. τεύξω: perf. τέτευχα: perf. pass. τέτυγμαι.

102. Τεθναίη, 3 sing. perf. opt. (syncopated form) of θνήσκω, "*to die;*" fut. θανοῦμαι: perf. τέθνηκα: whence the common syncopated forms τέθνᾰμεν, τέθνᾰτε, τεθνᾶσι: perf. infin. τεθνάναι: perf. opt. τεθναίην: perf. imper. τέθνᾰθι: perf. part. τεθνεώς, ῶτος: fem. τεθνεῶσα, &c.

Διακριθεῖτε, Epic for διακριθείητε, 2 plur. 1 aor. opt. pass. of διακρίνω, "*to separate.*" Consult line 98.

103. Οἴσετε, 2 plur. Epic and Attic aoristic imperative; neither from the future οἴσω, as some maintain, nor from a new theme οἴσω, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character; something like such second aorists as ἐδύσετο, ἐβήσετο. (*Buttmann, Irreg. Verbs, ed. Fishlake*, p. 251.—*Kühner*, §. 176, 2.)

Ἄρνε, accus. dual of ἀρνός, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἀμνός, for which later authors, such as Æsop, have ἀρνός. Early writers give gen. ἀρνός, dat. ἀρνί, accus. ἄρνα: dual. ἄρνε: plur. ἄρνες, gen. ἀρνῶν, dat. ἀρνάσι (Epic ἄρνεσσι), accus. ἄρνας: "*a lamb,*" answering to the Latin *agnus, agna.*—Akin to *aries*, and probably to the English *ram.*

104. Οἴσομεν, 1 plur. fut. indic. act. of φέρω, "*to bring;*" fut. οἴσω, &c.

105. Ἄξετε, 2 plur. Epic aoristic imperative, formed anomalously from the stem of ἄγω. (Consult remarks on οἴσετε, line 103.) The poet by this means avoids the obstruction to the metre which ἀγάγετε, the regular form, would have occasioned.

106. Ὑπερφίαλος, ον, "*overbearing,*" "*overweening,*" "*haughty,*" "*arrogant.*" It is probable, however, that the word originally meant only "*exceeding in power,*" "*most puissant,*" without any bad signification, as would appear from *Od.* xxi. 289, where Antinoüs uses it of himself and the rest of the suitors; and so, in Pindar (*Fr.* 93), it is simply "*most huge,*" "*mighty.*" This original notion appears most clearly in the adverb ὑπερφιάλως, "*exceedingly,*" "*excessively,*" whence the adverb also passes into the signification of "*haughtily,*" "*arrogantly.*" It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes *excess.* (Consult *Buttmann, Lexil. s. v.*)—The derivation is very doubtful. Two have been suggested: first, by

poetic dialectic change from ὑπέρβιος (*quasi* ὑπερβίαλος); second, by Æolic change of υ for ὑπερφυής, which is maintained by Buttmann (*Lexil. s. v.*) Others, again, deduce it from φιάλη, "*a cup*," *i. e.*, running *over the cup's brim;* but this is very far-fetched. That of the old grammarians, *perjured, breakers of truces* made by *libations*, from φίαλαι, is worst of all.

107. Ὑπερβασίῃ, ης, ἡ, Epic and Ionic for ὑπερβασία, ας, ἡ, "*an act of transgression*," "*any wanton violence.*"—From ὑπέρβασις, "*an overstepping*," and this from ὑπερβαίνω.

Δηλέομαι, middle deponent, "*to break*," "*to destroy;*" more literally, "*to injure;*" fut. δηλήσομαι.

108. Ὁπλότερος, α, ον, superlative ὁπλότατος, η, ον, without any positive in use; poetic for νεώτερος, νεώτατος, "*younger*," "*youngest.*" The superlative is not found in the Iliad, whereas Hesiod uses the superlative merely, though only in the Theogony. The original signification, as is evident from the root ὅπλον, was "*more, most fit for bearing arms;*" and so we find ὁπλότεροι, simply "*the youth*," "*young men*," *i. e.*, those capable of bearing arms, the serviceable men, just like μάχιμοι, and opposed to the old men and children. But as the *youngest* are the *last born*, ἄνδρες ὁπλότεροι also means "*the latter generations*," "*men of later days.*" (*Theocr.* xvi. 46.)

Ἠερέθονται, 3 plur. pres. indic. mid. of ἠερέθομαι. Consult ii. 448.

109. Μετέησιν, Epic for μετῇ, 3 sing. pres. subj. of μέτειμι. Πρόσσω καὶ ὀπίσσω. Consult i. 343.

110. Λεύσσω, "*to see*," &c. Consult i. 120.

Ὄχα, adverb, "*by far.*" Consult i. 69.

111. Ἐχάρησαν, 3 plur. 2 aor. indic. pass. of χαίρω, "*to rejoice*," &c.

112. Ἔλπω, "*to cause to hope.*" In the middle, ἔλπομαι, "*to hope.*"

Οἰζυρός, ά, όν, "*mournful*," "*unfortunate.*" Consult i. 417.

113. Ἔρυξαν, Epic and Ionic for ἧρυξαν, 3 plur. 1 aor. indic. act. of ἐρύκω, "*to rein back;*" fut. ἐρύξω: 1 aor. ἧρυξα: more literally, "*to keep in*," "*to hold in*," and then "*to curb*," "*to rein in.*"

Στίξ, στιχός, ἡ, "*a rank*," "*line*," "*file.*"—Observe that the nominative στίξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στίχες, στίχας, the other cases being taken from στίχος, ου, ὁ, which is, in general, most used in prose.—From a root ΣΤΙΧ–, which appears in a lengthened form in στείχω.

Ἔβαν. Consult i. 391.

114. Ἐξεδύοντο, 3 plur. imperf. indic. middle of ἐκδύω, "*to take off*," "*to strip off*;" fut. ἐκδύσω: 2 aor. ἐξέδυν (with intransitive meaning), "*to go out*," "*to come out*" of a thing. In the middle, ἐκδύομαι, "*to take off from one's self*."

Κατέθεντο, 3 plur. 2 aor. indic. mid. of κατατίθημι, "*to put down*."

115. Ἄρουρα, ας, ἡ, "*a space of ground*." The proper meaning of the word is "*tilled* or *arable ground*," "*seed-land*," "*corn-land*;" then, generally, like γῆ, "*ground*," "*land*," "*soil*."—From ἀρόω, fut. ἀρόσω, "*to plough*," "*to till*."

116. Προτί, an old, and, especially, Epic and Doric form for πρός, of frequent occurrence in Homer. In the Cretan dialect, πορτί.

117. Ἄρνας. Consult line 103.

Καλέσσαι, Epic for καλέσαι, 1 aor. infin. act. of καλέω, "*to summon*;" fut. καλέσω.

118. Προΐει. Consult i. 326.

Ταλθύβιον. Consult i. 320.

119. Γλαφυράς. Consult ii. 88.

Ἄρνα, accus. sing. Consult line 103.

120. Οἰσέμεναι, Epic, Doric, and Æolic for οἴσειν, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἴσετε (line 103) and ἄξετε (line 105). (Consult *Buttmann, Irreg. Verbs, ed. Fishlake*, p. 251, note.)

Ἀπίθησε. Consult i. 220.

121. Ἶρις, ιδος, ἡ, accus. Ἶριν, voc. Ἶρι, "*Iris*," the messenger of the gods among themselves, or, more frequently, from gods to men. But, conversely, in *Il.* xxiii. 198, she is the carrier of Achilles's wishes. Her epithets all point to swiftness; as, ταχεῖα, ἀελλόπος, ποδήνεμος, πόδας ὠκέα, χρυσόπτερος, &c. In the Odyssey she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumas (*Wonder*).—Usually derived from ἐρῶ, εἶρω, *the speaker, announcer*. Hermann deduces it from εἴρω, *sero*, as if *Sertia*.

Λευκώλενος, ον, "*fair-armed*."—From λευκός, "*white*," "*fair*," and ὠλένη, "*an arm*."

122. Εἰδομένη. Consult ii. 280.

Γαλόῳ, dat. sing. of γάλοως, gen. γάλοω, ἡ, "*a sister-in-law*." Compare the Latin *glos*. The corresponding masculine form is

ρίδαο, Epic for Ἀντηνορίδου, gen. sing. of Ἀντηνορίδης,

ου, ὁ, "*son of Antenor.*" Patronymic noun.—From Ἀντήνωρ. Consult line 148.

Δάμαρ, αρτος, ἡ, "*a wife,*" "*a spouse.*"—From δαμάω, "*to tame,*" "*to subdue;*" strictly, therefore, "*one that is tamed* or *yoked*;" like the Latin *conjux*, whereas *an unwedded maiden* was ἀδάμαστος, ἀδμής.

123. Ἑλικάων, ονος, ὁ, "*Helicāon,*" son of Antenor, and husband of Laodice, daughter of Priam.

125. Μέγαρον, ου, τό, "*an apartment,*" "*a woman's apartment,*" &c. Consult ii. 137.

Ἱστός, οῦ, ὁ, "*a web;*" properly, "*the bar* or *beam of the loom;*" then, generally, "*the loom;*" hence "*the warp that was fixed to the beam;*" and so, "*the web.*" Consult i. 31.

Ὕφαινεν, 3 sing. imperf. indic. act. of ὑφαίνω, "*to weave;*" fut. ὑφᾰνῶ: 1 aor. ὕφηνα.—Lengthened from the root ὙΦ–, which appears in ὑφή, ὑφάω, Sanscrit *vê*, *vap*, and our *weave*, *web*.

126. Δίπλαξ, ακος, ἡ, "*a double cloak,*" i. e., of double fold. (Consult note.)—From διπλάζω, "*to double.*"

Πορφυρέην, Epic and Ionic for πορφυρέαν, accus. sing. fem. of πορφυρέος, α, ον, Epic and Ionic η, ον, "*purple;*" strictly, "*dark-red,*" but varying in colour. Consult i. 482.

Πολέας, Epic and Ionic for πολλούς. Consult i. 559.

Ἐνέπασσεν, 3 sing. imperf. indic. act. of ἐμπάσσω, "*to sprinkle in* or *on;*" fut. ἐμπάσω: 1 aor. ἐνέπασα.—Metaphorically employed to denote the *working* or *weaving in* of rich patterns. (Consult note.)—From ἐν and πάσσω, "*to sprinkle.*"

Ἄεθλος, ου, ὁ, Epic and Ionic for ἆθλος, ου, ὁ, "*a contest,*" "*toil,*" "*trouble.*"

128. Ἔθεν. Consult i. 114, and the note on that passage.

Παλαμάων, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, ης, ἡ, "*the palm of the hand:*" in general, however, "*the hand*" merely, as in the present passage.—Compare the Latin *palma*.

129. Ὠκέα, Epic and Ionic for ὠκεῖα, nom. sing. fem. of ὠκύς, εῖα, ύ.

130. Δεῦρο. Consult i. 153.

Ἴθι, 2 sing. pres. imper. of εἶμι, "*to come.*"

Νύμφα, voc. sing. of νύμφη, with short final vowel. (Consult note.)

Θέσκελα, accus. plur. neut. of θέσκελος, ον. Originally, "*god-like,*" "*divine;*" but as early as the time of Homer, this sense was confined to the full form θεοείκελος, so that θέσκελος was only used, in general, for "*strange,*" "*supernatural,*" "*marvellous,*" "*wondrous,*" and always of things, as θεοείκελος always was of persons.—From θεός and ἴσκω, "*to liken,*" "*to make like.*"

Ἴδηαι, Epic and Ionic for ἴδῃ, 2 sing. 2 aor. subj. mid. of the radical εἶδω, "*to see.*"

132. Φέρον, Epic and Ionic for ἔφερον, 3 plur. imperf. indic. act. of φέρω.

Πολύδακρυς, υος, ὁ, ἡ, "*tearful,*" "*productive of many tears.*"—From πολύς and δάκρυ.

133. Ὀλοοῖο, Epic and Ionic for ὀλοοῦ, gen. sing. of ὀλοός, ή, όν, "*destructive.*"—From ὄλω, ὄλλυμι.

Λιλαιόμενοι, nom. plur. masc. pres. part. of the deponent verb λιλαίομαι, "*to long for,*" "*to desire.*"

134. Ἔαται, Epic and Ionic for ἧνται, 2 plur. of ἧμαι, "*I sit,*" &c.

135. Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, "*to recline;*" fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι.

Ἔγχεα. Consult ii. 389.

Πέπηγεν, 3 sing. 2 perf. of πήγνυμι, "*to fix,*" "*to make fast;*" fut. πήξω: 1 aor. ἔπηξα: 2 perf. πέπηγα, "*I am fixed,*" "*stand fixed,*" "*stick fast.*"—Lengthened from a root παγ-, which appears in 2 aor. pass. ἐ-πάγ-ην.

137. Μακρῇς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, ή, ον, Epic and Ionic for ά, όν, "*long.*"

Ἐγχείῃσι, Epic and Ionic for ἐγχείαις, dat. plur. of ἐγχείη, ης, ἡ, "*a spear.*"

138. Κεκλήσῃ, 2 sing. 3 fut. pass. of καλέω, "*to call;*" fut. καλέσω: 3 fut. pass. κεκλήσομαι.—(Consult note.)

Ἄκοιτις, ιος, ἡ, "*a wife,*" "*a spouse.*"—From ἀ, copulative, and κοίτη, "*a couch.*"

139. Ἵμερος, ου, ὁ, "*desire,*" "*longing for.*"—From ἱμείρω, "*to desire,*" "*to long for,*" and this, perhaps, from ἵεμαι, middle of ἵημι.

Ἔμβαλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμβάλλω, "*to infuse into;*" more literally, "*to fling into.*"

140. Τοκήων, Epic and Ionic for τοκέων, gen. plur. of τοκεύς, έως (Epic and Ionic ῆος), ὁ, "*one who begets,*" "*a father.*" In Homer always, and in Hesiod usually, in the plural τοκῆες, τοκεῖς, "*parents.*" Homer and Hesiod usually have the Ionic forms τοκῆες, τοκήων, &c., yet in the Iliad we have also the gen. τοκέων. The dative τοκέσι occurs in an epigram in *Bookh's Inscript.* i., p. 535.

141. Ἀργεννῇσι, Epic and Ionic for ἀργενναῖς, dat. plur. of ος, ή, όν, Æolic and Doric for ἀργός, "*white.*"

τω, "*to envelop,*" "*to hide from view;*" fut. καλύψω:

1 aor. ἐλάλυψα. In the middle, καλύπτομαι, "*to envelop one's self.*"

Ὀθόνησιν, Epic and Ionic for ὀθόναις, dat. plur. of ὀθόνη, ης, ἡ, "*a linen robe.*" (Consult note.)—Always used in the plural by Homer.

142. Ὥρμᾶτο, 3 sing. imperf. indic. mid. of ὁρμάω, "*to set in motion,*" "*to urge on;*" fut. ὁρμήσω.—In the middle, ὁρμάομαι, "*to put one's self in motion,*" "*to advance,*" "*to move with rapid steps.*" —From ὁρμή, "*any violent* or *rapid pressure onward.*"

Θάλαμος, ου, ὁ, "*an apartment,*" "*the women's apartments,*" in the interior of the house.

Τέρην, ενα, εν, &c., "*tender;*" strictly, "*rubbed down*" (from τείρω, "*to rub*"), and so, "*smooth,*" "*soft,*" "*delicate,*" "*tender,*" &c.—Akin to τέρυς, τεράμων, as also to the Latin *teres, tener,* from *tero*

143. Ἀμφίπολος, ον, strictly, "*being about,*" "*busied about;*" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλου, "*a handmaid.*"—From ἀμφί and πολέω, "*to be busied about.*"

Ἕσπετο, Epic and Ionic for εἵπετο, 3 plur. imperf. indic. of the middle deponent ἕπομαι, "*to follow;*" fut. ἕψομαι: 2 aor. (with aspirate) ἑσπόμην, &c.

144. Αἴθρη, ης, ἡ, Epic and Ionic for Αἴθρα, ας, ἡ, "*Æthra.*" (Consult note.)

Κλυμένη, ης, ἡ, "*Clymene.*" (Consult note.)

Βοῶπις. Consult i. 551.

145. Αἶψα. Consult i. 303.

Ἵκανον, 3 plur. imperf. indic. act. of ἱκάνω, "*to come.*" Epic lengthened form for ἵκω.

Ὅθι, adverb, poetic for οὗ, "*where.*"

Σκαιός, ά, όν, "*left,*" "*on the left hand* or *side.*" Then, "*western,*" "*westward,*" as explained in the note. Hence the name Σκαιαὶ πύλαι, "*the Scæan gates,*" given to the western gate of Troy. (Consult note.)

146. Πάνθοος, ου, ὁ, "*Panthöus.*" (Consult note.)

Θυμοίτης, ου, ὁ, "*Thymœtes.*" (Consult note.)

147. Ἱκετάων, ονος, ὁ, "*Hicetaon.*" (Consult note.)

Ὄζος, ου. ὁ, "*a branch,*" "*a scion* or *shoot.*" Consult i. 234.

148. Υ̓καλέγων, οντος, ὁ, "*Ucalegon.*"

Ἀντήνωρ, ορος, ὁ, "*Antenor.*" (Consult note.)

Πεπνυμένω, nom. dual Epic perf. part. pass. of πνέω, with present signification, "*to have breath* or *soul;*" usually, however, employed metaphorically, "*to be wise,*" "*discreet,*" "*prudent.*" Hence πεπνυμένος, "*discreet,*" "*prudent.*"—From an old root

ΠΝΥ-, some remains of which are to be found in the compounds *ἀμπνύω*, *ἄμπνυμι*, *i. e.*, *ἀναπνύω*, *ἀνάπνυμι*.

149. Εἶατο, Epic and Ionic for *ἧντο*, 3 plur. of *ἧμην*, assigned as an imperfect to *ἧμαι*, but in reality a pluperfect. Consult i. 512.

Δημογέρων, οντος, ὁ, "*an elder of the people.*"—From δῆμος and γέρων.

Σκαιῇσι πύλῃσιν, Epic and Ionic, for Σκαιαῖς πύλαις.

150. Γῆρας, τό, "*old age;*" Homeric gen. *γήραος*, Attic contracted *γήρως*, and very late *γήρατος*: dat. *γήραϊ*, Attic contracted *γήρᾳ*.

Πεπαυμένοι, "*having ceased,*" nom. plur. masc. perf. part. of *παύομαι*, "*to cease;*" middle voice of *παύω*.

Ἀγορητής, οῦ, ὁ, "*a speaker.*"—From *ἀγοράομαι*, "*to speak in public,*" "*to harangue.*"

151. Τεττίγεσσιν, Epic and Ionic for *τέττιξι*, dat. plur. of *τέττιξ*, *ῖγος*, ὁ, "*a cicada.*" (Consult note.)

Ἐοικότες, nom. plur. masc. of *ἐοικώς*. Consult i. 47.

152. Δένδρεον, ου, τό, Epic and Ionic for *δένδρον*, ου, τό, "*a tree.*"

Ἐφέζομαι, "*to sit upon;*" fut. *ἐφεδοῦμαι*.—An active is only used in the aorist *εφεῖσα*.

Ὄψ, *ὀπός*, ἡ, "*a voice,*" "*a note;*" dat. *ὀπί*: accus. *ὄπα*.—From *ἔπω*, *ἔπος*, *εἰπεῖν*.

Λειριόεις, *όεσσα*, *όεν*, "*delicate.*" Strictly, "*of* or *belonging to a lily,*" "*of the nature* or *colour of a lily;*" but as early as Homer used in a metaphorical sense, *χρὼς λειριόεις*, "*lily* skin;" and in the present case, speaking of the note of the cicada, "*delicate.*"—From λείριον, "*a lily.*"

Ἰεῖσαν, 3 plur. pres. indic. act. of *ἵημι*, "*to send forth,*" "*to emit.*"

153. Ἧντο, 3 plur. imperf. (strictly pluperfect) of *ἧμαι*, for which the Epic and Ionic form *εἶατο* occurred in line 149.

Πύργος, ου, ὁ, "*a tower,*" especially such as were attached to the walls of a city. (Consult note.)—Akin to *πέργ-αμος*, also to the German *burg*, old German *purg*, English *burgh*, which words are probably akin to *berg*, "a hill."

154. Εἴδοντο, 3 plur. 2 aor. indic. middle of *εἴδω*, "*to see,*" "*to behold.*" Homer more frequently employs the Epic form of the same tense, namely, *ἰδόμην*.

155. Ἧκα, adverb, "*in a low tone.*" (Consult note.)—The radical signification is "*not much,*" "*slightly,*" and the word must be akin not only to *ἥκιστος*, with initial lenis, "*gentlest,*" but also

τὸ ἥσσων, ἥκιστος, being, in truth, their positive; also to ἀκέων, ἀκήν, ἀκαλός. (*Buttmann, Lexil. s. v.*)

Ἀγόρευον, Epic and Ionic for ἠγόρευον, 3 plur. imperf. of ἀγορεύω, "*to utter.*"

156. Νέμεσις, ιος, ἡ. (Consult note, and also remarks on νεμεσίζομαι, ii. 296.)

158. Αἰνῶς, adverb, "*wonderfully,*" "*greatly.*" Consult i. 555.

Ἀθανάτῃσι θεῇς, Epic and Ionic for ἀθανάταις θεαῖς.

Ὤπα, accus. sing. of ὤψ, ὠπός, ἡ, "*look.*"

160. Τεκέεσσι, Epic and Ionic for τέκεσι, dat plur. of τέκος, εος, τό, poetic term for τέκνον, ου, τό, and often employed thus in both Homer and Hesiod.

161. Ἔφαν, Epic and Æolic for ἔφασαν, 3 plur. imperf. indic. act. of φημί.

162. Ἵζεν, Epic and Ionic for ἵζου, 2 sing. pres. imper. middle of ἵζω, "*to cause to sit;*" in the middle, ἵζομαι, "*to sit.*"

163. Ἴδῃ, 2 sing. 2 aor. subj. middle of εἶδω, "*to see,*" &c.

Πηός, οῦ, ὁ, (Doric πᾶός, which became the common form), "*a kinsman,*" especially by marriage; "*a marriage relation* or *connection.*" Never used by the ancients expressly of blood-relations.—From πέπᾶμαι, the παοί being ἐπίκτητοι συγγενεῖς.

164. Αἴτιος, η, ον, Epic and Ionic for α, ον, "*in fault,*" "*bearing the blame,*" &c.

165. Ἐφώρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμάω, "*to stir up against one;*" fut. ἐφορμήσω.—From ἐπί and ὁρμάω, "*to urge on.*"

Πολύδακρυν, accus. sing. of πολύδακρυς. Consult line 132.

166. Πελώριος, α, ον, "*extraordinary,*" "*remarkable.*"—From πέλωρ, τό, "*a prodigy.*"

Ἐξονομήνῃς, 2 sing. 1 aor. subj. of ἐξονομαίνω, "*to mention by name;*" fut. ἐξονομᾰνῶ: 1 aor. ἐξωνόμηνα.—From ἐξ and ὀνομαίνω.

167. Ἡΰς, neut. ἠΰ, "*gallant,*" Epic and Ionic for ἐΰς, neut. εὖ.

168. Ἔασιν, Epic and Ionic for εἰσίν, 3 plur. pres. indic. of εἰμί.

170. Γεραρός, ά, όν, Epic and Ionic ή, όν, "*of stately bearing.*"—From γεραίρω, "*to honor,*" "*to reward.*"

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασι-

λεύς, έως, ὁ, Epic and Ionic ῆος, &c. Taken here as a kind of adjective.

171. Δῖος, α, ον, "*divine*," "*noble*." Contracted for the less common διῖος.—From Ζεύς, gen. Διός.

172. Αἰδοῖος, α, ον, "*an object of veneration*," "*regarded with reverence*."

Ἐσσί, Epic and Doric for εἶς or εἶ, 2 sing. pres. indic. of εἰμί.

Ἑκυρός, οῦ, ὁ, "*a father-in-law*," and equivalent here to πενθερός. Strictly however, "*a step-father*."—Compare the Sanscrit *svasurá*, and the Latin *socer*.

173. Ὄφελεν, Epic and Ionic for ὤφελεν, 3 sing. 2 aor. indic. act. of ὀφείλω, "*to owe*." Consult line 40.

Ἀδεῖν, 2 aor. infin. act. of ἀνδάνω, "*to please*;" fut. ἀδήσω: 2 aor. ἔᾰδον, besides which Homer has εὔᾰδον and ἄδον: perf. ἔᾱδα.

174. Υἱέϊ, dat. sing., as if from a nominative *vlevs*, gen. *vléos*: dual *vlée*, *vléoiv*: plur. *vleîs*, *vléwv*, *vléσιv*, *vleîs*, "*a son*."

Ἑπόμην, Epic and Ionic for εἱπόμην, 1 sing. imperf. indic. of the middle deponent ἕπομαι, "*to follow*."

Θάλαμος, ου, ὁ, "*a nuptial chamber*," *i. e.*, the marriage bed. Consult line 142.

Γνωτός, ή, όν, "*known*," "*well known*;" but in Homer, especially, often used as a substantive, "*a relation*," "*a kinsman*," "*a brother*;" and so in the present instance.

175. Τηλύγετος, η, ον, "*in the bloom of early life*." (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, "*afar off*," and γίγνομαι, hence "*born afar off*," i. e., *when the father was away*, like τηλέγονος: or "*born at a distant time*," "*late-born*," like ὀψίγονος. But the former interpretation will not suit the passages in Homer where the term occurs; and, for the other, the sense of *time* given to τῆλε is unexampled, except in the late word τηλεδαπός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Döderlein has been referred to in the notes, and has been adopted by us as the best. Buttmann's is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος as ὁ τελευταῖος τῷ πατρὶ γενόμενος, "*one born at the end*," "*the last-born*."

Ὁμηλικίη, ης, ἡ, Epic and Ionic for ὁμηλικία, ας, ἡ, "*sameness of age*," but taken here as a collective, or the abstract for the concrete, "*those of the same age*," "*companions in years*."—From ὁμῆλιξ, "*of the same age*," and this from ὁμός and ἥλιξ, "*of age*," "*of the same age*."

Ἐρατεινός, ή, όν, "*lovely*," "*beloved*."—From ἐρατός, ή, όν, poetic for ἐραστός, "*beloved*."

176. Τήκω, "*to pine away;*" fut. τηξω: perf. τέτηκα, which has here, as often elsewhere, an intransitive signification, "*to be in a melting state,*" "*to pine away.*" The primitive meaning of τήκω is "*to melt,*" "*to melt down,*" "*to cause to melt,*" especially "*to smelt*" metals; and hence "*to let the heart melt,*" "*to pine away.*"

177. Ἀνείρεαι, Epic and Ionic for ἀνείρει, 2 sing. pres. indic. of the middle deponent ἀνείρομαι, Epic and Ionic for ἀνέρομαι, "*to ask,*" "*to interrogate about;*" so that ἀνείρεαι is, in fact, for ἀνέρει.

Μεταλλᾷς. Consult i. 550.

178. Εὐρυκρείων. Consult i. 102.

179. Ἀμφότερον. (Consult note.)

Αἰχμητής. Consult i. 290 and 152.

180. Δαήρ, έρος, ὁ, "*a brother-in-law,*" "*a husband's brother,*" answering to the feminine γάλως, "*a sister-in-law.*"—Strictly, a digammated word, δαϝήρ, with which compare the Sanscrit *dévri*, and Latin *levir;* and for a similar change of *d* into *l*, compare δάκρυ and *lacryma.*

Ἔσκε, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί.

Κυνῶπις, ιδος, ἡ, "*a shameless woman:*" literally, "*a dog-eyed woman.*" The term "*dog,*" as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote *shamelessness* or *audacity*, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (*Il.* viii. 423), and Juno Diana (*Il.* xxi. 481). The dog was a type, among the ancients, of impudence and effrontery. Consult i. 159.

Ἦεν, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί.

181. Ἠγάσσατο, Epic and Ionic for ηγάσατο, 3 sing. 1 aor. indic. of the middle deponent ἄγαμαι, "*to regard with looks of admiration,*" "*to wonder at;*" fut. ἀγάσομαι: 1 aor. ἠγασάμην. The more usual aorist, however, is ἠγάσθην, though ἠγασάμην occurs even in Attic, as in *Dem.* 296, 4.

182. Μάκαρ, voc. sing. masc. of μάκαρ, αρος, ὁ, ἡ, "*happy.*" Consult i. 599.

Μοιρηγενής, ές, "*child of destiny,*" *i. e.*, favoured by the Fates; literally, "*favoured by destiny at one's birth.*"—From μοῖρα, "*destiny,*" and γένος.

Ὀλβιοδαίμων, ον (gen. ονος), ὁ, ἡ, "*a fortunate man;*" more literally, "*of blessed lot.*"—From ὄλβιος, "*happy,*" "*blessed,*" and δαίμων.

183. Δεδμήατο, Epic and Ionic for ἐδέδμηντο, 3 plur. pluperf. indic. pass. of δαμάω, "*to make subject,*" "*to subject;*" fut. δαμάσω: 1 aor. ἐδάμασα: perf. δέδμηκα: perf. pass. δέδμημαι: pluperf. ἐδεδμήμην.—Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are* English *tame*, German *zahm.*

184. Φρυγίῃ, ης, ἡ, Epic and Ionic for Φρυγία, ας, ἡ, "*Phrygia.*" (Consult note.)

Εἰσήλυθον, Epic for εἰσῆλθον, 1 sing. 2 aor. indic. act. of εἰσέρχομαι, "*to go into;*" fut. εἰσελεύσομαι, &c.

Ἀμπελόεις, όεσσα, όεν, "*abounding in vines.*"—From ἄμπελος, "*a vine.*"

185. Αἰολόπωλος, ον, "*actively managing steeds;*" more freely, "*of fleet steeds.*" (Consult note.)—From αἰόλος, "*quickly turning,*" "*easily moving,*" &c., and πῶλος, "*a young steed,*" "*a steed,*" generally.

186. Ὀτρεύς, έως, ὁ, Epic and Ionic ῆος, ὁ, "*Otreus.*" (Consult note.) Another Ionic form for the genitive is Ὀτρέος.

Μύγδων, ονος, ὁ, "*Mygdon.*" (Consult note.)

Ἀντίθεος, ον, "*equal to the gods.*" Consult i. 264.

187. Ἐστρατόωντο, Epic and Ionic lengthened form for ἐστρατῶντο, 3 plur. imperf. indic. middle of στρατάω, as if from a form στρατόω, "*to encamp.*" The regular form would be ἐστρατεύοντο, from στρατεύω.

Ὄχθῃ, ης, ἡ, older form of ὄχθος, ου, ὁ, "*any height* or *rising ground,*" natural or artificial. In Homer usually plural, "*the banks*" of a river, more or less elevated. Many, both ancients and moderns, have thought that ὄχθη is always the "*bank of a river,*" &c., and ὄχθος always "*a hill;*" but consult the remarks of *Mehlhorn, ad Anacr.* xxii. 2, p. 98: still it is true that ὄχθος does not seem to be used of a bank.

Σαγγάριος, ου, ὁ, "*the Sangarius,*" a river of Bithynia. (Consult note.)

188. Ἐπίκουρος. Consult ii. 130.

Ελέχθην, 1 aor. indic. pass. of λέγω, original signification "*to lay*" (German *legen*); in the passive, "*to lie*" (German *liegen*). Hence all the other significations may be derived; so that it is needless, as Buttmann (*Lexil. s. v.*) does, to assume a separate root λέχω for this signification. Then, "*to lay in order,*" "*to arrange,*" &c.; and hence, "*to lay among,*" "*to count,*" &c., fut. λέξω.

189. Ἀμαζών, όνος, ἡ, "*an Amazon.*" More usually, as here, in the plural, "*the Amazons,*" a warlike nation of females. The name is usually derived from ἀ, *priv.*, and μαζός, "*the breast,*" from the fable that they either took off, or checked the growth of, the right breast, that it might not interfere with the use of the bow. But consult *Anthon's Class. Dict. s. v. Amazon.*

Ἀντιάνειρᾰ, ἡ (like βοτιάνειρᾰ, κυδιάνειρᾰ), a feminine form of a masculine in -άνωρ or ήνωρ (for the ᾰ shows that it cannot come from a nominative in -ος), "*a match for men.*" In the Iliad always as an epithet of the Amazons; but in Pindar (*Ol.*

xii. 23), στάσις ἀντιάνειρᾰ, "faction, *wherein man is set against man.*"—From ἀντί and ἀνήρ.

190. Ἑλίκωπες. Consult i. 98. 388.

191. Ἤρέεινε, Epic and Ionic for ἠρέεινε, 3 sing. imperf. indic. act. of ἐρεείνω, "*to ask,*" like ἔρομαι, and derived from it.
Γεραιός. Consult i. 35.

193. Μείων, μεῖον, gen. μείονος, irregular comparative of μικρός and ὀλίγος, "*less,*" "*smaller,*" "*shorter.*"—According to Pott, the earlier form was μνείων, from an old positive μνύ, traces of which remain in the Latin *minus.* (*Etymol. Forsch.* ii. p. 66.)

194. Ἰδέ, Epic and Ionic for ἠδέ, conjunction, "*and,*" "*and also.*" Often occurring in Homer; but only once in the tragic writers (*Soph. Ant.* 969).
Στέρνον, ου, τό, "*the breast.*" Used by Homer in both singular and plural.—Akin to στερεός, "*hard,*" "*firm.*"

195. Πουλυβοτείρῃ. Consult line 89.

196. Κτίλος, ου, ὁ, "*a ram.*"
Ἐπιπωλέομαι, "*to move about among,*" "*traverse,*" said of a general moving about among and inspecting his troops.
Στίχας. Consult line 113.

197. Ἀρνειός, οῦ, ὁ, "*a young ram,*" just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἀρνειὸς ὄις, "*a male sheep.*" (*Od.* x. 572.)—Akin to ἄρρην.
Εἴσκω, "*to liken,*" "*to think like.*" An Epic word.—From ἶσος, Epic ἔϊσος, whence also ἴσκω. According to others, from ἔοικα, like εἰκάζω.
Πηγεσίμαλλος, ον, "*thick-fleeced.*"—From πήγνυμι and μαλλός, "*a fleece.*"

198. Οἰῶν, Epic and Ionic for οἰῶν, gen. plur. of ὄις, gen. ὄϊος, accus. ὄϊν: nom. plur. ὄϊες, gen. οἰῶν, dat. οἴεσι, but usually in Homer ὀΐεσσι, Epic shortened form ὄεσσι: accus. ὄϊας: contracted nom. and accus. ὄις, "*a sheep.*" The Attics, on the other hand, contract all cases: nom. οἷς, gen. οἰός, dat. οἰΐ, accus. οἶν: nom. plur. οἷες, gen. οἰῶν, dat. οἰσί, accus. οἷας: and the nom. and accus. are still farther contracted into οἷς. Of these Homer has only οἰός and οἰῶν.—From ὄις, with the digamma, ϝόις, comes the Latin *ovis.*
Πῶϋ, εος, τό, "*a flock;*" plural πώεα, τά.—Akin to ποιμήν, πᾶμα, πέπᾶμαι.
Ἀργεννάων, Epic and Ionic for ἀργεννῶν, gen. plur. of ἀργεννός, ή, όν, "*white,*" "*white-hued.*" Consult line 141.

199. Ἐκγεγαυῖα, nom. sing. fem. part. of the Epic perfect

ἐκγέγαα, assigned to ἐκγίγνομαι, "*I spring from*;" fut. ἐκγενήσομαι: perf. ἐκγέγονα: Epic perfect ἐκγέγαα: part. ἐκγεγαώς, ἐκγεγανῖα, ἐκγεγαός, "*sprung from*."—From ἐκ and γέγαα, and this from the radical γάω, but assigned to γίγνομαι, as an Epic form for γέγονα.

200. Πολύμητις. Consult i. 311.

201. Τράφη, Epic and Ionic for ἐτράφη, 3 sing. 2 aor. indic. pass. of τρέφω, "*to nurture*," "*to rear*." Consult i. 251.

Δήμῳ. Consult ii. 198.

Ἰθάκης. Consult ii. 184.

Κραναῆς, gen. sing. fem. of κραναός, ή, όν, "*rocky*," "*rugged*." —Derivation uncertain. The word is akin, perhaps, to κράν-ον, *the cornel-tree*, the idea of hardness of wood and stony fruit being implied in the latter name.

202. Εἰδώς, nom. sing. masc. perf. part., assigned to οἶδα.

Δόλος, ου, ὁ, "*wile*," "*craft*," "*artifice*," &c. Strictly, "*a bait for fish*," and akin to δέλος, δέλεαρ, "*bait*."

Πυκνός, ή, όν, "*prudent*," for which we have also the Epic lengthened form πυκινός, ή, όν. Consult ii. 55.

203. Πεπνυμένος. Consult line 148.

Ἥδα. Consult i. 92.

204. Νημερτής, ές, "*true*," "*unfailing*," "*unerring*." Consult i. 514.

207. Ἐξείνισσα, Epic and Ionic for ἐξείνισα, 1 sing. 1 aor. indic. act. of ξεινίζω, "*to entertain*," "*to receive as a guest*;" fut. ξεινίσω. Observe that ξεινίζω itself is Ionic for ξενίζω, which last is the Attic form.—From ξεῖνος, Ionic for ξένος, "*a stranger*."

Φίλησα, Epic and Ionic for ἐφίλησα, 1 sing. 1 aor. indic. act. of φιλέω, "*to receive kindly*;" literally, "*to love*."

208. Φυή, ῆς, ἡ, "*genius*," "*natural parts*," "*talents*." Employed poetically here for φύσις.—From φύω.

Ἔδάην, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, "*to become acquainted with*," "*to learn*," &c.

209. Ἀγρομένοισιν, Epic and Ionic syncopated form for ἀγειρομένοις, dat. plur. pres. part. pass. of ἀγείρω, "*to assemble*," "*to collect*;" fut. ἀγερῶ.—From ἄγω.

Ἔμιχθεν, Epic for ἐμίχθησαν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγνυμι, "*to mix*," "*to mingle among* or *with*;" fut. μίξω: 1 aor. pass. ἐμίχθην.—Compare Latin *misc-eo*, German *misch-en*, Sanscrit *misch-ta*.

210. Ὑπείρεχεν, Epic for ὑπερεῖχεν, 3 sing. imperf. indic. act. of ὑπερέχω, "*to overtop*," i. e. "*to have* or *hold one's self above*;"

fut. ὑπερέξω.—From ὑπείρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω.

211. Ἕζομαι, "*to seat one's self*," "*to sit*;" fut. ἑδοῦμαι. Observe that there is, in fact, no such active as ἕζω, "*to set*" or "*place*," in Greek, though, as if from it, we have the transitive tenses εἷσα, mid. εἱσάμην: fut. mid. εἵσομαι: perf. pass. εἷμαι.

Γεραρώτερος, α, ον, comparative of γεραρός, ά, όν, "*of stately bearing*," "*of dignified mien*."—From γέρας, "*rank, prerogative, dignity*," &c.

212. Ὑφαινον. Consult line 125.

213. Ἐπιτροχάδην, adverb, "*with rapid conciseness*;" literally, "*runningly*."—From ἐπί and τρέχω, "*to run*."

214. Παῦρος, α, ον, "*little*," "*small*." Usually in the plural, of number, as in the present instance, "*few*," "*a few things* or *words*."

Λιγέως, adverb, from λιγύς, εῖα, ύ. (Consult note.)

Πολύμυθος, ον, "*of many words*," *i. e.* wordy, talkative.—From πολύς and μῦθος.

215. Ἀφαμαρτοεπής, ές, "*always missing the point*," "*a random talker*."—From ἀπό, ἁμαρτάνω, and ἔπος.

216. Ἀναΐξειεν, 3 sing. Æol. 1 aor. opt. act. of ἀναΐσσω, "*to spring up*," "*to arise*;" fut. ἀναΐξω. Consult ii. 146.

217. Στάσκεν, 3 sing. Epic iterative form of 2 aor. indic. act. of ἵστημι, and put for ἔστη.

Ὑπαί, poetic, especially Epic form for ὑπό.

Ἴδεσκε, 3 sing. Epic iterative form of 2 aor. indic. act. of εἶδω, "*to see*," "*to look*," and put for ἴδε.

Πήγνυμι, "*to fix*;" fut. πήξω: 1 aor. ἔπηξα.

218. Σκῆπτρον. Consult i. 15.

Προπρηνές, accus. sing. neut. of προπρηνής, ές, "*bent forward*;" taken here adverbially, "*forward*," and opposed to ὀπίσσω.—From πρό and πρηνής, ές, "*bent forward*," &c.

Νωμάω, "*to turn*," "*to move*," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. νωμήσω: 1 aor. ἐνώμησα.—From νέμω, the original meaning of νωμάω being "*to deal out*," "*to distribute*," &c.

219. Αστεμφές. Consult ii. 344.

Ἔχεσκεν, 3 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχεν.

Ἀΐδρεῖ, Epic and Ionic for ἀΐδρει, dat. sing. of ἀΐδρις, ι, gen. ιος and εος, "*ignorant*," "*unskilled in art*."

220. Ζάκοτος, ον, "*exceedingly angry.*"—From ζα-, intensive prefix, and κότος, "*anger,*" "*wrath.*"

221. Ὄπα, accus. sing. of ὄψ, gen. ὀπός, ἡ, "*a voice.*"
Ἴει, 3 sing. imperf. indic. act., from a radical form ἰέω, "*to send,*" and used by the Epic, Ionic, and Doric writers for the corresponding part of ἵημι.

222. Νιφάδεσσιν, Epic and Ionic for νιφάσιν, dat. plur. of νιφάς, άδος, ἡ, "*a snow-flake.*"—From νίφω, "*to snow.*"
Χειμερίῃσιν, Epic and Ionic for χειμερίαις, dat. plur. fem. of χειμέριος, α, ον, "*wintry.*"—From χεῖμα, "*winter.*"

223. Ἐρίσσειε, Epic and Ionic for ἐρίσειε, 3 sing. Æolic 1 aor. opt. act. of ἐρίζω, "*to vie;*" fut. ἐοίσω: 1 aor. ἤρισα.—From ἔρις, "*vying,*" "*contention,*" &c.

224. Ἀγασσάμεθα, Epic and Ionic for ἠγασάμεθα, 1 plur. 1 aor. indic. of the middle deponent ἄγαμαι, "*to wonder;*" fut. ἀγάσομαι: 1 aor. ἠγασάμην: but usual aorist ἠγάσθην.

227. Ἔξοχος, ον. Consult note, and also ii. 188.

228. Ταν͡υπέπλος, ον, "*long-robed,*" "*of flowing robe.*"—From τανύω, "*to stretch,*" "*to extend,*" and πέπλος, "*a female robe.*" The *peplus* was made of fine stuff, usually with rich patterns; and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male ἱμάτιον or χλαῖνα. That the peplus *might* cover the face and arms is plain from Xenophon (*Cyr.* v. 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

229. Πελώριος. Consult note, and also line 166.
Ἕρκος, εος, τό, "*the rampart,*" *i. e.*, the great defender.—From ἔργω, εἴργω, "*to shut out,*" "*to keep or drive off.*"

230. Κρήτεσσι, Epic and Ionic for Κρῆσι, dat. plur. of Κρής, Κρητός, "*a Cretan.*"

231. Ἀγός, οῦ, ὁ, "*a leader,*" "*a chieftain.*"—From ἄγω.
Ἠγερέθονται, 3 plur. pres. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι. Consult ii. 304.

233. Κρήτηθεν, adverb, "*from Crete.*"—From Κρήτη, ἡ, "*Crete,*" now *Candia.*

235. Οὔνομα, ατος, τό, Epic and Ionic for ὄνομα, ατος, τό. In Homer, the form ὄνομα is more frequent than οὔνομα. Herodotus, on the other hand, employs the Ionic οὔνομα alone.

236. Δοιώ, accus. dual, "*two;*" strictly the dual of δοιοί. It is indeclinable in Homer, who usually has it masculine.

Κοσμήτωρ, ορος, ὁ, "*a leader*," "*a commander*;" literally, "*one who marshals* or *arranges*."—From κοσμέω, "*to order*," "*to arrange*."

237. Κάστωρ, ορος, ὁ, "*Castor*," son of Leda, brother or Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πύξ, adverb, "*at the fist*," "*with clinched fist*," i. *e.*, in boxing or pugilistic encounters.—Hence πύκτης, "*a boxer*;" πυγμή, "*a boxing match*," &c.

Πολυδεύκης, εος, ὁ, "*Pollux*," son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a πύκτης, or boxer.

238. Αὐτοκασιγνήτω, accus. dual of αὐτοκασίγνητος, ου, ὁ, "*an own brother*." She calls Castor and Pollux her "*own two brothers*," because born of the same mother with her, namely, Leda. —From αὐτός and κασίγνητος, "*a brother*."

Τώ, Epic and Ionic for ὦ, accus. dual of ὅς, ἥ, ὅ.

Γείνατο, Epic and Ionic for ἐγείνατο, 3 sing. 1 aor. indic. mid. of γείνομαι, from an obsolete active γείνω, for which γεννάω is in use. In the passive, "*to be engendered*," "*to be born*;" in the middle, "*to bear*," "*to bring forth*."—Observe that γένω is the common root of γείνω, γείνομαι, and γίγνομαι. Compare the Latin *gigno*, *genui*.

239. Ἑσπέσθην, 3 dual 2 aor. indic. of the middle deponent ἕπομαι, "*to follow*;" fut. ἕψομαι: 2 aor. ἑσπόμην, &c.

Λακεδαίμων, ονος, ἡ, "*Lacedæmon*," the capital of Laconia, also *Laconia* itself.

Ἐρατεινῆς. Consult line 175.

240. Ἕποντο, 3 plur. imperf. indic. of ἕπομαι, and Epic and Ionic for εἵποντο.

Ποντοπόροισι. Consult line 46.

241. Καταδύμεναι, Epic, Doric, and Æolic for καταδῦναι, 2 aor. infin. act. of καταδύω or καταδύνω, "*to engage in*." Properly, "*to get deep into*," "*to get into the throng* or *thick of a thing*." The literal meaning is, "*to go under*," "*to sink*;" fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω, or δύνω.

242. Αἶσχος, εος, τό, "*a disgrace*."

Δειδιότες, Epic and Ionic for δεδιότες, nom. plur. masc. perf. part. of δείδω, "*to fear*;" fut. δείσομαι: 1 aor. ἔδεισα: perf. δέδοικα, and also δέδια (which last is rare in Attic prose), with syncopated forms δέδιμεν, δέδιτε, imperative δέδιθι, part. δεδιώς.

Ὀνείδεα. Consult i. 291.

243. Φάτο, Epic and Ionic for ἔφατο. Consult i. 33.

Κατέχεν, Epic and Ionic for κατεῖχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσίζοος, ον, "*life-bestowing*," "*producing* or *sustaining life*."—From *φύω*, "*to sustain*," and *ζωή*, "*life*."

246. *Εὔφρονα*, Epic and Ionic for *εὔφρονα*, accus. sing. masc. of *εὔφρων, ονος*, "*gladdening*," "*cheering*."—From *εὖ* and *φρήν*.

Ἀρούρη, ης, ἡ, Epic and Ionic for *ἄρουρα, ας, ἡ*. Consult line 115.

247. *Ἀσκός, οῦ, ὁ*, "*a bottle of skin*," "*a wine-bag*," "*a leathern bag*," mostly of goat-skin.

Αἴγειος, α, ον, lengthened form for *αἴγεος*, "*of goat-skin*;" literally, "*of a goat*."—From *αἴξ, αἰγός*, "*a goat*."

Κρητήρ, ῆρος, ὁ, "*a mixer*." Consult note, and also i. 470.

Φαεινός, ή, όν, "*bright*," "*shining*."—From *φάος*, "*light*," "*brightness*."

248. *Χρύσειος, η, ον*, Epic and Ionic for *χρύσεος, η, ον*, Attic contr. *χρυσοῦς, ῆ, οῦν*, "*golden*."—From *χρυσός*, "*gold*."

Κύπελλα. Consult i. 596.

249. *Ὦτρυνεν*, 3 sing. 1 aor. indic. act. of *ὀτρύνω*, "*to urge*;" fut. *ὀτρῠνῶ*: 1 aor. *ὦτρῡνα*.

250. *Ὄρσεο*, Epic for *ὄρσο*, 2 aor. imper. middle of *ὄρνυμι*, "*to raise*," "*to arouse*;" fut. *ὄρσω*: 1 aor. *ὦρσα*. In the middle, *ὄρνυμαι*, "*to arise*," "*to arouse one's self*," 2 aor. *ὠρόμην*: or, more frequently, by syncope, *ὥρμην, ὦρσο, ὦρτο*, &c., 2 aor. imper. *ὄρσο*, Epic *ὄρσεο* (like *ἀείσεο, λέξεο*), contracted *ὄρσευ*. (*Buttmann, Irreg. Verbs*, p. 193, *ed. Fishlake*.—Consult, also, note.)

Λαομεδοντιάδης, ου, ὁ, "*son of Laomedon*." Patronymic, from *Λαομέδων, οντος, ὁ*, "*Laomedon*," father of Priam.

252. *Ὅρκια*. Consult ii. 124.

Τάμητε, 2 plur. 2 aor. subj. act. of *τέμνω*

257. *Νέονται*, with shortened mood-vowel, for *νέωνται*, 3 plur. pres. subj. middle of *νέομαι*, "*to return*."

259. *Ῥίγησεν*, Epic and Ionic for *ἐῤῥίγησεν*, 3 sing. 1 aor. indic. act. of *ῥιγέω*, "*to shuder*;" fut. *ῥιγήσω*: 2 perf. *ἔῤῥῑγα* (with present signification). In Homer, only metaphorically, *to shudder* with *fear* or *horror*; among the post-Homeric writers, *to shiver* or *shudder with cold*.—From *ῥῖγος*, "*frost*," "*cold*."

260. *Ζευγνύμεναι*, Epic, Doric, and Æolic for *ζευγνύναι*, pres. infin. act. of *ζεύγνυμι*, "*to yoke*," "*to harness*;" fut. *ζεύξω*: 1 aor. *ἔζευξα*.—The root is ΖΥΓ–, which appears in the 2 aor. *ζυγῆναι*, and the substantive *ζυγ-όν*, and recurs in the cognate languages; as, Sanscrit *yuj*, Latin *jung-ere*, German *joch*, our *yoke*, &c.

Ὀτραλέως, adverb, "*quickly*," *zealously*."—From *ὀτραλέος*, "*quick*," "*zealous*," and this akin to *ὀτρύνω*, "*to urge*."

261. Αν, shortened Epic and Doric form of *ἀνά*, "*up.*" Buttmann prefers *ἀν* (*Ausf. Gr.* § 117, *An.* 4); but consult note.

Ἡνία, ων, τά, "*the reins,*" often occurring in Homer, who uses this neuter form only, and always in the plural: the singular *ἡνίον* is late. Strictly, "*the bit.*" Another form, *ἡνία, as, ἡ*, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τείνεν, Epic and Ionic for *ἔτεινεν*, 1 aor. indic. act. of *τείνω*, "*to draw,*" "*to stretch;*" fut. *τενῶ*: 1 aor. *ἔτεινα*.—The root is TAN-, or TEN-, as in Sanscrit *tan*, "extendere," *τάνυμαι, τανύω*: hence *τένος, τένων*, Latin *tendo, teneo, tenus, tenor, tenuis*, German *dünn*, English *thin*, &c.

262. Παρ, shortened form for *παρά*. Consult previous line, remarks on *ἄν*.

Περικαλλής, ές, "*very beautiful.*" Consult i. 603.

Βήσετο, Epic and Ionic for *ἐβήσετο*, 3 sing. 2 aor. indic. middle of *βαίνω*, with the characteristic (*σ*) of the first aorist. Consult i. 428.

Δίφρος, ου, ὁ, and later ἡ, with metaplastic plural *τὰ δίφρα*: properly, "*the chariot-board,*" on which two could stand, the driver (*ἡνίοχος*) and the combatant (*παραιβάτης*). But in the Iliad, the word often occurs, as in the present instance, in the sense of "*a chariot,*" "*a war-chariot.*"—From *δίς* and *φέρω*, from its carrying two.

263. Τώ, nominative dual of *ὁ, ἡ, τό*.

Σκαιῶν. Supply *πυλῶν*, and consult line 145.

Πεδίονδε, adverb, "*to the plain,*" *i. e.*, from the high ground on which the city stood.

Ἔχον, Epic and Ionic for *εἶχον*, 3 plur. imperf. indic. act. of *ἔχω*.

266. Ἐστιχόωντο. Consult ii. 92.

267. Ὄρνυτο, 3 sing. imperf. indic. middle of *ὄρνυμι*, "*to raise,*" "*to arouse.*" In the middle, *ὄρνυμαι*, "*to arise.*" Consult line 250.

268. Ἀγανός, ή, όν, "*illustrious;*" strictly, "*admirable.*" In Homer almost always said of kings, heroes, &c., "*illustrious,*" "*noble,*" "*high-born.*"—From *ἄγαμαι*.

269. Σύναγον, Epic and Ionic for *σύνηγον*, 3 plur. imperf. indic. act. of *συνάγω*.

270. Μίσγον, Epic and Ionic for *ἔμισγον*, 3 plur. imperf. indic. act. of *μίσγω*, "*to mix,*" which present Homer always uses for *μίγνυμι*.—Consult line 209.

Ἔχευαν, 3 plur. 1 aor. indic. act. of *χέω*, "*to pour;*" fut.

χεύσω: 1 aor. Epic ἔχευα: 1 aor. Attic ἔχεα. The form ἔχευσα of the 1st aorist, from the usual future χεύσω, is probably not Greek.

271. Ἐρυσσάμενος. Consult i. 190.

Χείρεσσι, Epic and Ionic for χερσί, dat. plur. of χείρ, χειρός, ἡ, "*the hand.*"

Μάχαιρα, ας, ἡ, "*a large knife,*" worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife. (Consult note.) In a later age, the μάχαιρα was a *sabre* or *bent sword*, opposed to ξίφος, the straight sword.—Derivation uncertain.

272. Ξίφος, εος, τό, "*a sword.*" Consult i. 194.

Κουλεόν, οῦ, τό, same as κουλεός, οῦ, ὁ, "*a sheath.*" These are the Ionic forms. The Attic writers, on the other hand, have κολεός. Consult i. 194.

Ἄωρτο, 3 sing. pluperf. pass. (in the sense of an imperfect) of ἀείρω, "*to hang.*" The regular form would be ἦρτο or ἤερτο, but this is one of the verbs which change their vowel to ω in both perfects; as, ἐρρώγα, from ῥήγνυμι: πέπτωκα, from πίπτω: εἰώθα for εἴθα, from ἔθω: ἔωκα, ἀφέωκα (whence, in the New Testament, ἀφέωνται), for εἶκα, ἀφεῖκα, ἀφεῖνται, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake*, p. 6, *note.*)

273. Ἀρνῶν, gen. plur., from gen. sing. ἀρνός. Consult line 103.

Τάμνε, Epic and Ionic for ἔταμνε, 3 sing. imperf. indic. act. of τάμνω, "*to cut,*" Epic and Ionic for τέμνω.

Τρίχας, accus. plur. of θρίξ, τριχός, ἡ, "*the hair,*" both of man and beast, "*the hair of the head.*"

274. Νεῖμαν, Epic and Ionic for ἔνειμαν, 3 plur. 1 aor. indic. act. of νέμω, "*to distribute;*" fut. νεμῶ: 1 aor. ἔνειμα.

275. Ἀνασχών. Consult i. 450.

276. Ἴδηθεν, adverb, "*from Ida.*"—From Ἴδη, ης, ἡ, "*Ida.*"

Μεδέων, οντος, a participial form, though no present μεδέω is found: "*ruling.*"—Then, taken with a kind of substantive force, "*a guardian,*" "*a ruler,*" over special places.

278. Γαῖα, ας, ἡ, poetic form for γῆ, "*earth.*"

Καμόντας, accus. plur. masc. 2 aor. part. act. of κάμνω, "*to labour;*" fut. καμῶ: 2 aor. ἔκαμον.

279. Τίνυσθον, 2 dual pres. indic. of the middle deponent τίνυμαι, poetic for τίνομαι, "*to punish.*"

Ὅτις, Epic and Ionic for ὅστις.

Ἐπίορκος, ον, "*swearing falsely,*" "*perjured.*" In the present instance, however, it is taken as a substantive, and ἐπίορκον ὀμνύ-

ναι is "*to swear falsely*," "*to take a false oath*."—From *ἐπί*, denoting opposition, and *ὅρκος*, "*an oath*."

Ὀμόσσῃ, Epic and Ionic for *ὀμόσῃ*, 3 sing. 1 aor. subj. act. of *ὄμνυμι*, "*to swear*;" fut. *ὀμοῦμαι*: perf. *ὀμώμοκα*: 1 aor. *ὤμοσα*.

280. Μάρτυροι. Consult i. 338.

Φυλάσσω, "*to keep*," "*to guard*," "*to watch over*;" fut. *φυλάξω*: perf. *πεφύλαχα*.—In the middle, *φυλάσσομαι*, "*to be on one's guard against*," "*to beware of*," answering to the Latin *caveo*.

281. Καταπέφνῃ, 3 sing. 2 aor. subj. act., as if from a present *καταπέφνω*, "*to slay*," which, however, is not in use. The aorist participle *καταπέφνων* is accented like a present.—From *κατά* and ἔπεφνον (*πέφνον* being shortened from the reduplicated form *πέφενον*, like λελαβέσθαι, λελαθεῖν, πεπιθεῖν), assigned to obsolete root *φένω*, "*to slay*."

286. Ἀποτινέμεν, Epic, Doric, and Æolic for *ἀποτίνειν*, pres. infin. act. of *ἀποτίνω*, "*to pay*," "*to render back*."—From *ἀπό* and *τίνω*, "*to pay a price*" by way of return or recompense; whereas *τίω* is confined to the signification of paying honour.

287. Ἐσσομένοισι, Epic and Ionic for *ἐσομένοις*, fut. part. of *εἰμί*.

Πέληται, 3 sing. pres. subj. of *πέλομαι*. Consult i. 284.

291. Εἷως, Epic for *ἕως*, "*until*."

Κιγείω. Consult i. 26.

292. Ἧι, for *ἔφη*. Consult i. 219.

Στόμαχος, ου, ὁ, strictly, "*a mouth*," "*an opening*:" hence, 1. In the oldest Greek, "*the throat*," "*the gullet*:" 2. Later, usually, "*the orifice of the stomach*," and so, "*the stomach*" itself, frequently in Galen. In Hippocrates, also, "*the neck of the bladder* or *uterus*."

Τάμε, Epic and Ionic for *ἔταμε*, 3 sing. 2 aor. indic. act. of *τέμνω*, "*to cut*;" fut. *τεμῶ*: 2 aor. *ἔταμον*.

Νηλεῖ, Epic and Ionic for *νηλεῖ*, dat. sing. of *νηλής*, *ές*, and this Epic and Lyric for *νηλεής*, *ές*, "*cruel*;" literally, "*without pity*," "*pitiless*," "*ruthless*."—From *νή*, "*not*," and *ἔλεος*, "*pity*," "*compassion*."

293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of *κατατίθημι*, "*to put down*," "*to deposit*;" fut. *καταθήσω*: 1 aor. *κατέθηκα*.

Ἀσπαίρω, "*to gasp*," "*to struggle convulsively*."—From *ἀ*, euphonic, and *σπαίρω*, "*to gasp*," &c.

294. Δεύομαι, "*to want*," Epic form for *δέομαι*, fut. *δεήσομαι*, &c.

Εἵλετο, 3 sing. 2 aor. indic. mid. of *αἱρέω*, "*to take*;" fut. *αἱρήσω*: 2 aor. mid. *εἱλόμην*.

295. Ἀφυσσάμενοι, Epic for ἀφυσάμενοι, nom. plur. 1 aor. part. middle of ἀφύσσω, "*to draw*" (consult i. 598); fut. ἀφύξω: 1 aor. ἤφῡσα: 1 aor. mid. ἠφυσάμην.

Δεπάεσσιν. Consult i. 471.

296. Ἔκχεον, Epic and Ionic for ἐξέχεον, 3 plur. imperf. indic. act. of ἐκχέω, "*to pour out;*" fut. ἐκχεύσω.

Ἀειγενέτῃσιν, Epic and Ionic for ἀειγενέταις, dat. plur. masc. of ἀειγενέτης, ου, ὁ, Epic for ἀειγενέτης, ου, ὁ, "*everlasting,*" "*ever-existing.*"—From ἀεί, for ἀεί, and the radical γένω.

297. Εἶπεσκεν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἶπεν.

299. Πημήνειαν, 3 plur. Æolic 1 aor. opt. act. of πημαίνω, "*to commit wrong,*" "*to harm,*" "*to injure;*" fut. πημανῶ: fut. mid. (in an active sense by Aristophanes, *Ach.* 842: in a passive one by Sophocles, *Aj.* 1155) πημανοῦμαι: 1 aor. pass. ἐπημάνθην.—From πῆμα, "*harm,*" "*injury,*" &c.

300. Ἐγκέφαλος, ου, ὁ, "*the brain.*" Properly, an adjective, ἐγκέφαλος, ον, "*within the head,*" where μυελός is usually supplied, "*head-marrow,*" for which Galen has μυελὸς ἐγκεφαλίτης.

Χαμάδις, adverb, Epic for χαμᾶζε, "*on the ground,*" "*to the ground.*" Compare οἴκαδις, for οἴκαδε.—From χαμαί, "*on the ground.*"

Ῥέοι, 3 sing. pres. opt. act. of ῥέω, "*to flow;*" fut. ῥεύσω.

301. Δαμεῖεν, for δαμείησαν, 3 plur. 2 aor. opt. pass. of δαμάω, "*to subjugate,*" "*to enslave,*" &c. The shortened form of the optative in -εν, as here employed, came into regular use at a later day. (*Kühner*, § 115, 7.)

302. Ἐπεκραίαινε. Consult ii. 419.

303. Δαρδανίδης, ου, ὁ, "*descendant of Dardanus.*" Patronymic, from Δάρδανος, ου, ὁ, "*Dardanus,*" son of Jove, founder of Dardania, or Troy.

305. Εἶμι. Consult note on i. 169.

Προτί. Consult line 116.

Ἠνεμόεις, Epic and Ionic for ἀνεμόεις, εσσα, εν, "*lofty,*" "*high;*" literally, "*windy,*" "*airy,*" and so "*high,*" "*lofty,*" "*situate on high.*"—From ἄνεμος, "*wind.*"

306. Τλήσομαι, 1 sing. fut. indic. middle of the radical form τλάω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., "*to endure,*" "*to bear.*"

Ὀρᾶσθαι, pres. infin. middle of ὁράω, in an active sense, "*to behold,*" "*to see.*" Consult i. 198.

307. *Μαρνάμενον*, accus. sing. pres. part. of *μάρναμαι*, "*to contend.*"

309. *Πεπρωμένον*, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form *πόρω*, strictly, "*to bring to pass*," "*to contrive;*" hence "*to give*," "*to offer*," "*to impart;*" perf. pass. *πέπρωμαι*, "*to be one's portion* or *lot*," hence 3 sing. perf. pass. *πέπρωται*, "*it has been fated, foredoomed*," &c., and the perf. part. pass. *πεπρωμένον*, "*fated*," "*decreed*," "*foredoomed.*"—Assigned by some to a root ΠΟΡ-, by others regarded as a syncopated perfect from *περατόω*: thus, *πέπρωμαι* for *πεπεράτωμαι*: but this is too far-fetched. The true root appears to be the preposition *πρό*, "*before*," "*beforehand.*"

310. Ἦ, for *ἔφη*. Consult i. 219.

Θέτο, Epic and Ionic for *ἔθετο*, 3 sing. 2 aor. indic. middle of *τίθημι*.

Ἰσόθεος, *ον*, "*godlike;*" literally, "*equal to the gods.*" Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From *ἶσος* and *θεός*.

Φώς. Consult ii. 164.

313. Ἀψοῤῥοι, nom. plur. of *ἄψοῤῥος*, *ον*, strictly, a shortened form for *ἀψόῤῥοος*, *ον*, "*back-flowing;*" but in Homer usually in the general signification, "*going back*," "*moving backward.*"—From *ἄψ* and *ῥέω*.

Ἀπονέοντο, Epic and Ionic for *ἀπενέοντο*, 3 plur. imperf. indic. of *ἀπονέομαι*.

315. *Διεμέτρεον*, Epic and Ionic for *διεμέτρουν*, 3 plur. imperf. indic. act. of *διαμετρέω*, "*to measure off.*" Literally, "*to measure through* or *throughout;*" fut. *διαμετρήσω*.—From *διά* and *μετρέω*.

316. Κλῆρος, *ου*, *ὁ*, "*a lot.*"—Perhaps from *κλάω*, "*to break*," because twigs, potsherds, or other *κλάσματα* were used for the purpose.—At a later day dice were called *κλῆροι*, because used to decide any thing doubtful.

Κυνέη, *ης*, *ἡ*, "*a helmet*," contracted by the Attics into *κυνῆ*. Originally a feminine adjective from *κύνεος*, *η*, *ον*, having *δορά*, "*a skin*," understood, and signifying, therefore, "*a dog's skin.*" But as this material was used for making soldiers' caps, *κυνέη* is, in Homer and Hesiod, "*a cap* or *helmet*," not necessarily of dog's skin, for we find *κυνέη ταυρείη*, *κτιδέη*, &c., nay, even *κυνέη πάγχαλκος* (*Od.* xviii. 378. Consult note on line 336.)

Χαλκήρεϊ, Epic and Ionic for *χαλκήρει*, dat. sing. fem. of *χαλκήρης*, *ες*, "*brass-adorned;*" more literally, "*furnished* or *fitted with brass.*"—Probably from *χαλκός* and *ἄρω*, "*to fit.*" Consult remarks on *κυνέη* preceding.

Βάλλω, "*to cast.*" (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

317. Ἀφείη, 3 sing. 2 aor. opt. act. of ἀφίημι, "*to hurl*," "*to send forth*;" fut. ἀφήσω, &c.

318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἀράομαι, "*to pray*;" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι: 1 aor. mid. ἠρασάμην, Epic and Ionic ἠρησάμην, &c.—From ἀρά, Epic and Ionic ἀρή, "*a prayer*."

Ἀνέσχον, 3 plur. 2 aor. indic. act. of ἀνέχω, "*to hold up*."

320. Μεδέων. Consult line 276.

322. Ἀποφθίμενον, "*having perished*," accus. sing. masc. syncopated 2 aor. part. middle of ἀποφθίνω or ἀποφθίω, "*to perish*," "*to die away*;" fut. ἀποφθίσω: 1 aor. ἀπέφθισα, always transitive, "*to destroy*:" 2 aor. mid. syncopated ἀπεφθίμην (same in form with the pluperfect passive): part. ἀποφθίμενος. (*Buttmann, Irreg. Verbs*, p. 256, *ed. Fishlake*.)

Δῦναι. Consult ii. 413, and compare iii. 241.

Ἄϊδος, gen. sing. of the obsolete nominative Ἄϊς, "*Hades*." Consult i. 3.

324. Ἔφαν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλω, "*to shake*;" 1 aor. ἔπηλα: Epic 2 aor. part., in reduplicated form, πεπᾰλών, used by Homer only, in composition, with ἀνά, as in ἀμπεπαλών.

325. Ὀρόων, Epic lengthened form for ὁρῶν, pres. part. of ὁράω. Consult i. 56.

Θοῶς, adverb, "*quickly*."—From θοός, ή, όν, "*quick*."

Ὄρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, "*to rise and rush violently on* or *forward*," "*to leap*," "*to dart forward*;" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὄρω, ὄρνυμι.

326. Ἵζοντο, 3 plur. imperf. indic. mid. of ἵζω, "*to cause to sit*:" in the middle, ἵζομαι, "*to seat one's self*," "*to sit*."—The root is ΕΔ–, which occurs in ἕδ-os, "*a seat*," and in the Latin *sed-eo*.

Ἧχι, Epic for ᾗ, "*where*."

327. Ἀερσίποους, ὁ, ἡ, gen. ποδος, "*light-footed*;" more literally, "*lifting up the foot*," *i. e.*, fleet, briskly-trotting.—From ἀείρω, "*to lift up*," and πούς, "*the foot*."

328. Ἐδύσετο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύω or δύνω, "*to get into*," &c. Hence, "*to put on*," said of clothes, armour, &c.—Consult, as regards the peculiar form of the second aorist here, i. 428.

329. Πόσις, ιος, ὁ, "*a husband*," "*a spouse*."—Probably its original sense was that of *lord, master*. Consult the remarks on τόρνια, i. 357.

330. Κνημίς, ῖδος, ἡ, "*a greave.*" (Consult note.)—From κνήμη, "*the bone of the leg from the knee to the ankle,*" the part protected by the greave.

Κνήμησιν, Epic and Ionic for κνήμαις, dat. plur. of κνήμη, ης, ἡ, "*a leg;*" strictly, "*the bone of the leg.*" Consult previous word.

331. Ἀργυρέοισιν, Epic and Ionic for ἀργυροῖς, dat. plur. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾶ, οῦν, "*of silver.*"—From ἄργυρος, "*silver.*"

Ἐπισφύριον, ου, τό, "*an ankle-ring,*" which secured the greave on the leg. (Consult note.) The term properly denotes "*something laid* or *placed upon the ankle.*"—From ἐπί, "*upon,*" and σφυρόν, "*the ankle.*"

Ἀραρυίας, "*fitted,*" "*secured,*" accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "*to fit,*" &c. The active present in use is ἀραρίσκω, formed from the 2 aor.; fut. ἀρῶ, Ionic ἄρσω: 1 aor. ἦρσα, Ionic ἄρσα: 2 aor. ἦραρον, Ionic ἄραρον: perfect active, with intransitive and present signification, ἄρᾱρα, Epic and Ionic ἄρηρα, part. ἀρᾱρώς, Epic and Ionic ἀρηρώς, fem. ἀρᾱρυῖα, but Epic (*metri gratia*) ἀράρυῖα: pluperf. ἠράρειν, Epic and Ionic ἀρήρειν.

332. Θώρηξ, ηκος, Epic and Ionic for θώραξ, ᾱκος, ὁ, "*a corselet.*"

Ἔδυνεν, 3 sing. imperf. indic. act. of δύνω, "*to put on,*" &c.

333. Οἷο, Epic and Ionic for οὗ, "*his,*" gen. sing. of the possessive pronoun ὅς, ἥ, ὅν, "*his, her, its.*"

Κασίγνητος, ου, ὁ, "*a brother.*"—From κάσις, "*a brother,*" and γεννάω.

Ἁρμόζω, "*to fit;*" fut. ἁρμόσω: 1 aor. ἥρμοσα.—From ἁρμός, οῦ, ὁ, "*a fitting,*" and this from ἄρω, "*to fit.*"

334. Ἀργυρόηλον. Consult ii. 45.

335. Σακος, εος, τό, "*a shield.*" The earliest shields were of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates; that of Ajax had seven hides, and an eighth layer of metal (*Il.* vii. 222): hence the epithets χάλκεον, χαλκῆρες, τετραθέλυμνον, ἑπταβόειον. It was concave, and hence sometimes used as a vessel to hold liquid. (*Æsch. Theb.* 540.)

Στιβαρός, ά, όν, "*strong,*" "*stout;*" strictly, "*close-pressed,*" and hence "*thick,*" "*stout,*" &c.—From στείβω, "*to tread with the feet,*" "*to pack close by treading.*"—Akin to *stipo, stipes, stuppa,* our *stop, stap, stamp, stump,* &c.

336. Κρατί. Consult i. 530, remark on κρατός.

Ἰφθίμῳ. Consult i. 3, remark on ἰφθίμους.

Κυνέην. Consult line 316.

Εὔτυκτος, ον, "*well-made.*"—From εὖ and τεύχω.

337. Ἱππουρις, ιδος, ἡ, "*horse-tailed*," "*decked with a horse-tail*."—From ἵππος and οὐρά, "*a tail*."

Λόφος, ου, ὁ, "*the crest*" of a helmet, usually of horse-hair. The term properly denotes "*the back of the neck*," "*the neck*," especially of draught cattle, because the yoke rests upon and *rubs* it (λέπει): then, metaphorically, "*a ridge of ground*," "*a rising hill*," like the Latin *jugum* and *dorsum*; and hence of any high and crowning object, as the crest of a helmet, &c.—From λέπω, "*to rub*," "*to chafe*," as above.

Νεύω, "*to nod*;" fut. νεύσω: perf. νένευκα, &c.—Compare Latin *nuo*.

338. Παλάμῃφιν, Epic dative, with φι suffixed, for the common παλάμῃ, from παλάμη, ης, ἡ, "*the hand*;" strictly, "*the palm of the hand*."

Ἀρήρει, Epic and Ionic for ἠρᾰ́ρει, 3 sing. pluperf. indic. act. of ἄρω, "*to fit*," and having here the force of an imperfect. Consult line 331.

339. Ἔντεα, ων, τά, "*armour*," "*arms*;" properly, "*instruments, gear, tools*," of any kind. Homer, however, mostly uses it simply for "*fighting gear, arms, armour*," especially a coat of mail, like θώραξ. In the Odyssey, however, we have ἔντεα δαιτός, "*the furniture, appliances of a banquet*." Pindar has ἔντεα νηός, "*rigging*," "*tackle*:" ἔντεα ἵππεια, "*horse-trappings*," &c.—From ἔννυμι, "*to put on*," &c., according to some.

340. Ἑκάτερθεν, adverb, for ἑκατέρωθεν, "*from each side*."—From ἑκάτερος, "*each of two*," &c., and the local suffix θεν.

Ὁμίλου. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indic. pass. of θωρήσσω, "*to arm*;" properly, with a cuirass or corselet: then, in general, "*to arm*," &c.; fut. θωρήξω: 1 aor. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

341. Ἐστιχόωντο. Consult ii. 92.

342. Δέρκομαι, "*to look*," "*to appear*," &c.

Θάμβος, εος, τό, "*amazement*," answering to the Latin *stupor*.—From a root θάομαι, akin to τέθηπα and θαῦμα.

Εἰσορόωντας, Epic lengthened form for εἰσορῶντας, accus. plur. pres. part. act. of εἰσοράω, &c.

344. Στήτην, 3 dual 2 aor. indic. act. of ἵστημι, Epic and Ionic for ἐστήτην.

Διαμετρητός, όν, "*measured off*."—From διαμετρέω, "*to measure off*." Consult line 315.

345. Σείω, "*to brandish*;" fut. σείσω: perf. pass. σέσεισμαι: 1 aor. pass. ἐσείσθην.—Akin to σεύω, "*to urge*," "*to drive*."

Ἐγχείας. Consult line 137.

Κοτέω, "*to cherish wrath*," "*to be incensed;*" properly, "*to bear one a grudge.*"—From κότος, "*grudge*," "*rancour.*"

346. Προΐει, 3 sing. imperf. indic. act. of προϊέω, Epic and Ionic form for προίημι, "*to hurl.*" Consult i. 25, remarks on ἀφίει.

Δολιχόσκιος, ον, "*long shadow-casting*," i. e., "*long, tall.*"—From δολιχός, "*long*," and σκιά, "*a shadow.*" Some, however, derive it from ὄσχος, "*the shaft* or *handle of a spear.*" But consult note.

347. Ἀτρείδαο. Consult i. 203.

Πάντοσε, adverb, "*every way*," "*in all directions.*"

Εἶσην, Epic lengthened form for ἴσην, accus. sing. fem. of ἔϊσος, Epic for ἴσος, η, ον, "*equal.*"

348. Ῥήγνυμι, "*to break*," "*to rend;*" fut. ῥήξω: 1 aor. ἔῤῥηξα.—The root is ΡΗΓ-, ΡΑΓ-, or, rather, ϜΡΗΓ-, ϜΡΑΓ-. Compare the Latin *frang-o, freg-i*, our *break, wreck*, the German *brechen*, &c.

Ἀνεγνάμφθη, 3 sing. 1 aor. indic. pass. of ἀναγνάμπτω, "*to bend back;*" fut. ἀναγνάμψω: 1 aor. ἀνέγναμψα: 1 aor. pass. ἀνεγνάμφθην.—From ἀνά and γνάμπτω.

Αἰχμή, ῆς, ἡ, "*the point of a spear.*" Akin to ἀΐσσω, as δραχμή to δράσσω (*Donaldson's New Cratylus*, p. 224): also, perhaps, to ἀκή, ἀκμή.

349. Ὦρνυτο, 3 sing. imperf. indic. mid. of ὄρνυμι, "*to rouse*," "*to stir up;*" fut. ὄρσω: 1 aor. ὦρσα. In the middle, ὄρνυμαι, "*to rouse one's self*," "*to arise*," &c.

351. Ἄνα, voc. sing. of ἄναξ, ἄνακτος, ὁ, "*king*," "*monarch*," used only in addresses of prayers unto the gods. Sappho is said to have used it, also, for ὦ ἄνασσα, "*O queen!*"—It is of rare occurrence in the tragic writers. The last syllable is never elided. (*Herm. h. Apoll.* 526.)

Τίσασθαι, 1 aor. infin. mid. of τίνω. Consult ii. 356.

Ἔοργεν. Consult ii. 272.

352. Ἐμῇς, Epic and Ionic for ἐμαῖς.

Δάμασσον, Epic for δάμασον, 2 sing. 1 aor. imper. act. of δαμάω. Consult i. 61.

353. Ἐῤῥίγησι, Epic for ἐῤῥίγῃ (consult i. 129), 3 sing. 2 perf. subj. act. of ῥιγέω, "*to shudder;*" fut. ῥιγήσω: 2 perf. (with present signification) ἔῤῥῑγα. Consult line 259.

Ὀψίγονος, ον, "*late-born.*" Homer usually employs it in the plural, "*they who are born afterward*," "*descendants*," "*posterity.*"—From ὀψέ, "*late*," and γένος.

354. Ξεινοδόκος, ου, ὁ, "*a host*," Epic and Ionic for ξενοδόκος.

Strictly, an adjective, ξεινοδόκος, ον, "*receiving guests*," &c.—From ξεῖνος, Epic and Ionic for ξένος, and δέχομαι, "*to receive*."

Ῥέξαι, 1 aor. inf. act. of ῥέζω, "*to do*," "*to perpetrate*." Consult i. 315.

Φιλότης, ητος, ἡ, "*a friendly* or *hospitable reception*."—From φίλος, "*friendly*."

355. Ἀμπεπαλών, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "*to brandish*," "*to swing to and fro*." Consult note, and also remarks on πάλλεν, 324.

357. Ὄβριμος, ον, "*powerful*," &c. The form ὄμβριμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix βρι- (whence βριθύς, βρίθω, βριάω, &c.) with ο prefixed.

358. Πολυδαίδαλος, ον, "*wrought with much ingenious art*."—From πολύς and δαίδαλος, "*cunningly wrought*."

Ἠρήρειστο, 3 sing. pluperf. indic. pass. (with reduplication), for ἤρειστο, of ἐρείδω, "*to force*," "*to drive*;" strictly, "*to make* one thing *lean against* another;" then, "*to prop* or *stay*." Hence "*to fix firm*," "*to plant*," and, figuratively, "*to dash*," "*to hurl*," "*to force*," "*to drive*," &c.; fut. ἐρείσω: perf. pass. without reduplication, ἤρεισμαι: with reduplication, ἐρήρεισμαι: pluperf., without reduplication, ἠρείσμην: with reduplication and augment, ἠρηρείσμην, &c.

359. Ἀντικρύ, adverb, "*right on*," "*through and through*." If the old grammarians be credited, this is rather the meaning of ἀντικρύς, while they assign to ἀντικρύ the signification of "*over against*," &c. On this supposition, ἀντικρύ must here be regarded as equivalent to ἀντικρύς. But the rule above referred to has not as yet been established with certainty.

Παραί, Epic for παρά. Hence the Latin *pra*.

Λαπάρη, ης, ἡ, Epic and Ionic for λαπάρα, ας, ἡ, "*the soft part of the body* between the ribs and the hip," "*the flank*," "*the loins*," corresponding to the Latin *ilia*. Strictly, the feminine of λαπαρός, ά, όν, "*soft*," "*slack*," "*loose*," &c.

Διαμάω, "*to mow through*," "*to cut through*," "*to pierce*;" fut. διαμήσω: 1 aor. διήμησα.—From διά and ἀμάω, "*to mow*," &c.

360. Ἐκλίνθη, Epic and poetic for ἐκλίθη, 3 sing. 1 aor. indic. pass. (with middle signification) of κλίνω, "*to bend*," "*to bend sideways*;" fut. κλῖνῶ: 1 aor. ἔκλινα: 1 aor. pass. ἐκλίθην. In the middle, κλίνομαι, "*to bend one's self*."—Homer uses both ἐκλίνθην and ἐκλίθην, yet the former is exclusively Epic and poetic.

Ἀλεύατο, Epic and Ionic for ἠλεύατο, 3 sing. 1 aor. indic. of the middle deponent ἀλεύομαι, same as ἀλέομαι, "*to avoid*," "*to shun*."

Κῆρα. Consult ii. 352.

361. Ἐρυσσάμενος. Consult i. 190.
Ἀργυρόηλον. Consult ii. 45.

362. Πλῆξεν. Consult ii. 266.
Ἀνασχόμενος, nom. sing. masc. 2 aor. part. middle of ἀνέχω. Consult i. 450, remarks on ἀνασχών.
Κόρυς, ὕθος, ἡ, "*a helmet*," accus. κόρυθα and κόρυν, both in Homer.—Akin, no doubt, to κάρα, κέρας, Latin *cornu*, &c.
Φάλος, ου, ὁ, "*the metal ridge* of a helmet in which the plume was fixed." (Consult note.)

363. Τριχθά, adverb, poetic form for τρίχα, "*into three pieces*."
Τετραχθά, adverb, poetic form for τέτραχα, "*into four pieces*."
Διατρυφέν, nom. sing. neut. 2 aor. part. pass. of διαθρύπτω, "*to shiver*," "*to break into pieces*;" fut. διαθρύψω: 1 aor. διέθρυψα: 2 aor. pass. διετρύφην.
Ἔκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "*to fall out of*," "*to fall from*;" fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

364. Ὤιμωξεν, *i. e.*, ᾤμωξεν, 3 sing. 1 aor. indic. act. of οἰμώζω, "*to groan*," "*to raise the cry of grief*," &c.; strictly, "*to cry* οἴμοι:" fut. οἰμώξομαι (for οἰμώζω only occurs in the *Orac. Sib.*): 1 aor. ᾤμωξα.—From οἶμοι, "*wo is me!*" like οἴζω from οἰ, αἰάζω from αἴ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds. Compare the German *ächzen*, from *ach!*

365. Ὀλοώτερος, α, ον, "*more hurtful*." Comparative of ὀλοός, "*hurtful*." The moral signification, "*malignant*," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the θεῶν ὀλοώτατος (*Il.* xxii. 15) is not "*the most malignant of the gods*," but "*the god who causes the greatest ill*."—From ὄλω, ὄλλυμι.

366. Κακότης, ητος, ἡ, "*wickedness*," "*worthlessness*."—From κακός.

367. Χείρεσσιν. Consult line 271.
Ἐάγη, for ἄγη, 3 sing. 2 aor. indic. pass. of ἄγνυμι, "*to break*." (Consult note.)—The ordinary form of the 2 aor. pass. is ἐάγην, with the *a* long.

368. Ἤιχθη, 3 sing. 1 aor. indic. pass. of ἀΐσσω, "*to cause to start forth*," "*to rush*," &c.; ἀΐξω: 1 aor. ἤϊξα: 1 aor. pass. ἠΐχθην. The Attic form is ᾄσσω or ᾖττω: fut. ᾄξω; 1 aor. ἦξα: 1 aor. pass. ἤχθην.
Παλάμηφιν, Epic for παλάμης.
Ἐτώσιος, ον, "*without effect*," "*to no purpose*," "*in vain*."—From ἐτός, "*in vain*," &c.

369. Ἐπαΐξας. Consult ii. 146.

Ἱπποδασείης, Epic and Ionic for ἱπποδασείας, gen. sing. of a feminine ἱπποδάσεια, without any masculine ἱππόδασυς in use; in Homer always an epithet of κόρυς, "*with bushy horse-hair crest.*"

370. Ἕλκε, Epic and Ionic for εἵλκε, 3 sing. imperf. indic. act. of ἕλκω, "*to drag;*" fut. ἕλξω: 1 aor. εἵλξα, but only late, the derivative tenses being mostly formed from ἑλκύω, namely, fut. ἑλκύσω: 1 aor. εἵλκυσα, &c.

Ἐπιστρέφω, "*to turn about;*" fut. ἐπιστρέψω: 1 aor. ἐπέστρεψα.

371. Ἄγχε, Epic and Ionic for ἦγχε, 3 sing. imperf. indic. act. of ἄγχω, "*to press tight,*" especially the throat, "*to choke,*" &c.

Πολύκεστος, ον, "*richly embroidered.*"—From πολύς and κεστός, "*embroidered,*" and this last akin to κεντέω, κέντω, "*to prick,*" &c.

Ἱμάς, άντος, ὁ, "*a strap.*" (Consult note.)

Ἁπαλός, ή, όν, "*tender.*"—Perhaps from ἅπτω, ἀφή, "*a touching,*" the primitive meaning of the adjective being "*soft to the touch.*"

Δειρή, ῆς, ἡ, "*the neck,*" "*the throat.*" (The Attic form is δέρη, ης.)—Probably from δέρω, "*to skin,*" "*to flay.*" Compare remarks on the etymology of λόφος, line 337.

372. Ἀνθερεῶνος. Consult i. 501.

Ὀχεύς, έως (Ionic ῆος,) ὁ, "*any thing for holding* or *fastening,*" "*the holder of a helmet.*" (Consult note.)—From ἔχω, "*to hold,*" a collateral form of which is ὀχέω.

Τέταται, Epic and Ionic for ἐτέταται, 3 sing. pluperf. indic. pass. of τείνω, "*to stretch;*" fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην.

Τρυφάλεια, ας, ἡ, "*a helmet.*"—Usually derived from τρίς and φάλος, "*a helmet with three φάλοι,*" otherwise called τριφάλεια: but Buttmann (*Lexil. s. v. φάλος, fin.*) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύω, "*to pierce,*" "*to perforate,*" as a helmet with a projection (φάλος) *pierced to receive the plume.*

373. Εἴρυσσεν, Epic and Ionic for ἔρυσεν, 3 sing. 1 aor. indic. act. of εἰρύω, "*to drag away,*" "*to draw,*" &c.; fut. εἰρύσω: 1 aor. εἴρυσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἔρυσα, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake,* p. 103, *seq.*)

Ἄσπετον. Consult ii. 455.

Ἥραρε, 3 sing. 1 aor. indic. middle of ἀείρω, "*to take up;*" fut. ἀρῶ: 1 aor. ἦρα. In the middle, ἀείρομαι, "*to take up for one's self,*" "*to gain,*" "*to acquire;*" 1 aor. ἠράμην.

374. Ὀξύς, εῖα, ύ, "*keen,*" "*sharp,*" "*quick,*" taken here adverbially, "*quickly.*"—Akin to ὠκύς.

375. Ῥῆξεν, 3 sing. 1 aor. indic. act. of *ῥήγνυμι*, "*to break*," and Epic and Ionic for *ἔῤῥηξεν*: fut. *ῥήξω*: 1 aor. *ἔῤῥηξα*.

Ἰφι. Consult i. 38.

Κταμένοιο, Epic and Ionic for *κταμένου*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *κτείνω*, "*to slay*;" fut. *κτενῶ*: 1 aor. *ἔκτεινα*: perf. *ἔκτονα* (still later, non-Attic perf. *ἔκτακα* and *ἐκτόνηκα*): 2 aor. mid. *ἐκτάμην*: part. *κτάμενος*, &c.

376. Κεινός, ή, όν, Epic and Ionic for *κενός, ή, όν*, "*empty*."

Ἕσπετο, 3 sing. 2 aor. mid. of *ἕπομαι*, "*to follow*;" 2 aor. *ἐσπόμην*.

Παχείῃ, Epic and Ionic for *παχείᾳ*, dat. sing. fem. of *παχύς, εῖα, ύ*, "*stout*."—Akin to *πήγνυμι*, 2 aor. pass. *παγ-ῆναι*.

378. Ἐπιδινέω, "*to whirl around*," "*to swing round* before hurling or throwing."—From *ἐπί* and *δινέω*, "*to whirl*," and this from *δίνη*, "*a whirling*."

Κόμισαν. Consult ii. 183.

Ἐρίηρες. Consult line 47.

379. Ἐπορούω, "*to rush upon*;" fut. *ἐπορούσω*: 1 aor. (without augment) *ἐπόρουσα*. Only a poetic verb.—From *ἐπί* and *ὄρνυμι*.

Κατακτάμεναι, Epic, Doric, and Æolic for *κατακτάναι*, 2 aor. inf. act. of *κατακτείνω*, "*to slay at once*," "*to slay*;" 2 aor. *κατέκτην*. Consult remarks on *κταμένοιο*, line 375.

Μενεαίνω, "*to desire earnestly*."—From *μένος*, with regard to which consult i. 103.

380. Ἐξήρπαξε, Epic and Doric for *ἐξήρπασε*, 3 sing. 1 aor. indic. act. of *ἐξαρπάζω*, "*to snatch away*;" fut. (Epic and Doric) *ἐξαρπάξω*: (Attic) *ἐξαρπάσω*: 1 aor. *ἐξήρπαξα* (as always in Homer), but in Attic *ἐξήρπασα*: perf. *ἐξήρπακα*.—From *ἐξ* and *ἁρπάζω*.

381. Ῥεῖα, adverb; poetic, especially Epic, for *ῥέα*, "*easily*."—Ῥέα is regarded as the adverb of *ῥᾴδιος*.

Θεός, οῦ, ή, "*a goddess*."

Καλύπτω, "*to conceal*." Consult i. 460.

Ἠέρι, Epic and Ionic for *ἀέρι*, dat. sing. of *ἀήρ, ἀέρος, η*. (Consult note.)—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in *Il.* v. 776; viii. 50; *H. in Cer.* 383, cannot be quoted for the masculine usage, since there *πουλύς* and *βαθύς* need not be masculine. So, *aër* was feminine in Ennius. (*Aul. Gell.* xiii. 20.) The Epic and Ionic form is *ἀήρ*, gen. *ἠέρος*, ή, in Hippocrates *ἠήρ*.—From *ἄω, ἄημι*, as *αἰθήρ* from *αἴθω*.

382. Κάδ. Consult ii. 160.

Εἷσε, 3 sing. 1 aor. indic. act., as if from a present *ἕζω*, "*to set*," "*to place*," to which same supposed present are commonly

assigned such tenses as *εἰσάμην* (1 aor. mid.): *εἴσομαι* (fut. mid.): *εἶμαι* (perf. pass). In truth, however, they ought to be ranked under *ἕζομαι*.

Θαλάμῳ. Consult line 142.

Εὐώδης, ες, "*fragrant.*"—From *εὖ* and *ὄζω*, "*to smell,*" perf. *ὄδωδα*.

Κηώεις, ώεσσα, ῶεν, "*smelling as of burning incense.*"—Usually derived from *κάω, καίω*, "*to burn,*" and *ὄζω*, "*to smell;*" but probably there was an old substantive *κῆος*, equivalent to *θύος*, "*incense,*" and which was to *καίω* as, in Latin, *fragro* to *flagro*.

383. Καλέουσα, Epic for *καλέσουσα*, nom. sing. fem. fut. part. of *καλέω*, "*to summon,*" "*to call;*" fut. *καλέσω*.

Ἴε, Epic for *ἧεν* (intermediate forms, also Epic, *ἦϊε* and *ἦε*), 3 sing. imperf. indic. act. of *εἶμι*, "*to go.*"

Ἐκίχανεν. Consult ii. 18.

384. Πύργῳ. Consult line 153.

Ἅλις. Consult ii. 90.

385. Νεκτάρεος, α, ον, "*nectarous,*" i. e. "*fragrant,*" "*sweet-scented;*" or, as others explain it, "*divine,*" "*beauteous.*" The former is preferable.—From *νέκταρ*, with regard to which consult i. 598.

Ἑανόν, οῦ, τό, "*a robe,*" usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective *ἑανός, ή, όν*, "*fit to wear,*" "*fit to put on,*" &c. In the Iliad, the *α* of the adjective is long (*ἑᾱνός*), but that of the substantive short (*ἑᾰνόν*). Later authors, however, use *ᾱ* or *ᾰ*, as suits the metre. Buttmann is led by this difference of quantity to assume a twofold root: 1. *ἕννυμι* for the substantive; 2. *ἑάω* for the adjective, which would then have for its original signification, "*yielding,*" "*giving way,*" and so, "*flexible,*" "*pliant,*" "*clasping.*" Nor is this very improbable, since the substantive, like *ἕννυμι*, has the digamma, whereas the adjective has not.

Τινάσσω, "*to shake;*" fut. *τινάξω*: 1 aor. *ἐτίναξα*.—Akin to *τείνω, τανύω*.

386. Γρηΐ, dat. sing. of *γρηῦς*, gen. *γρηός*, Epic and Ionic for *γραῦς*, gen. *γραός*, dat. *γραΐ*, &c., "*an aged female.*"—From the same root as *γέρων, γεραιός*, &c.

Εἰκώς, εἰκυῖα, εἰκός, shortened form for *ἐοικώς, ἐοικυῖα, ἐοικός*, part. of *ἔοικα*, 2 perf., with present signification, from the radical *εἴκω*, "*to be like,*" "*to resemble.*" The Attics preferred the form *εἰκώς*, especially in the neuter *εἰκός*, and we find in Homer once *εἰκώς* (*Il.* xxi. 254), and frequently the feminine *εἰκυῖα*.

Παλαιγενής, ές, "*far advanced in years;*" more literally, "*born long ago,*" or "*long before.*"—From *πάλαι* and *γίγνομαι*.

387. Εἰροκόμος, ου, ή, "*a wool-dresser.*" Properly an adjective, *εἰροκόμος, ον*, "*wool-dressing.*"—From *εἶρος*, "*wool,*" and *κομέω* "*to dress.*"

Ναιεταώσῃ, dat. sing. fem. pres. part. act. (lengthened form for ναιετώσῃ), from ναιετάω, "*to dwell.*"—Only an Epic word.

388. Ἧσκειν, Epic for ἤσκεεν, 3 sing. imperf. indic. act. of ἀσκέω, "*to prepare,*" "*to dress;*" fut. ἀσκήσω.
Εἴριον, ου, τό, Epic and Ionic for ἔριον, ου, τό, "*a fleece.*"
Φιλέεσκεν, 3 sing. imperf. indic. act. (iterative form for ἐφίλει) of φιλέω, "*to love;*" fut. φιλήσω, &c.

389. Ἐεισαμένη. Consult ii. 22.

390. Δεῦρ' ἴθ'. Consult line 130.

391. Δινωτός, ή, όν, "*rounded.*"—(Consult note.)—From δινόω, "*to round.*"

392. Κάλλος, εος, τό, "*beauty.*"—From καλός.
Στίλβω, "*to glisten;*" fut. στίλψω.
Εἵμα, ατος, τό, "*a garment,*" &c. In the plural, εἵματα, "*raiment,*" "*vestments.*"—From ἕννυμι.

393. Χορόνδε, adverb, "*to a dance.*"—From χορός, "*a dance,*" with the suffix δε, denoting motion toward.

394. Λήγω, "*to cease from.*" Consult i. 210.

395. Θυμὸν ἐνὶ στήθεσσιν, κ. τ. λ. Consult ii. 142.

397. Ἱμερόεις, όεσσα, όεν, "*lovely,*" "*exciting love* or *desire.*"—From ἵμερος, "*desire.*"
Μαρμαίρω, "*to flash,*" "*to sparkle brightly;*" fut. μαρμαρῶ. Homer uses only the present participle.—From μαίρω, "*to sparkle,*" by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From μαρμαίρω, again, come μάρμαρος, μαρμαρύσσω, μαρμαρυγή, &c., and to this same family belongs the Latin *marmor*, the idea involved in all these words being that of a sparkling brightness of surface.

398. Θάμβησεν. Consult i. 199.
Ἔπος τ' ἔφατ', κ. τ. λ. Consult i. 361.

399. Λιλαίεαι, Epic and Ionic for λιλαίει, 2 sing. pres. indic. of the middle deponent λιλαίομαι, "*to desire,*" only used in the present and imperfect.—From the obsolete λάω, "*to wish,*" by a sort of reduplication, as in μαρμαίρω, line 397.
Ἠπεροπεύω, "*to deceive;*" fut. ἠπεροπεύσω.—Probably from ἔπος, εἰπεῖν, ἀπύω, ἠπύω, "*to talk over;*" not from ἀπάτη

400. Προτέρω, adverb, "*farther on,*" "*farther before.*" Assigned as a species of comparative to πρό.

Πολίων, Epic and Ionic for πολέων, gen. plur. of πόλις, εως, Epic and Ionic ιος, ἡ, "*a city.*"

Εὐναιομενάων, Epic and Ionic for εὐναιομένων, gen. plur. fem. of εὐναιόμενος, η, ον, "*well-inhabited.*" A participle in form, though no such verb as εὐναίω or εὐναίομαι occurs.—From εὖ and ναίω, "*to inhabit.*"

402. Κεῖθι, adverb, Epic and Ionic for ἐκεῖθι, "*there,*" "*at that place.*"

403. Οὕνεκα. Consult i. 11.

405. Τοὔνεκα, contracted for τοῦ ἕνεκα, "*on this account,*" "*for this reason,*" "*therefore.*"

Δολοφρονέων, ουσα, ον, "*meditating wiles,*" "*planning craft.*" Participle in form, though no such verb as δολοφρονέω exists.—From δολόφρων, "*wily-minded,*" and this from δόλος and φρήν.

406. Ἧσο. Consult ii. 200.

Ἰών, ἰοῦσα, ἰόν, pres. part. of εἶμι, "*to go.*"

Ἀπόεικε, 2 sing. pres. imper. of ἀποείκω, "*to withdraw from;*" fut. ἀποείξω.—From ἀπό, and εἴκω, "*to yield,*" "*to retire.*"

Κέλευθος, ου, ἡ, with the poetic heterogeneous plural τὰ κέλευθα, "*a path,*" "*a way.*"—According to Buttmann, from ἐλεύθω.

407. Πόδεσσιν, Epic for ποσί, dat. plur. of πους, ποδός, ὁ, "*the foot.*" See i. 58.

Ὑποστρέψειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "*to turn back;*" fut. ὑποστρέψω: 1 aor. ὑπέστρεψα.—From ὑπό and στρέφω.

408. Οἰζύω, "*to wail,*" "*to mourn,*" "*to lament,*" and hence "*to be miserable.*" With the Attics it is a trisyllable, οἰζύω.—From οἴ, exclamation of grief, pain, &c., "*oh!*" "*ah!*" &c.

409. Εἰσόκε. Consult ii. 332.

Ἄλοχον. Consult i. 456.

410. Κεῖσε, Epic and Ionic for ἐκεῖσε, "*thither.*"—From ἐκεῖ, "*there.*"

Νεμεσσητόν, Epic for νεμεσητόν, nom. sing. neut. of νεμεσητός, όν, "*causing indignation* or *wrath.*" (Consult note.)—From νεμεσάω, "*to be wroth,*" &c., and this from νέμεσις, "*anger*" at any thing unjust or unfitting.

411. Πορσυνέουσα, nom. sing. fem. Epic and Ionic for πορσυνοῦσα, fut. part. act. of πορσύνω, "*to prepare;*" fut. πορσυνῶ. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω

is a poetic word, though used by Xenophon (*Cyr.*, i. 6, 17; iv. 2, 47).

412. **Μωμήσονται**, 3 plur. fut. indic. of the middle deponent *μωμάομαι* (Ionic *μωμέομαι*), "*to blame*," "*to find fault with*;" fut. *μωμήσομαι*.—From *μῶμος*, "*blame*," "*ridicule*."

Ἄχος, *εος*, *τό*, "*sorrow*," "*grief*," &c.

Ἄκριτος, *ον*, "*unarranged*," "*confused*," "*crowded together*."—From *ἀ*, *priv.*, and *κρίνω*, "*to separate*," "*to distinguish*," &c.

413. **Χολωσαμένη**. Consult ii. 195.

414. **Ἔρεθε**, 2 sing. pres. imper. of *ἐρέθω*, "*to provoke*," "*to stir to anger*." The derivative *ἐρεθίζω* is more usually employed. —Akin to *ἔρις*.

Σχετλίη, Epic and Ionic for *σχετλία*, voc. sing. fem. of *σχέτλιος*, *α*, *ον*, "*wretched*," "*miserable*." Compare ii. 112.

Χώομαι, "*to be incensed*," "*to be enraged at*;" fut. *χώσομαι*: 1 aor. *ἐχωσάμην*.

Μεθείω, Epic and Ionic for *μεθέω*, and this for *μεθῶ*, 1 sing. 2 aor. subj. act. of *μεθίημι*, "*to fling away*," "*to abandon*;" fut. *μεθήσω*: 2 aor. *μέθην*.

415. **Τώς**, demonstrative adverb, answering here to *ὥς*, *i. e.*, *οὕτως*, "*so much*," "*as much*."

Ἀπεχθήρω, 1 sing. 1 aor. subj. act. of *ἀπεχθαίρω*, "*to hate*;" fut. *ἀπεχθαρῶ*: 1 aor. *ἀπήχθηρα*.—From *ἀπό* and *ἐχθαίρω*.

Ἔκπαγλα, adverb, "*greatly*;" strictly, the accus. plur. neut. of *ἔκπαγλος*. Consult ii. 223.

416. **Μέσσῳ**, Epic and Ionic for *μέσῳ*, dat. sing. of *μέσος*, *η*, *ον*, &c.

Μητίσομαι, 1 sing. 1 aor. subj. (with shortened mood-vowel, for *μητίσωμαι*) of the middle deponent *μητίομαι*, "*to devise*;" fut. *μητίσομαι*.—From *μῆτις*, "*skill*," "*cunning*," "*craft*," &c.

Ἀνιγρός, *ά*, *όν*, "*mournful*," "*gloomy*."—Akin to *λευγαλέος*, *λοιγός*, *λοίγιος*, and Latin *lugeo*, *luctus*.

417. **Οἶτος**, *ου*, *ὁ*, "*fate*," "*lot*," "*doom*."—Usually derived, like *οἶμος*, *σῖμη*, from the same root as *οἴσω*, fut. of *φέρω*, like the Latin *fors* from *fero*; but better, perhaps, from *οἶ*, akin to *οἶκτος*.

Ὄλῃαι, Epic and Ionic for *ὄλῃ*, 2 sing. 2 aor. subj. mid. of *ὄλλυμι*.

418. **Ἐκεγγαυῖα**. Consult iii. 199.

419. **Κατασχομένη**, nom. sing. fem. 2 aor. part. mid. of *κατέχω*, "*to cover*," "*to envelop*."

Ἑανῷ. Consult line 385.

Ἀργῆς, *ῆτος*, *ὁ*, *ἡ*, "*white*."—Akin to *ἀργός*.

420. Λάθεν, Epic and Ionic for ἔλαθεν, 3 sing. 2 aor. indic. act. of λανθάνω, "*to escape observation*;" fut. λήσω: 2 aor. ἔλαθον. The first aorist ἔλησα is only found in the Homeric ἐπέλησε, and in later Epic. (*Lobeck, ad Phryn.*, 719.)—Lengthened from root ΛΑΘ-, with which compare the Latin *lat-eo*.

422. Ἀμφίπολοι. Consult line 143.

Τράποντο, Epic and Ionic for ἐτράποντο, 3 plur. 2 aor. indic. middle of τρέπω, "*to turn*:" in the middle, "*to turn one's self*," "*to turn one's attention*;" fut. τρέψω: 1 aor. ἔτρεψα: 2 aor. ἔτραπον: 2 aor. mid. ἐτραπόμην.

423. Ὑψόροφος, ον, "*high-roofed*," "*with high ceiling*."—From ὕψι, "*on high*," and ὀροφή, "*a roof*," "*a ceiling*."

Κίε. Consult i. 348.

424. Δίφρος, ου, ὁ, and later ἡ, "*a seat*," "*stool*," &c. Consult line 362.

Φιλομμειδής, ές, "*smile-loving*," an epithet of Venus.—From φιλέω and μειδάω, "*to smile*." (Consult note.)

425. Ἀντία, accus. plur. neut. of ἀντίος, taken adverbially, "*opposite*," "*over against*."

426. Κάθιζε, Epic and Ionic for ἐκάθιζε (*Kühner*, § 106, 3) 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, "*to sit down*."

427. Ὅσσε. Consult i. 104.

Πάλιν, adverb, "*away*," "*back*." Consult remarks on παλιμπλαγχθέντας, i. 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, "*to bend*," "*to turn*," &c.; fut. κλινῶ: 1 aor. ἔκλῖνα.

Πόσιν. Consult line 163.

Ἡνίπαπε. Consult ii. 245.

428. Ὄφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe*." Consult i. 415.

Αὐτόθι, adverb, "*there*." Equivalent to αὐτοῦ.

429. Δαμείς, nom. sing. masc. 2 aor. part. pass. of δαμάω, "*to subdue*." Consult i. 61.

430. Εὔχεο, Epic and Ionic for ηὔχου, 2 sing. imperf. indic. of the middle deponent εὔχομαι, "*to boast*;" fut. εὔξομαι: 1 aor. ηὐξάμην.—The *common* notion is probably that of *loud speaking*, for the word is clearly akin to αὐχέω, καυχάομαι.

432. Προκάλεσσαι, Epic for προκάλεσαι, 2 sing. 1 aor. imper. middle of προκαλέω, "*to call forth*," "*to challenge to the combat*;" fut. προκαλέσω: 1 aor. προεκάλεσα: Attic προὐκάλεσα.—From πρό and καλέω.

434. Κέλομαι. Consult i. 386.
Ξανθῷ. Consult i. 197.

435. Ἀντίβιον (consult line 20), to be taken here adverbially, "*against*," not as an adjective agreeing with πόλεμον.

436. Ἀφραδέως, adverb, "*rashly*," "*foolishly*."—From ἀφραδής, "*thoughtless*," "*inconsiderate*," "*without reflection*," and this from ἀ, *priv.*, and φράζομαι, "*to reflect*," "*to deliberate*."
Δαμήῃς, Epic lengthened form for δαμῇς, 2 sing. 2 aor. indic. pass. of δαμάω, "*to subdue*," &c.

438. Ἐνίπτω, "*to assail*," "*to attack*," "*to upbraid;*" fut. ἐνίψω. Consult remarks on ἠνίπαπε, ii. 245.

441. Τραπείομεν, Epic and Ionic (with shortened mood-vowel) for τραπέωμεν, and this for τραπῶμεν (which again, is, by metathesis, for ταρπῶμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τέρπω, "*to delight;*" fut. τέρψω: 1 aor. ἔτερψα: 2 aor. ἔταρπον, by metathesis ἔτραπον: 2 aor. pass. ἐτάρπην, by metathesis ἐτράπην. A similar metathesis takes place in ἔπαρθον, ἔπραθον, from πέρθω. (Consult the remarks of *Buttmann, Irreg. Verbs, ed. Fishlake*, p. 236, who successfully combats the formation of τραπείομεν, &c., from τρέπω.)
Εὐνηθέντε, nom. dual 1 aor. part. pass., in a middle sense, of εὐνάω, "*to lay on a couch*," "*to lull to repose:*" in the middle, "*to retire to the couch*," "*to lie on the couch*," &c.; fut. εὐνήσω.—From εὐνή, "*a couch.*"

442. Ἔρως, ωτος, ὁ, "*love.*"—Akin to ἐράω.
Ἀμφικαλύπτω, "*to enwrap*," "*to envelop;*" fut. ἀμφικαλύψω: 1 aor. ἀμφεκάλυψα.—From ἀμφί, "*round about*," and καλύπτω, "*to cover.*"

444. Πλέω, "*to sail;*" fut. πλεύσομαι, or, usually, πλευσοῦμαι: 1 aor. ἔπλευσα.
Ἁρπάξας, Epic and Doric for ἁρπάσας, nom. sing. masc. 1 aor. part. act. of ἁρπάζω, "*to carry off.*" Compare remarks on ἐξήρπαξε, line 380.

445. Κρανάη, ης, ἡ, "*Cranaë*," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now *Marathonisi;* and in this latter opinion Müller coincides. (*Orchom.* p. 316.)

446. Ἔραμαι, "*I love*," &c.; fut. ἐρασθήσομαι: 1 aor. ἠράσθην. The usual prose form is ἐράω.

447. Ἄρχε, Epic and Ionic for ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin;*" fut. ἄρξω: imperf. ἦρχον.

Λέχοσδε, adverb, "*to the couch.*"—From λέχος, "*a couch.*"

Κιών, nom. sing. masc. pres. part. of κίω, "*to go.*" The present is not used in the indicative, but the verb is frequently employed by Homer and others in the optative κίοιμι, part. κιών, κιοῦσα: imperf. ἔκιον, without augment κίον. Κίω seems to belong to ἴω, the root of εἶμι, and from it come κιάθω, κινέω, and the Latin *cio, cieo.*

Ἄκοιτις, ιος, ἡ, "*a spouse,*" "*a wife,*" feminine of ἀκοίτης.—From ἀ, copulative, and κοίτη, "*a couch.*"

448. Τρητός, ή, όν, "*perforated.*" (Consult note.)—From τιτράω, "*to perforate.*"

Κατεύνασθεν, Epic for κατευνάσθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of κατευνάω, "*to lay down on a couch,*" &c.: in the middle, "*to lie down.*" Consult remarks on εὐνηθέντε, line 441.

449. Φοιτάω, "*to move up and down,*" "*to wander,*" &c.: fut. φοιτήσω.

Θήρ, θηρός, ὁ, "*a wild beast,*" "*a beast of prey.*"—Compare the German *thier*, English *deer*, and, with the Æolic form, φήρ, likewise the German *e-ber*, English *boar, bear.*

450. Ἐσαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of ἐσαθρέω, "*to espy;*" fut. ἐσαθρήσω, &c.—From ἐς (εἰς) and ἀθρέω, "*to see,*" "*to observe,*" &c., and this last from the same root as θεωρέω.

451. Κλειτός, ή, όν, "*distinguished,*" "*illustrious.*"—From κλείω, "*to celebrate,*" "*to render famous.*"

Ἐπικούρων. Consult ii. 130.

452. Δείκνυμι, "*to point out,*" "*to show;*" fut. δείξω: 1 aor. ἔδειξα.—Buttman traces both this verb and δέχομαι to a common root δεκ-, with the common notion of *stretching out the right hand* (δεξιά) either *to point*, as in δείκνυμι, or *to welcome*, as in δέχομαι. The usual signification of δείκνυμι, "*to show,*" is that of the Sanscrit *dic*, with which compare the Latin *dic-ere, doc-ere, in-dic-are*, whence, perhaps, *dig-itus*, δάκ-τυλος.

453. Κευθάνω, "*to conceal,*" a poetic form for κεύθω.

454. Ἀπήχθετο, 3 sing. 2 aor. indic. of ἀπεχθάνομαι, "*to be hateful;*" fut. ἀπεχθήσομαι: 2 aor. ἀπηχθόμην. Some make ἀπήχθετο here the imperfect of ἀπέχθομαι, but the aorist is far preferable, and may very well be rendered as a pluperfect, "*had made himself hateful.*" (Consult *Buttman, Irreg. Verbs, ed. Fishlake*, p. 110.)

456. Δάρδανοι, ων, οἱ, "*the Dardani.*" According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Æneas, occupied a small district

which lay between the territory of Abydus and the Rhœtean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

459. Ἔκδοτε, 2 plur. 2 aor. imper. of *ἐκδίδωμι*, "*to give up*; fut. *ἐκδώσω*: 2 aor. *ἐξέδων*.—From *ἐκ* and *δίδωμι*.

Ἀποτινέμεν, Epic, Doric, and Æolic for *ἀποτίνειν*, pres. inf. act. of *ἀποτίνω*. Consult line 286.

460. Ἦτε *καὶ*, *κ. τ. λ.* Consult line 287.

461. Ἤνεον, *i. e.* *ἤνεον*, 3 plur. imperf. indic. act. of *αἰνέω*, "*to applaud*," "*to give plaudits*," "*to praise*;" fut. *αἰνέσω*, Epic *αἰνήσω*: 1 aor. *ἤνεσα*.

NOTES ON THE FIRST BOOK.

ARGUMENT.

THE PESTILENCE, AND THE QUARREL BETWEEN ACHILLES AND AGAMEMNON.

DURING the War of Troy, the Greeks having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chrysēis and Brisēis, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chrysēis, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryses. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Briseis, the prize of Achilles, out of revenge for the loss of his own captive Chryseis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.

The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request. Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1–2. *Μῆνιν ἄειδε θεὰ, κ. τ. λ.* "Sing, goddess, the destructive wrath of Achilles, son of Peleus." The bard invokes Calliope, the muse of epic poetry, to sing, that is, to inspire the poet himself with suitable ability for celebrating in song, the anger of Achilles and its injurious consequences to the Greeks. The opening of the Iliad has been much admired by both ancient and modern critics, for its boldly hurrying the reader into the very midst of affairs.—Observe in *μῆνιν* the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms *ὁ, ἡ, τό*, &c., do occur in Homer, they stand for the demonstrative pronoun, *this, that*, &c., changing occasionally, in our idiom, into the personal pronoun. (*Vid.* Excursus I.) In translating, therefore, from the Homeric language into our own, we are to be guided entirely by the context, as in Latin, with respect to the employment of the English definite and indefinite articles.

θεά. Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.* 79) "the most excellent of all," *προφερεστάτη ἁπασέων.—οὐλομένην.* The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

ἡ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. "Which brought countless sufferings upon the Greeks." Literally, "which placed."—*Ἀχαιοῖς.* In Homer's time there was no general appellation for the Grecian race (the term *Ἕλληνες* being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achæan race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have *Δαναοί* and *Ἀργεῖοι.*

3–5. *Πολλὰς δ' ἰφθίμους ψυχὰς, κ. τ. λ.* "And hurled to Hades many valiant souls of heroes." Observe, that by "Hades" a person is here meant, the god of the lower world. So in Virgil (*Æn.* ii. 398), "*multos Danaûm demittimus Orco.*"—A difference of opinion exists with regard to the meaning of *προΐαψεν* in this line, many commentators translating it "*prematurely* sent." This, however, is incorrect. The preposition *πρό* has here in composition the force of "onward," or "forward," and *προΐάπτω* has

the literal meaning of "to hurl onward," just as in Latin we have *proturbare, propellere, protrudere*, where *pro* has no reference whatever to time. Compare verse 435 of this book, *προέρεσσαν ἐρετμοῖς*, "they urged forward with oars," and also *Apollon. Rhod.* i. 386, where the form *προπροβιαζόμενοι* is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

αὐτοὺς δὲ ἑλώρια, κ. τ. λ. "And made themselves a prey for dogs and all birds," *i. e.*, made their bodies, the pronoun *αὐτούς* being equivalent here, in effect, to *σώματα αὐτῶν*. Observe the reflexive meaning of *αὐτούς*, the oblique cases of *αὐτός* having this force whenever they begin the construction.

Διὸς δ' ἐτελείετο βουλή. "And yet the will of Jove was all this while undergoing its accomplishment." This is said parenthetically. Notwithstanding the fierce resentment of Achilles, and the disastrous consequences which resulted from it to the Greeks, still the will of Jove that Troy should fall was all the while advancing to its accomplishment, and converting the apparently implacable wrath of the son of Peleus into a means for accomplishing its end. The disasters which befel the Greeks in consequence of the withdrawal of Achilles urged his friend Patroclus to the battle-field, and the fall of that friend roused Pelides himself to take up arms once more, and become reconciled to Agamemnon. Then ensued the death of Hector and the fall of Troy.—*ἐτελείετο*. Observe the peculiar force of the imperfect in denoting continuance of action.

6–7. *ἐξ οὗ δὴ, κ. τ. λ.* "From that very time when both the son of Atreus, king of men, and the godlike Achilles, first stood apart after having quarrelled." The words *ἐξ οὗ* refer back to *προΐαψεν* and *τεῦχε*, and when resolved are equivalent to *ἐκ τοῦ χρόνου δὴ, ἐξ οὗ*. The particle *δή*, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, *δὴ τότε χορτάζειν ἕλικας βοῦς, κ. τ. λ.*, "then is the very time to fodder well," &c.—*τὰ πρῶτα*. Wolf distinguishes between *τὰ πρῶτα* and *ταπρῶτα*, making the former equivalent to *res primas*, the latter to *imprimis*. This, however, is denied by Spitzner: *τὰ πρῶτα* is here poetic for *πρῶτον*.

8–10. *τίς τ' ἄρ σφῶε, κ. τ. λ.* "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins *ἔριδι* in construction with *ξυνέηκε*, but Wolf, with far more propriety, connects it with *μάχεσθαι*, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply *ὥστε* and *μάχεσθαι*, but this is hardly necessary, the infinitive being freely appended to *ξυνέηκε* in order to mark the result.

Λητοῦς καὶ Διὸς υἱός. "The son of Latona and Jove," *i. e.*, Apollo. This is an answer to the preceding question. We are

not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—*ὁ γάρ.* "For this (deity)." Observe that *ὁ* is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to *οὗτος*. Compare note on verse 1.—*βασιλῆϊ.* Agamemnon.—*ἀνὰ στρατὸν ὦρσε.* "Excited throughout the host."—*ὀλέκοντο δὲ λαοί.* "And the people kept perishing." Observe the force of the imperfect. By *λαοί* are meant the various tribes or communities of which the Grecian army was composed.

11–13. *οὕνεκα τὸν Χρύσην, κ. τ. λ.* "Because the son of Atreus had treated with indignity that Chryses, the priest." Observe here again the demonstrative force of *τόν*. It is not the prose article, simply prefixed to a proper name, but denotes *that* Chryses who plays so important a part in the legend of the Trojan war: *that* Chryses, who was, in one sense, the cause of the memorable quarrel between Achilles and Agamemnon.

ὁ γάρ. "For this (priest)."—*λυσόμενός τε.* "Both to redeem." More literally, "to free for himself," *i. e.*, as a father. Observe the force of the middle.—*φέρων τ' ἀπερείσι' ἄποινα.* "And bringing a boundless ransom," *i. e.*, an invaluable one. Observe the force of the active in *φέρων*: bringing for another, *i. e.*, for his child.

14–15. *στέμμα τ' ἔχων ἐν χερσὶν, κ. τ. λ.* "And having in his hands the fillet of the far-darting Apollo on a golden sceptre," *i. e.*, attached to, or wound around the sceptre *at the top*. The preposition *ἀνά* is found with a dative in the epic language, and also among the lyric writers, and denotes in this construction continuance or rest. The fillet and the sceptre or staff both denote the sacerdotal office, and the former is called the "fillet of Apollo" because accustomed at other times to be worn by Chryses around his brow, as the priest of that god.

The earlier editions have *στέμματ' ἔχων*, for which H. Stephens substituted *στέμμα τ' ἔχων*, which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by *στέμμα* in verse 28. Those commentators are wrong who suppose *στέμματ'* to refer to fillets of wool wrapped around a staff or branch after the manner of suppliants. This custom on the part of suppliants was not known in Homeric times, but came in with a later age. Equally erroneous is it, notwithstanding the authority of the minor scholiasts, to make *στέμμα* signify "a crown of bay." In the first place, the ornament termed a crown was not as yet known in the time of Homer; and, secondly, the legend of the metamorphosis of Daphne was subsequent to the poet's day. Pope's translation, therefore, of a "laurel-crown" is wrong.

σκήπτρῳ. The *σκῆπτρον* was properly a staff. As the staff was used not merely to support the steps of the aged and infirm, but as a weapon of defence and assault, the privilege of habitually carrying it became emblematic of situation and authority. Hence we find the sceptre borne in ancient times, not only by

kings, princes, and leaders, but also by judges, heralds, priests, and seers. The original wooden staff, in consequence of its application to the uses just described, received a variety of ornaments or emblems. It early became a truncheon, pierced with golden or silver studs. (Compare verse 246.) It was also enriched with gems, and was sometimes made of precious metals or ivory.

17-18. καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί. "And ye other well-greaved Greeks." The greave, or κνημίς (in Latin, *ocrea*), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on iii. 331:)—ὑμῖν μὲν θεοὶ δοῖεν, κ. τ. λ. "Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home." More literally, "and happily to come," &c. Observe the opposition between μέν, in this part of the sentence, and δέ in παῖδα δέ. Observe, also, the use of the aorist in δοῖεν, ἐκπέρσαι and ἱκέσθαι, to express the speedy occurrence of certain wished-for events.

19-20. παῖδα δ' ἐμοὶ λῦσαί τε, κ. τ. λ. "But both release unto me my child, and receive this ransom." The infinitives λῦσαι and δέχεσθαι are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given λῦσαί τε, with Heyne. The old reading λύσατε, the penult of which is short, violates the metre, unless we have recourse to the doctrine of the arsis, or cæsural pause. Barnes's λύσασθε offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads λύσαιτε and δέχεσθε, to which no material objection can exist, since the optative λύσαιτε will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in δέχεσθε denies any reluctance in paying the ransom, in case of such release.

τὰ ἅποινα. Observe here the force of the demonstrative τά, for ταῦτα, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

21-25. ἐπευφήμησαν αἰδεῖσθαι, κ. τ. λ. "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards ἐπευφήμησαν, the explanation of the minor scholiast: μετ' εὐφημίας ἐβόησαν. Plato, in his metaphrasis of this part of the Iliad, has οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν.—ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι, κ. τ. λ. "But not to the son of Atreus was it pleasing in soul; on the contrary, he dismissed him rudely, and added thereunto a harsh injunction." Compare, as regards the force of κακῶς, the explanation of Plutarch (*De Aud. Poet.*, p. 67, R.): κακῶς, τοντέστιν, ἀγρίως καὶ αὐθαδῶς καὶ παρὰ τὸ προσῆκον.—κρατερὸν δ' ἐπὶ, κ. τ. λ. Observe here the adverbial force of ἐπί, "thereunto," or "besides." In

the older state of the language, as, for example, in Homer and Herodotus, it is a very common thing to find the preposition and the verb separated by other words. This is not properly a *tmesis*, that is, the separation of a word used at that time in its compounded form; but the prepositions, at this period of the language, served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb. (*Vid.* Excursus II.)

26-28. Μή σε κιχείω. "Let me not find thee." More literally, "let me not catch thee."—Observe the force of the subjunctive. Some commentators supply ὄρα, others φυλάσσου, before μή. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—ἢ ὕστερον αὖτις ἰόντα. "Or hereafter coming again." Αὖτις, as a reading, is softer and more Ionic than ἄῤθις.—μή νύ τοι οὐ χραίσμῃ, κ. τ. λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νύ (shortened from νυν), analogous to the more prosaic οὖν. So, again, τοι has here the force of τῷ ὄντι, "in reality," "in truth." Compare, as regards both these particles, the compound form τοίνυν, for which, in book vii., 352, we have τῷ νυ.—σκῆπτρον καὶ στέμμα θεοῖο. By "the sceptre and the fillet of the god" are meant the sceptre, and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29-32. Τὴν. "This daughter of thine." Observe the demonstrative force of τὴν, which does not here, however, refer to Chryseïs as being present, but only near at hand. Or else, and perhaps more correctly, to the maiden as having been just mentioned in her father's speech.—ἐγὼ. Emphatic, and therefore expressed.—πρίν μιν καὶ γῆρας ἔπεισιν. "Sooner upon her shall even old age come," *i. e.*, she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: "*Potius illa consenescet apud me in servili conditione.*" This clause is often erroneously translated as follows: "before even old age comes upon her." Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to ἔπεισιν, that εἶμι, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἄργεϊ. "In Peloponnesus." By Ἄργος is here meant, not the city of that name, for this was under the sway of Diomede, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—Ἱστὸν ἐποιχομένην. "Plying the loom." Literally, "going unto the loom." The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat.

καὶ ἐμὸν λέχος ἀντιόωσαν. "And preparing my couch." Ἀν-

τιόωσαν is equivalent here, as the old grammarians correctly explain it, to εἰτρεπίζουσαν, and the phrase λέχος ἀντιᾶν is precisely analogous to λέχος πορσύνειν, in book iii., 411, and *Od.* iii. 403. We must be careful, in this passage, not to translate, as some do, "sharing my couch," a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. Ἀντιᾶν, with the *genitive* λέχεος, would undoubtedly mean "to partake of," or "share my couch;" but not with the *accusative*, as in the present instance. (*Buttmann, Lexil.* vol. i. p. 10.)

Ἀλλ' ἴθι. "Go, then." More literally, "(Tarry not, then), *but* go." The abrupt use of ἀλλά here is intended to mark strong excitement.—σαώτερος ὥς κε νέηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of κε (analogous to ἄν in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-36. ἔδδεισεν δ' ὁ γέρων. "That old man thereupon became afraid." Observe, again, the demonstrative force of ὁ, as equivalent to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just been speaking—ἀκέων. "In silence." He utters not his prayer for vengeance until out of hearing of the Grecian host. Hence the remark of the scholiast, in explanation of this silence: ἵνα μὴ ἀκούσωσιν οἱ πολέμιοι.—παρὰ θῖνα πολυφλοίσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοίσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολύφλοισβος, in consequence of their viewing it as an epithet for the sea on all occasions. They enunciate the words in the text as if written *polyphlisvéo thalásses*, and then add that this expression refers to "the gentle laving of the shore by a summer-wave, and not the roaring of a wintry ocean." But what becomes, in that event, of the Homeric φλοῖσβος, as indicating the din and roar of battle? Must we render it "the *gentle murmur* of the fight?"

πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν, κ. τ. λ. "And then, going apart, that aged man prayed earnestly to King Apollo, whom the fair-haired Latona bore," *i. e.*, going to a distance from the Grecian camp. So Plato, in his prose metaphrase of this passage, has ἀποχωρήσας δ' ἐκ τοῦ στρατοπέδου.—ἄνακτι. A general term of honour here, as indicating one high in power, and applied to many gods. (Compare *Donaldson's New Cratylus*, p. 417.)—τὸν. For ὅν, a usage retained afterward in Ionic Greek.

37-38. Ἀργυρότοξ'. "Bearer of the silver bow," *i. e.*, the bow adorned with silver. So *aureus arcus* (*Virg.*, *Æn.* xi. 652), as applied to a bow with golden ornaments, such as the ring or handle, &c.—ὃς Χρύσην ἀμφιβέβηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφιβέβηκας equivalent, in effect, to "who hast

protected and still dost continue to protect." Observe, also, the peculiar meaning of the verb itself, "to go around," "to keep moving around," "to guard or protect on all sides." The god keeps watch, as it were, over this, his favoured city.—Χρύσην. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favour of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

Κίλλαν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebaica. It also contained a temple of Apollo.—Τενέδοιό τε ἶφι ἀνάσσεις. "And (who) rulest powerfully over Tenedos," *i. e.*, and who art the tutelary god and powerful defender of Tenedos. The island of Tenedos lay off the coast of Troas, and directly opposite to Troy. It was sacred to Apollo, whose worship appears to have been brought in by a Cretan colony.—*ἀνάσσεις*. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39–42. Σμινθεῦ. "O Smintheus." Apollo was worshipped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called *Sminthium* (Σμινθεῖον). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term σμίνθος, "a rat," Apollo having indicated, by means of field-mice, to the Teucri, when migrating from Crete, the place where they were to settle. The Teucri had been told by an oracle to make their new abode in that place where they should first be attacked by the original inhabitants of the land; and having halted for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armour. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when placed in works of art at the base of Apollo's statue, indicated the victory of day over night.

εἴ ποτέ τοι χαρίεντ', κ. τ. λ. "If ever, beside other acts of homage, I erected unto thee the beauteous temple." Ἐπί (more literally, "in addition") is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from ἔρεψα by tmesis. (Compare note on verse 25.)

ἔρεψα. An erroneous translation of this verb is often given here in the sense of "to adorn," or "to hang with garlands." This, however, is very far from being its meaning in the present passage. The verb ἐρέφω properly signifies "to cover over," "to roof over," and the literal sense of the text therefore, is, "if ever

I have *roofed over* for thee a beauteous temple." As, however, the operations of roofing over and completing a structure are nearly identical, the former is here employed to express the latter, and ἔρεψα becomes equivalent to the simple ᾠκοδόμησα. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has ἐν ναῶν οἰκοδομήμασιν, by Eustathius in his commentary, who remarks, ἰστέον δὲ ὅτι τὸ ἔρεψα σημαίνει μὲν τὸ ὠρόφωσα, and by some of the best scholars in modern times. (Compare *Ast, ad Plat., De Rep.* iii., p. 293.) But how can a mere priest be said to erect a temple? This difficulty, which is noticed by Heyne, may easily be obviated by supposing, as the name itself of the priest would almost appear to indicate, that Chryses combined in his own person the offices of both priest and ruler at Chrysa, a union of dignities often met with in ancient times. Ast thinks that ἔρεψα contains a special reference to the completing of a structure by the erection of the pediment or *fastigium*, called by the Greeks ἀέτωμα or ἀετός, because the pediment of the earliest temples which were dedicated to Jupiter was usually ornamented by an eagle in relief.

Ἤ εἰ δή ποτέ τοι, κ. τ. λ. "Or if ever, then, (before this), I consumed in honour of thee." We have here what is termed the use of δή in gradation, when a fresh topic is introduced into a discourse.—κατά. An adverb. The same remark applies to it as to ἐπί in the previous line. The literal meaning of κατὰ ἔκηα is, "I burned completely," or "entirely," *i. e.*, "I consumed." Chryses means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—τόδε μοι κρήηνον ἐέλδωρ. "Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense.—τίσειαν Δαναοὶ ἐμὰ δάκρυα, κ. τ. λ. "May the Greeks atone by thy arrows for my tears," *i. e.*, by the slaughter which thy arrows shall inflict.—Δαναοί. Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term Δαναοί is considered by some as equivalent to γηγενεῖς. Thus the scholiast on Æschylus (*Prom.* 568) remarks, οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασιν.

43–45. τοῦ δ'. "This one thereupon."—Βῆ δὲ κατ', κ. τ. λ. "And he went down from the summits of Olympus." Observe the adverbial force of κατά, and also the idea of motion *from* a place implied in καρήνων.—κῆρ. Accusative of nearer definition.—τόξ'. "His fearful bow." The plural of excellence or intensity.—ἀμφηρεφέα τε φαρέτρην. "And his closely-covered quiver." More literally, "and his quiver covered all around." The top or cover of the ancient quiver was called πῶμα, and resembled an inverted drinking-cup, whence the name.

46–49. Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ, κ. τ. λ. "And then the arrows rattled on the shoulders of him enraged, as he himself moved along." Literally, "he himself having been moved." The arrows rattled on the shoulders of the god as he moved along in anger.—

αὐτοῦ. Observe the reflexive force of the oblique case, as it begins the clause; and compare note on verse 4.—*ὁ δ' ἤϊε νυκτὶ ἐοικώς*. "And he moved along like the night." More literally, "and this same deity moved along," &c. A nobly-graphic image. Eustathius indulges in a far-fetched explanation, when he makes the present passage a figurative allusion to the thick and vapoury appearance of the atmosphere, proceeding from the corruption of the air, during the season of pestilence. The meaning merely is, that the god moved along gloomy of visage, and fearful as the night. So Hesychius has, *φοβερὸς τὴν θέαν, καταπληκτικὸς καθάπερ νύξ*.

μετὰ δ' ἰὸν ἧκε. "And discharged an arrow at them," *i. e.*, at the ships. More literally, "sent an arrow after (*i. e.*, among) them." Clarke supplies *νῆας* after *μετά*, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simoïs. Hence the figurative allusion to the arrows of the god, that is, his burning rays.—*δεινὴ δὲ κλαγγὴ γένετ', κ. τ. λ.* "And fearful was the twang of his silver bow." Observe, in *ἀργυρέοιο βιοῖο*, the beautiful onomatopœia, or echo of sound to sense.

50–52. *Οὐρῆας*. The poet here appears as a close observer of nature. In pestilential disorders, four-footed animals are said to be first attacked, from their living more in the open air than man, and being, therefore, more immediately affected by any change in the purity of the atmosphere.—*ἐπῴχετο*. "He attacked." Literally, "he went against." Passow incorrectly refers this to the arrow itself.—*Αὐτὰρ ἔπειτ', αὐτοῖσι, κ. τ. λ.* "But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiting, and numerous pyres of the dead were continually being burned." An incorrect punctuation of this line makes *αὐτοῖσι* apparently violate the rule about the reflexive force of the oblique cases of *αὐτός* when beginning a clause. The difficulty, however, is removed, and the rule saved from infraction, by placing a comma after *ἔπειτ'*, and another after *ἐφιείς*.

ἐχεπευκές. This is commonly rendered "bitter," *i. e.*, deadly or destructive. Buttmann, however, has shown, very conclusively, that the radical idea in *ἐχεπευκής* is not that of *bitterness*, but of *pointedness* (*Lexil.* vol. i. p. 18.)—*Βάλλ'*. Observe the continued action indicated by the imperfect.—*θαμειαί*. Commonly, but erroneously, rendered "frequent," which makes a tautology with *αἰεί*. The idea meant to be conveyed is that of funeral piles standing closely together, or, as it were, crowded together.

53–56. *ᾤχετο*. "Kept going." More freely, "continued to speed their way."—*καλέσσατο*. "Summoned." Observe here the peculiar force of the middle voice. Achilles takes upon himself the responsibility of summoning the people to an assembly, an idea that harmonizes well with his own impetuous

character.—*τῷ γὰρ ἐπὶ φρεσὶ, κ. τ. λ.* "For Juno, fair-armed goddess, had suggested it in mind unto this warrior." More literally, "had put it upon his mind unto this one." The preposition *ἐπί* with the dative (a case the leading idea of which is rest or continuance) has here in some degree the force of *ἐν*.—*φρεσί.* Homer, following the idea of a rude and early age, places the region of thought in the breast; of the head, as the seat of intellect, he knows nothing. The legend of Minerva springing from the head of Jove is of later origin.—*θῆκε.* Observe the pluperfect force which the aorist here assumes, and which we often find in similar cases.

Κήδετο *γάρ.* The particle *γάρ* is twice employed, once in this, and once in the previous line, in order to explain a result arising from two combined causes. Achilles summoned the people because Juno had suggested the idea; and Juno suggested this idea because she felt concerned for the Greeks.—*ὅτι ῥά.* "Because, namely." Observe here the explanatory force of the particle *ῥά*, corresponding to the Latin *nempe*, *scilicet*, or *utique*.

57–58. *Οἱ δ' ἐπεὶ οὖν ἠγερθεν, κ. τ. λ.* "Now when these, then, were collected (from on all sides), and had become assembled together." The particle *οὖν*, if more freely rendered, would be, "in consequence of this summons."—Heyne thinks that there is something tautological in the text, if we form *ἠγερθεν* from *ἀγείρω*, and proposes, therefore, to deduce it from *ἐγείρω*, "to arouse," making it refer to an arousing, or calling forth, of the people from their previous employments or situations. This, however, is very justly condemned by Wolf, in his Review of Heyne's edition, who regards the passage as merely marking the progress of an action from its commencement to its completion. The people are first collected from the various quarters of the camp, and flock in from on all sides, and at last the assembly itself becomes full, and ready to proceed to business.

Τοῖσι *δ' ἀνιστάμενος, κ. τ. λ.* "Among these (same) thereupon, Achilles, swift of foot, arising, spoke." Observe the force of *δέ* in this verse. It is by no means expletive, as some suppose, but follows out the idea expressed by the particle *δέ* in the previous line. Observe also the peculiar meaning of the dative in *τοῖσι*, equivalent, in fact, to *ἐν τούτοις*, and compare the remarks of Kühner on the *Dativus localis*. (*Gr. Gr.* § 568, 2.) The idea of "among" is still farther expressed by the preposition *μετά* in *μετέφη*, though not required to be given in translation. Some editors make *τοῖσι* depend for its government on this same *μετά*, but such a construction would not be Homeric, *μετά* having here merely the force of an adverb. Nägelsbach regards *τοῖσι* as the dative of advantage ("for these"), but this is decidedly inferior. Equally objectionable is Passow's explanation, who makes *τοῖσι* the same here as *τούτοις ἔπεσι* or *μύθοις.*

59–60. *Ἀτρείδη, νῦν ἄμμε, κ. τ. λ.* "Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition), will have to go back (to our homes)," *i. e.*, that we having utterly failed in our object, &c. The object of the expe-

dition was, of course, the taking of Troy. Observe, in *πλαγχθέντας*, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered "having renewed our wanderings," or "having again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb *πάλιν* in Homer, whether in or out of composition, has always the meaning of "back," or "away from," analogous to the Latin *retro*, and never that of "again." This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, *Lat. Syn. und Etymol.* vol. i. p. 92.

εἴ κεν θάνατόν γε φύγοιμεν. "If, perchance, we would escape death at least." The particle *κεν* is here employed to denote something uncertain and contingent, so that the meaning of the clause, when more fully given, is, "if (should it so please heaven) we would escape," &c., equivalent to *εἰ, θεοῦ διδόντος, φύγοιμεν ἂν θάνατον*, "if, the deity granting this, we might in that event escape."—*θάνατόν γε*. Observe here the limiting force of *γέ*, "if we would escape *death at least*, since we have not been able to escape war and pestilence."

61–63. *Εἰ δὴ ὁμοῦ, κ. τ. λ.* "Since, as things now go, both war and pestilence together are subduing the Greeks." Observe that *εἰ* with the indicative has here the meaning of "since," as denoting certainty, whereas in the previous line, when joined to the optative, it has its usual conditional force.—*δή*. This particle here refers to matters as at present existing, and fully determinate in their character. Hence the ease with which it passes, in the next line, into the kindred meaning of "now."—*δαμᾷ*. For a literal translation supply another *δαμᾷ* with *λοιμός*. The combined effect is expressed by *ὁμοῦ*, the separate action in producing it, by the verb in the singular.

ἄγε δή. "Come now."—*τινα μάντιν ἐρείομεν*. "Let us interrogate some seer," *i. e.*, let us consult, &c. Present subjunctive, for *ἐρέωμεν*.—*μάντιν*. The term *μάντις* indicates one inspired by the deity, and who, by virtue of such inspiration, unfolds the future to the view. Hence its meaning of seer or prophet. On the other hand, *ἱερεύς* is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, *ὀνειροπόλος* is an expounder of dreams, who discovers in them an expression of the will of heaven.—*καὶ γάρ τ' ὄναρ, κ. τ. λ.* "For even the dream too is from Jove," *i. e.*, even the dream, as well as other signs, is an indication of his will. Observe the peculiar force of *ἐκ*, literally "out of," *i. e.*, out of, or emanating from the great source of all knowledge.

64–67. *Ὅς κ' εἴποι, ὅτι τόσσον, κ. τ. λ.* "Who, in that event, might tell on what account Phœbus Apollo has become so greatly incensed." Observe the force of the particle *κε*, "who, *on our asking him*."—*ὅτι*. Equivalent to the later *διὰ ὅτι*.—*ἐχώσατο*. The aorist here denotes the having passed into that state which is indicated by the present.

Εἴ τ' ἄρ' ὅγ' εὐχωλῆς, κ. τ. λ. "Whether, then, this particular

deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered)." There is properly an ellipsis here. The sentence ought to begin as follows: "And let us see whether," &c.—ὅγ'. Observe the force which the particle γε imparts to ὅ, namely, "this deity for his part," *i. e.*, this same deity.—εὐχωλῆς. This genitive, and also ἑκατόμβης, are commonly supposed to be governed by ἕνεκα understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to "in respect of," "by reason of." (Compare *Matthiæ*, § 337.)

Αἴ κέν πως ἀρνῶν, κ. τ. λ. "If in any way, after having enjoyed the savour of perfect lambs and goats, he may be willing to ward off destruction for us," *i. e.*, from us. The particle αἴ here takes the place of the ordinary εἰ, from its implying a latent wish that things may turn out so.—τελείων. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (*Exod.* xii. 5.)—κεν βούλεται. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, βούλεται is the old form for the subjunctive βούληται.—ἀντιάσας. More literally, "having participated in," "having partaken of." (*Buttmann, Lexil.* s. v.)—ἀπό. Used adverbially, according to Homeric usage.

68–73. Ἦτοι ὅγ' ὣς εἰπών. "This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle ἦτοι is nearly the same in force as μέν. The two principal points of difference are that ἦτοι is the more poetic term, and that it may stand first in a clause or sentence.—ὣς. Observe the accentuation here, distinguishing this ὣς (for οὕτως) from the ordinary ὡς, "as," &c.—κατ' ἄρ' ἕζετο. No tmesis. Compare note on verse 25.

Θεστορίδης. "The son of Thestor."—ὄχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative.—ὃς ἤδη τά τ' ἐόντα, κ. τ. λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," *i. e.*, the present, future, and past. Observe the peculiar demonstrative force in τά as connected with ἐόντα and ἐσσόμενα, "those things that are," "those things that are to be." So in English, "that which is," "that which is to be."

Καὶ νήεσσ' ἡγήσατ', κ. τ. λ. "And was guide for the ships of the Greeks unto Ilium." We must be careful not to connect with ἡγήσατο here any idea of command or authority. The term merely indicates the influence which a seer like Calchas would exercise over such an expedition, in explaining omens, and other signs from on high, and in determining by these means the course of the fleet.—Ἴλιον. The accusative of motion toward a place, and not depending on εἴσω.—ἦν διὰ μαντοσύνην. "By means of his skill in divination." ἦν for ἑήν.—τήν. "Which." Epic for ἥν.

Ὅ σφιν ἐϋφρονέων, κ. τ. λ. "This one, being favourably dis-

posed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given ὅ σφιν, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to ὅ the force of οὗτος, as usual. Some make ὅ, however, Homeric for ὅς (*Kühner*, § 343); and Heyne and others read at once ὅς σφιν.—ἀγορήσατο. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἀγορά, or *concio*. The term μετέειπεν, on the other hand, refers to the contents of the speech.

74–79. κέλεαί με. "Thou biddest me." Not directly, but impliedly.—μῆνιν. "The cause of the wrath."—ἐρέω. "Will declare it." Nägelsbach supplies ἔπος, in the sense of *rem*; but this is unnecessary, since ἐρέω refers back to μῆνιν.—σὺ δέ σύνθεο. "Do thou, however, consider well." More literally, "place (or arrange) the matter carefully in thy own mind." Supply φρεσίν. Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility. —ὅμοσσον. We have removed the comma after this verb, in order to connect it immediately with what follows. The old punctuation turns on an erroneous translation of σύνθεο.

ἦ μέν μοι πρόφρων, κ. τ. λ. "That thou wilt in very truth promptly aid me with words and hands." More literally, "wilt ward off (danger) for me." In the form ἦ μέν, the particle μέν corresponds to the prose form μήν.—πρόφρων. Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν. "For I do assuredly think that I shall anger the man." Observe the force of ἦ. Some connect it, in translating, with χολωσέμεν, but it unites more naturally with ὀΐομαι.—χολωσέμεν. When the subject of the infinitive is the same with that of the preceding finite verb, it is omitted with the former, unless an emphasis be laid upon it.

μέγα. "With powerful sway."—καί οἱ πείθονται Ἀχαιοί. "And him the Greeks obey." We have here what grammarians call a parataxis, the personal pronoun οἱ taking the place of the relative ᾧ, or, in other words, the expression "and him" being employed instead of "and whom." In Homer, this construction savours of the simplicity of the early language, when the relative was not as yet generally employed. With later writers, however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

80–83. κρείσσων γὰρ βασιλεὺς, κ. τ. λ. "For a king is the more powerful (of the two), whenever he shall have become incensed against a man of inferior rank." Commentators are divided here in opinion relative to the form χώσεται, some regarding it as the simple future, others as the aorist of the subjunctive with a shortened mood-vowel. The latter appears to be the more correct view of the matter, since the reference is

merely to a supposed case, which has no connection with the reality at the moment when the words are uttered.

εἴπερ γάρ τε χόλον γε, κ. τ. λ. "For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have fulfilled (its dictates)." The particle *ὄφρα* with the aorist of the subjunctive is here equivalent to *donec* in Latin with the *Futurum exactum*.—*χόλον*. By *χόλος* is meant an outburst of passion, open resentment; by *κότος*, on the other hand, a feeling of secret anger, long harboured in the breast. Compare the *Etym. Gud. χόλος δὲ οἱονεὶ κίνησις χολῆς, κότος δὲ ζέσις τοῦ περικαρδίου αἵματος.*—*ἀλλά γε*. We have given this reading, with Heyne. More recent editors have *ἀλλά τε*.

σὺ δὲ φράσαι. "Do thou therefore consider." Observe here the force of the middle voice. In the active, *φράζω* means "to speak to or with another;" but in the middle, "to or with one's self," *i. e.*, to consider, to deliberate.—*εἴ με σαώσεις*. "Whether thou wilt save me (from harm)," *i. e.*, wilt protect me.

85–88. *θαρσήσας μάλα*. "Having taken courage fully."—*εἰπὲ θεοπρόπιον, κ. τ. λ.* "Explain the heavenly sign, what thou knowest (it to be)." The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to *θεοπρόπιον* the meaning assigned to it by Buttmann, who derives the word from *θεός*, and *πρέπω* in the sense of *σημαίνω*. According to this writer, therefore, the old expression *θεὸς πρέπει* means "a god sends a sign." The sign sent was called *θεοπρόπιον*, and the interpreter of it *θεοπρόπος*. (*Buttmann, Lexil.* vol. i., p. 19.)

οὐ μὰ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle *οὐ* makes here, in fact, a double, that is, a stronger negation with *οὔτις* in verse 88.—*ᾧτε*. "And unto whom." To be construed with *εὐχόμενος*.—*θεοπροπίας ἀναφαίνεις*. "Revealest his heavenly signs," *i. e.*, explainest their import. The term *θεοπροπία* is the same in effect as *θεοπρόπιον*—*ἐμεῦ ζῶντος, κ. τ. λ.* "While I live and see on earth," *i. e.*, live and enjoy the blessing of sight. Compare the Attic *ζῶν καὶ βλέπων*, and the Latin *vivus videnque*.

89–91. *παρά*. "At."—*βαρείας χεῖρας ἐποίσει*. "Shall lay heavy hands," *i. e.*, the hand of violence.—*οὐδ' ἢν εἴπῃς*. "Not even though thou mention," *i. e.*, not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, *οὐδ' Ἀγαμέμνων, ἢν ἄρα τοῦτον εἴπῃς.*—*ὃς νῦν πολλὸν ἄριστος, κ. τ. λ.* "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render *εὔχεται εἶναι*, "boasts that he is." It is the Latin *profitetur esse*, and is explained in Plato (*Gorg.*, p. 449, B.) by *ἐπαγγέλλεται*, "proclaims himself." We have here the plain and simple manners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the

representative of Jove," says the monarch.—*πολλόν*. Equivalent to *πολύ*, or the Latin *multo, longe*.

92–96. *θάρσησε*. "Took courage." More literally, "became encouraged." Compare *ἐχώσατο*, verse 64.—*Οὔτ' ἄρ'*. "Neither, in very truth." The speaker, according to Kühner, begins an address with *οὔτ' ἄρα....οὔτε*, when he opposes some false view of a matter that has just been taken previously. (*G. G.* § 755.)

οὐδ' ἀπέλυσε θύγατρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—*τοὔνεκ' ἄρ'*. "On this account," *i. e.*, on this very account. The particle *ἄρα* is here explanatory, and serves, as it were, to recapitulate what has gone before.

97–100. *οὐδ' ὄγε πρὶν, κ. τ. λ.* "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of *πρίν* in order to impart additional force to the expression; literally, "sooner, sooner at least;" and observe also the force of *γε* with the second *πρίν*, more freely, "before that, *at all events*."—*χεῖρας*. Markland conjectured *Κῆρας*, but *χεῖρας* is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the Odyssey (xxii. 316), *κακὸν ἄπο χεῖρας ἔχεσθαι*.

ἀπό. Used adverbially here, as usual. No tmesis of *ἀποδόμεναι—δόμεναι*. We must supply before this infinitive the indefinite pronoun *τινά*. Calchas is afraid of naming Agamemnon, though he means him all the while.—*ἑλικώπιδα*. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἀπριάτην, ἀνάποινον. "Without price, without ransom." Two adverbs. The absence of the connecting conjunction is here intended to mark how free the surrender must be.—*Χρύσην*. Consult note on verse 37.—*τότε κέν μιν, κ. τ. λ.* "Then, perhaps, after having propitiated, we may persuade him (to save)," *i. e.*, after having propitiated him by the surrender of the maiden, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101–105. *ἦτοι ὅγ' ὣς εἰπών*. "This one, indeed, having thus spoken." The particle *ὣς* (observe the accent) is here again put for *οὕτως*.—*τοῖσι*. Consult note on verse 58.—*μένεος δὲ μέγα φρένες, κ. τ. λ.* "And his diaphragm, black all around, was greatly filled with anger." By *φρένες* is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the *φρένες* are properly said to be *μελαιναι*.—*ὅσσε δέ οἱ πυρὶ, κ. τ. λ.* "And his two eyes resembled blazing fire." Literally, "the two eyes for him."—*κὰκ' ὀσσόμενος*. "Sternly regarding." The verb *ὄσσομαι* has

also the meaning of foreseeing, together with that of prognosticating and foreboding. Hence Buttmann remarks, that although in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless δσσεσθαι is chosen as the more expressive word, to show that Agamemnon's look threatened and foreboded evil. (*Lexil. s. v.*)

106–108. *μάντι κακῶν.* "Prophet of ills." Compare the explanation of Eustathius: *ὁ κακὰ μαντευόμενος.—τὸ κρήγυον.* "That which was pleasing." The primitive meaning of this term approximates, perhaps, more closely to "good," "useful." We have given "pleasing," however, as more in accordance with the spirit of the passage.—*αἰεί τοι τὰ κάκ' ἐστὶ, κ. τ. λ.* "Ever are the things that are evil dear in mind unto thee to predict," *i. e.*, ever dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, "ever unto thee is it dear in mind to predict the things that are evil." According to this latter view, *φίλα* is here for *φίλον.—τὰ κάκ'.* Observe the demonstrative force of *τά.* More literally, "those things (that are) evil."

ἐσθλὸν δ' οὐδέ τί πω, κ. τ. λ. "Neither hast thou ever as yet uttered any favourable prediction, or done aught that was advantageous (for me)." The commonly-received translation of *οὐδ' ἐτέλεσσας,* "nor brought it to its accomplishment," cannot stand, though sanctioned by the names of Wolf, Heyne, and others; for how can a diviner be said to accomplish his own prediction?

109–115. *θεοπροπέων.* "Revealing signs from on high," *i. e.*, pretending to reveal them. Consult note on verse 85.—*ὡς δὴ.* "How that, forsooth." The particle *δή* is here ironical, and answers to the Latin *scilicet.—κούρης Χρυσηίδος.* "Of the damsel Chryseis," *i. e.*, offered for her.—*ἐπεὶ πολὺ βούλομαι, κ. τ. λ.* "Since much do I wish to have herself at my home." *Αὐτήν* is here put in opposition to *ἄποινα,* and answers to the Latin *ipsam,* not *eam.—καὶ γάρ ῥα, κ. τ. λ.* "For in very truth I prefer her even to Clytemnestra, my wedded wife." The particle *καί* must be joined in construction with the proper name.—*προβέβουλα.* Observe the force of the perfect here. Literally, "I have preferred, and I continue to prefer."—*κουριδίης.* The Homeric adjective *κουρίδιος* does not mean "youthful," as many render it, but "wedded," and is opposed to the union between master and slave, or to concubinage.—(*Buttmann, Lexil., s. v.*)

ἐπεὶ οὔ ἑθέν, κ. τ. λ. "Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments," *i. e.*, or in any accomplishments.—*ἑθέν.* The accentuation of this pronoun in the greater number of editions is erroneously given as *ἕθεν.* The law is correctly laid down by Spitzner: "*Si personæ tertiæ pronomina ἕο, εὗ, ἕθεν, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quem*

jam pertinent, inclinatur." In the present instance, therefore, since *ἑθέν* refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

δέμας. By *δέμας* appears to be here meant, in strictness, the developement of the frame; by *φυή*, on the other hand, the symmetry, or proportion of the different parts to one another, the natural air or carriage. Voss, in his review of Heyne's edition, states the difference between the two terms very accurately: "*Weder an Leibeswuchs, noch an Bildung,*" meaning by the latter expression, "*an schönem Verhältniss dieses Wuchses.*"—*οὔτ' ἄρ.* The particle *ἄρ* is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor *then again.*"—*ἔργα.* By *ἔργα* are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116–120. *ἀλλὰ καὶ ὥς.* "And yet even thus," *i. e.*, even though the case stands thus, and she be so beautiful and accomplished.—*ἐθέλω.* "I am willing."—*πάλιν.* "Back," *i. e.*, to her father. Consult note on verse 59.—*τόγ'.* "This particular course." Observe the limiting force of *γε.*—*βούλομαι.* "I wish rather." This verb, when followed by *ἤ*, has frequently the force of *βούλομαι μᾶλλον*, or the Latin *malo.*—*αὐτὰρ ἐμοὶ γέρας, κ. τ. λ.* "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle *αὐτάρ* is poetic, and has the same force as *ἀλλά*, or *δέ*, in prose, denoting a difference and opposition.—*ἐμοί.* Observe the employment of the emphatic form of the pronoun.—*ὄφρα.* For *ἵνα.*—*οἶος.* "Alone." Not to be confounded with *οἷος*, "such as."

ἐπεὶ οὐδὲ ἔοικε. "Since that is not fitting either." Observe the force of *οὐδέ.* While, on the one hand, it is not right for Agamemnon to retain a prize that involves the ruin of his followers, so, on the other, it is not fitting either that he alone, the leader of the expedition, should be without a reward.—*ὅ μοι γέρας ἔρχεται ἄλλη.* "That my prize is going in another direction," *i. e.*, than was originally intended. That another is about to take it from me. The allusion is to the surrender of the daughter into the hands of her father.—*ὅ.* The neuter of the relative *ὅς* stands here, by Homeric usage, for *ὅτι.* (*Matthiæ*, § 486, 3.)—*ἄλλη.* An adverb, and incorrectly written with the subscript *ι*, as is shown by the Doric form *ἀλλᾶ.* Most adverbs with the dative (or locative) flection express not only the relation of rest (*dativus localis*), but also the direction whither, as in the present instance.

122–124. *Ἀτρείδη κύδιστε, κ. τ. λ.* "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect. In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—*πῶς γάρ τοι, κ. τ. λ.* "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" *i. e.*, why

talk of another prize? for how shall the host be able now to give thee one? The particle *γάρ* is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδέ τί που ἴδμεν, κ. τ. λ. "Neither do we at all know of any quantity of presents lying any where in common," *i. e.*, remaining any where undivided. We may supply with *πολλά* either *χρήματα* or *γέρα*. Observe the very delicate use of the particle *οὐδέ*. Neither, if the Greeks should even deem it right for thee to have another prize, are they now possessed of the means of bestowing one.—*τί*. Many editors read *οὐδ' ἔτι που*. We have given, however, the lection of Spitzner, which is more in accordance with Homeric usage.

125–126. *ἀλλὰ τὰ μὲν πολίων, κ. τ. λ.* "But those things, indeed, (which) we once obtained by sacking from cities, these have been divided." More literally, "(which) we once sacked from cities." Observe here the peculiar employment of the demonstrative, as savouring of the simplicity of the early language before the relative was as yet commonly employed. It is the same as if we were to say in English, "*that* we plundered, *that* we have divided." Compare the English version of Scripture, "take *that* thine is." (*Matth.* xx. 14.)—*τὰ δέδασται*. Observe that there is no *δέ* in this clause, answering to *μέν* in the preceding one, because *μέν* has there a strong affirmative force, which is carried out still farther in *τὰ δέδασται*.

λαοὺς δ' οὐκ ἐπέοικε, κ. τ. λ. "And it is not fitting that the people heap up these gathered back," *i. e.*, gather these back from their previous possessors, and heap them up preparatory to a second distribution. Observe in *ἐπαγείρειν* the force of *ἐπί* in composition, "to gather *upon*," *i. e.*, to heap one *upon* the other, and compare the German *an* in *anhäufen*.—*πάλιλλογα*. More literally, "selected back." The idea involved is that of going around unto all who had received prizes, *picking these out* from among their other possessions, and bringing them *back* to some general place of deposit preparatory to a new division of the same.

127–129. *τήνδε θεῷ πρόες*. "Send on this (maiden) out of reverence toward the god," *i. e.*, and propitiate the god by so doing. Observe the force of *πρό* in *πρόες*. "Send *forward*," "send *onward* to her home." Compare note on verse 3, *προΐαψεν*.—*ἀποτίσομεν*. "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying *τήνδε* here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon, without any more particular allusion.

αἴ κέ ποθι Ζεὺς δῷσι. "If Jove, perchance, ever grant (unto us)." Observe the employment here of *αἴ* for *εἰ*, as indicating a latent wish that things may turn out so. Compare note on verse 66.—*πόλιν Τροίην εὐτείχεον*. "The well-walled city, Troy." Not *Τροίης*, as we find with *πτολίεθρον*, nor *Τροΐην* of three syllables, as Aristarchus and Herodian maintain.

131–132. *μὴ δ' οὕτως, κ. τ. λ.* "Now do not thus, godlike Achilles, because thou art an exceedingly clever man, conceal (thy real sentiments) in mind; since thou wilt not overreach nor persuade me." The term *ἀγαθός* is here "clever," or "skilful," not "brave," as it is commonly rendered.—*περ.* Not to be taken here in the sense of *quamvis*, a meaning which it often elsewhere has with the participle, but with the force of *valde*. It is the same, therefore, as the Latin *per*, in such expressions as "*per-grata perque jucunda*," "*per mihi mirum visum est.*"—*ἐών.* To be taken "*causaliter.*"

κλέπτε νόῳ. The object of the verb is not named, but may be easily supplied by the mind. The verb *κλέπτω* here is the same as *furtim occulto.*—*παρελεύσεαι.* A metaphor borrowed from the race, in which one competitor *runs by*, or outstrips another. Hence to overreach, to outwit.

133–134. *ἦ ἐθέλεις, ὄφρ' αὐτὸς, κ. τ. λ.* "Dost thou wish that thou thyself have a prize, but for me to be sitting thus in want of one?" The interrogative meaning of *ἦ* arises very naturally from its original disjunctive force: "(am I wrong in my surmise), *or* dost thou wish," &c.—*ὄφρ' αὐτὸς ἔχῃς.* The construction of *ὄφρα* with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like *ἐθέλω*, has excited some surprise on the part of commentators. The truth is, however, that *ὄφρα* with *ἔχῃς* is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.

αὖτως. A difference of opinion exists with regard to the proper form of this adverb. Buttmann, following Damm and Heyne, maintains that it ought always to be written *αὔτως*, with the aspirate. Hermann, on the other hand, is decidedly in favour of *αὖτως* with the lenis, and his decision appears the more correct one. In the present passage it means, "thus," or "even as you now see me," and answers to *hoc ipso modo* in Latin. (*Herm., Opusc.*, vol. i., p. 308, 341.—*Buttmann, Lexil., s. v.*)

135–139. *ἀλλ'.* "Well, then."—*δώσουσι γέρας.* Supply *μοι.*—*ἄρσαντες κατὰ θυμὸν, κ. τ. λ.* "Having adapted it to my mind, so that it shall be a full equivalent, (all will be right.)" The ellipsis after *ἔσται* may be supplied as follows: *πάντα καλῶς ἔξει.* This construction forms what grammarians call *σχῆμα ἀνταποδοτον.*—*ἀντάξιον.* Equal in value to the one which I shall have lost; namely, to Chryseis.

ἐγὼ δέ κεν αὐτὸς ἕλωμαι, κ. τ. λ. "Then, in that event, will I in person, having gone, seize either thine or Ajax's prize, or having taken, will lead away that of Ulysses." Briseis had fallen to the share of Achilles, Tecmessa to Ajax, and Laodice, daughter of Cycnus, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—*ἢ Ὀδυσῆος ἄξω ἑλών.* The excitement under which the speaker labours leads him here into a kind of repetition. This is in accordance character of early eloquence, where the main idea is brought forward and dwelt upon. The change

from the middle ἕλωμαι to the active ἑλών is particularly worth observing.

ὁ δέ κεν κεχολώσεται. "And that one shall long be angry," *i. e.*, shall have cause for lasting resentment. The exercise of authority on the part of the speaker shall be so galling in its nature as long to be remembered. Observe the continuance of action expressed by the third future. The particle κεν has reference to the same particle in the second clause: *in case* Agamemnon shall have come unto any one, *in that event* this one shall have occasion long to be angry.—ὅν κεν. "Unto whomsoever."

140–142. μεταφρασόμεσθα καὶ αὖτις. "We will deliberate upon even hereafter." Observe here the force of μετά in composition, "we will consider *among* ourselves," *i. e.*, I will take into my own consideration.—καὶ αὖτις. Literally, "even again," *i. e.*, at some other time.—νῆα μέλαιναν. Heyne refers this to the action of the air and water in blackening the sides of the ship; but Wolf, with more propriety, to some colour or preparation laid over the timbers to protect them from the atmosphere, &c. It was probably a mixture of wax and pitch.

ἐρύσσομεν. For ἐρύσωμεν. "Let us draw." The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—δῖαν. To be rendered here "boundless." Literally, "divine." The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—ἐς δ' ἀγείρομεν. "And let us collect and put into it." Observe that ἀγείρομεν is for ἀγείρωμεν. The employment of the adverb ἐς supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach: "*Collectos remiges imponamus in navem.*"—ἐπιτηδές. "As many as are proper." A neuter in -ες, attached adverbially to ἀγείρομεν, here supplies the same sense as its adjective would give if joined to ἐρέτας in the accusative plural. (*Buttmann, Lexil., s. v.*)—ἑκατόμβην. Consult note on verse 315.

143–145. θείομεν. For θῶμεν.—ἂν δὲ βήσομεν. "And up let us cause to go," *i. e.*, up the sides of the vessel. More freely, "let us put on board." Observe here the causative meaning in βήσομεν (which is for βήσωμεν). In other words, βήσομεν comes from the old stem-form βάω, "to cause to go," the middle future of which is borrowed by βαίνω. The signification here given, however, is confined to the Ionics and poets.—αὐτὴν. "Herself." Referring to Chryseis, who is thus placed in opposition to ἑκατόμβη.—εἴς τις. "Some one," *i. e.*, one, whoever he may be.—δῖος Ὀδυσσεύς. Compare Glossary, verse 7, δῖος.

146–147. ἠὲ σύ. "Or even thou."—ἐκπαγλότατ'. "Most formidable." The literal meaning of ἔκπαγλος is "striking," "terrible," and the root is ἐκπλαγῆναι, the first λ being dropped for the sake of euphony. This would make the primitive form to have been ἔκπλαγλος. (*Buttmann, G. G.*, p. 290, *Robinson's transl.*) The epithet ἐκπαγλότατε is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

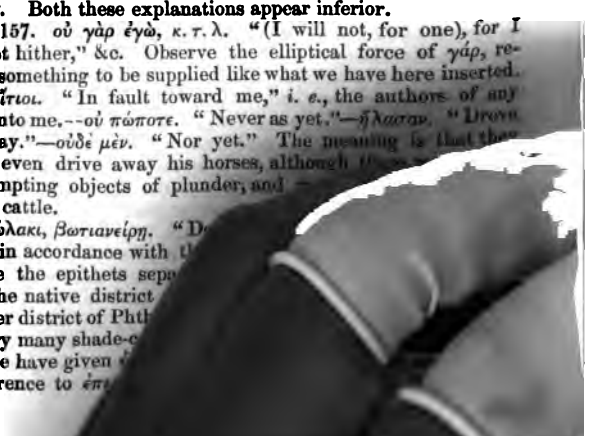
Λάσσεαι. For Λάσσηαι.—ἱερὰ ῥέξας. "Having offered sacrifices." More literally, "having performed sacred things." Compare the analogous use of *facio* in Latin: "*Quum faciam vitulâ pro frugibus.*" (*Virg. Eclog.* iii. 773.)

148–151. τὸν. Depending in construction on προσέφη.—ὑπόδρα ἰδών. "Having sternly eyed."—ὤ μοι. "Ah!" The exclamation of one stung with indignation. Observe the accentuation. The interjection ὤ has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—ἀναιδείην ἐπιειμένε. "Man clothed with shamelessness (as with a garment)." Similar metaphorical expressions are not unfrequent in Holy Writ. Compare *Psalm* xxxiv. 26; cix. 18, 29, &c.—κερδαλεόφρον. "Lusting after gain."—τοι ἔπεσιν. "Thy orders." Literally, "orders *for* thee." Equivalent to ἔπεσι σοῖς.

ὁδὸν ἐλθέμεναι. "To go on any expedition," *i. e.*, any plundering expedition. Literally, "to go along the way," *i. e.*, to go marauding, and seizing whatever they may fall in with. We have here one of the usual aspects of early warfare. The other is expressed by ἀνδράσιν ἶφι μάχεσθαι, warfare in the battle-field. Achilles, therefore, asks how any one of the Greeks can willingly engage in either of these, for the sake of a monarch who will always appropriate to himself the best part of the plunder, and even take away from others what belongs of right to them; and who, on the other hand, will requite exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase ὁδὸν ἐλθέμεναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambuscade; while some of the more recent German critics, such as Nägelsbach and Stadelmann, give the phrase a general meaning, as applicable to any going forth ("*Gang*," im allgemeinen), as, for example, an embassy. Both these explanations appear inferior.

152–157. οὐ γὰρ ἐγὼ, κ. τ. λ. "(I will not, for one), for I came not hither," &c. Observe the elliptical force of γάρ, requiring something to be supplied like what we have here inserted. —μοι αἴτιοι. "In fault toward me," *i. e.*, the authors of any injury unto me.—οὐ πώποτε. "Never as yet."—ἤλασαν. "Drove they away."—οὐδὲ μὲν. "Nor yet." The meaning is that they did not even drive away his horses, although [illegible] more tempting objects of plunder, and [illegible] off than cattle.

ἐριβώλακι, βοτιανείρῃ. "D[illegible] is more in accordance with [illegible] translate the epithets sepa[illegible] meant the native district [illegible] the larger district of Phth[illegible] both very many shade-c[illegible] &c. We have given [illegible] in preference to ἐπ[illegible]



It is far more emphatic, and avoids, besides, the abbreviation *ἐπεΐῃ*, in the middle of a word. (*Thiersch, G. G.* § 149.)—*σκιόεντα.* Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

158–160. *ἀλλὰ σοί.* Not *ἀλλά σοι*, since *σοί* has the emphasis.—*ὦ μέγ' ἀναιδές.* "O truly shameless man." Literally, "greatly shameless."—*ἅμ' ἑσπόμεθ'.* The verb *ἕπομαι* is found very frequently, in Homer, in connection with *ἅμα* and *μετά.* In this there is nothing pleonastic, but it is because the primitive meaning of *ἕπω* refers, not to any *following after* another, but to the being employed *upon* (*ἐπί*) any matter in obedience to, or under the controul or influence of another.—*ὄφρα σὺ χαίρῃς.* The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (*Matthiæ*, § 518, 1.)

τιμὴν ἀρνύμενοι. "Seeking to obtain satisfaction." By *τιμή* is here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—*κυνῶπα.* "Thou dog-faced one." More literally, "dog-eyed." The dog was with the ancients the type of impudence and shameless effrontery.—*τῶν οὔτι μετατρέπῃ, κ. τ. λ.* "Which things thou not at all regardest nor carest for." *τῶν* for *ὧν.* The literal force of *μετατρέπεσθαι* is "to turn one's self toward any thing," "to turn one's self and go *after* it."

161–164. *καὶ δή.* "And now, forsooth."—*μοι.* To be construed with *ἀπειλεῖς*, not with *ἀφαιρήσεσθαι.* "Thou threatenest me, to my very face."—*αὐτὸς.* "That thou, with thine own hands," *i. e.*, that thou in person. Observe the employment of the nominative with the infinitive, and consult note on verse 77.—*ᾧ ἔπι.* "For which." In later Greek, *ἐφ' ᾧ.*—*δόσαν δέ μοι, κ. τ. λ.* "And the sons of the Greeks gave (it) to me." Commonly, but incorrectly, rendered, "and (which) the sons of the Greeks gave to me." Crusius falls into this error, making *δόσαν δέ* stand here for *ὃ ἔδοσαν.* The true principle is stated in the note on verse 79.

οὔ μέν σοί ποτε, κ. τ. λ. "Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans," *i. e.*, any town of Troas. Observe here the [illegible] *ἔχω* in the present, in order to bring the action [illegible]s. Heyne and others, with less pro[illegible]uture signification, and make *Τρώων* [illegible]tself.—*σοὶ ἶσον.* According to the [illegible]e, the personal pronoun is here em[illegible]xpect the possessive. Compare the [illegible]in Livy: "*Supra Coclites Muciosque id* [illegible], again, "*Jovis Solisque equis æquiparari*

[illegible]*μὲν πλεῖον, κ. τ. λ.* "Yet the greater part [illegible]my hands despatch; while if at any time," [illegible]"my hands are busied *upon*." Consult note

on verse 158.—*πλεῖον*. Supply *μέρος*.—*σοὶ τὸ γέρας*. "Unto thee (devolves) that prize (which is)." Supply *ἐστί* with *σοί*.—*ὀλίγον τε φίλον τε*. "One both small and dear," *i. e.*, small, but yet not the less dear on that account. Compare the explanation of Nägelsbach: "*Klein, aber nichts desto weniger lieb.*" Wolf cites *Od.* vi. 208. *δόσις ὀλίγη τε φίλη τε*, a gift small indeed, but yet acceptable, since one perceives that it is well meant.—*ἐπὴν κακάμω πολεμίζων*. To be construed immediately after *ἐγὼ δ'*.

169–171. *νῦν δ' εἶμι Φθίηνδ'*. "Now, however, I will go to Phthia," *i. e.*, I will return to my home. Consult note on verse 155.—*εἶμι*. The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers. *ἐπεὶ ἦ*. Consult note on verse 156.—*σὺν νηυσὶ κορωνίσιν*. "With my ships of bending sterns," *i. e.*, of curved or rounded sterns. The sterns of ancient vessels, as may be seen in the representations that have come down to us, were much rounder than the prow. This rounding was called *κορώνη*, from which is formed the adjective *κορωνίς*. Compare Hesychius: *κορωνίδες. καμπυλόπρυμνοι νᾶες*. Consult, also, *Köppen, ad loc.*

οὐδέ σ' οἴω, κ. τ. λ. "Nor do I think that I, being (thus) unhonoured, will obtain abundance and wealth here for thee." There is considerable doubt respecting the true sense of this passage. Every thing depends on the question whether the *οι* in *σοί* can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if *σ'* is to be taken for *σέ*, *ἀφύξειν* must be referred to Agamemnon, and *ἄτιμος ἐών* taken either as a nominative absolute, or else in close connection with *ἐγώ*, the nominative (not expressed) to *οἴω*. The weight of authority seems to be in favour of making *σ'* here to be apostrophized from *σοί*, while Bentley and others propose, as a sort of middle course, to read *σοι οἴω*.

ἄφενος. This word, according to Buttmann (*Lexil. s. v.*), implies nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is *ἀφνειός*.—*ἀφύξειν*. The primitive meaning of *ἀφύσσω* is "to draw," "to draw from a larger into a smaller receptacle;" hence "to obtain," "to acquire generally." If the form *ἀφύξεσθαι* had been employed, this would have been an argument in favour of *σ'* for *σέ*, and would have referred to Agamemnon; whereas *ἀφύξειν* indicates acquiring or obtaining for another, not for one's self, and must relate to Achilles.

173–175. *φεῦγε μάλ', κ. τ. λ.* "Desert by all means, if thy spirit has been incited (to that course) for thee," *i. e.*, if thy spirit has prompted thee to such a course. Observe here the peculiar force of *φεῦγε*, and the contemptuous idea connected with it.—*μάλ'*. Nägelsbach makes *μάλα* equivalent here to *καὶ λίην*, and explains it by "*so sehr du magst*," *i. e.*, "by all the means in thy power."—*ἔγωγε*. "I, for my part."—*πάρ' ἔμοιγε καὶ ἄλλοι, κ. τ. λ.* "For me, indeed, there are even others pre-

sent, who will probably honour me." Observe that here *πάρ'* is for *πάρεισι*, as Wolf maintains, and as we have indicated by the accent. Heyne reads *παρ' ἔμοιγε*, making *παρ'* the preposition, or, Homerically speaking, the adverb, and understanding, of course, *εἰσί*. But an ellipsis here is at variance with the strong idea intended to be conveyed.—*ἔμοιγε*. Observe here the force of *γε*, "for a man such as I am," "for a man of my rank in the host."—*κε τιμήσουσι*. The particle *κέ* or *κέν* (the prose *ἄν*), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, "There are others, *I think*, who will honour me," when he knows very well that they will certainly do so.

176–177. *ἔχθιστος δέ μοί ἐσσι*. Not opposed to *ἄλλοι* in verse 174, but a continuation of the thought expressed in *οὐδέ σ' ἔγωγε λίσσομαι*.—*Διοτρεφέων*. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—*ἔρις τε φίλη*. Observe that *ἔρις* is here placed first, in order to show that Achilles was fonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178–181. *εἰ*. "Even if."—*θεός που σοὶ τόγ' ἔδωκεν*. "Some deity, I think, gave thee this." The particle *που* is here equivalent to the prose *δήπου*, or the Latin *opinor*.—*σῇς*. For *σαῖς*.—*Μυρμιδόνεσσιν ἄνασσε*. "Keep ruling over thy Myrmidons," *i. e.*, keep ruling over thy own immediate subjects, for they alone are worthy of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, κ. τ. λ. "Thee, indeed, I regard not, nor care for, though angry."—*ἀπειλήσω δέ*. The particle *δέ* has here the meaning of "still, however."

182–187. *ὡς*. "Since."—*σὺν νηΐ τ' ἐμῇ, κ. τ. λ.* "With both my own ship and my own companions," *i. e.*, in both my own ship.—*ἑτάροισιν*. His more immediate followers are meant.—*ἐγὼ δέ κ' ἄγω, κ. τ. λ.* "But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine," *i. e.*, thy own reward. Observe here the difference between *πέμψω* and *κ' ἄγω*. The former denotes something that will certainly take place; the latter, something that will probably be done.—*Βρισηΐδα*. We have followed custom in calling this female Briseis. The true meaning of the term, however, is "the daughter of Brises." Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii., 689.)

στυγέῃ. "May dread." Literally, "may hate." Compare the remark of Heyne: "*Est autem στυγεῖν, hoc loco, simpliciter vereri. Apollon., Lex.*, *ἐπὶ τοῦ φοβεῖσθαι*."—*ἶσον ἐμοὶ φάσθαι, κ. τ. λ.* "To call himself equal to me, and to liken himself

openly unto me." Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon (*ἐξ ἴσης ἐμοὶ λέγειν. Bekker, Paraphr.*). The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: *φάσθαι ἑαυτὸν εἶναι ἴσον ἐμοί.—ὁμοιωθήμεναι.* The passive with a middle signification.—*ἄντην.* More literally, "to my (very) face."

188–192. *ἄχος γένετ'.* "Indignant grief arose."—*ἐν δέ οἱ ἦτορ, κ. τ. λ.* "And his heart within, in his hairy bosom, meditated in two ways," *i. e.*, between two courses. Observe the adverbial force of *ἐν.—στήθεσσι λασίοισι.* A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—*ἢ ὅγε.* "Whether he." A beautiful use of *γέ* with the demonstrative. The heart, within the bosom of the hero, deliberates whether *this one*, namely, the hero to whom that heart belonged, should pursue this course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form *ὅγε* has somewhat of the force of *αὐτός.*

τοὺς μὲν ἀναστήσειεν. "Should make these, indeed, rise up (from their seats)," *i. e.*, should drive them from their seats. By *τοὺς* are meant the assembled princes and leaders of the host, and the demonstrative becomes, with reference to these, beautifully graphic.—*ὁ δ'.* "And whether he." The form *ὁ δ'*, which seems at first superfluous after *ὅγε*, is nevertheless required here as a necessary opposition to *τοὺς μέν.—ἠὲ χόλον παύσειεν, κ. τ. λ.* "Or whether he should even cause his wrath to cease, and restrain his feelings" Observe the force of the active voice in *παύσειεν.* The middle would be, "should cause himself to cease," *i. e.*, should cease.

193–196. *ἕως ὅγε ταῦθ' ὥρμαινε, κ. τ. λ.* "While he was deliberating upon these things in his mind and in his soul, and was drawing," &c. We have adopted here the reading proposed by Bentley (*ἕως ὅγε* to be pronounced *ὡς ὅγε*), as both simple in its character, and in accordance with the Homeric idiom. The common text has *ἕως ὁ*, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that *ἕως ὁ* is to be pronounced rapidly, as if forming *ὥσω*, or *ὥσεο.* Heyne, on the other hand, thinks that the pronunciation ought to be *ἕως ὁτταῦθ'*, doubling the initial letter of the succeeding word. Knight deduces *ἕως* from the ancient digammated form *ἕϝος*, and contends that the first syllable is sometimes long and sometimes short. Hermann is of opinion that, in such cases as the present, we must read *εἷος*, an earlier form for *εἷως*, Homer having preferred *εἷως* with its final syllable shortened, to the ordinary *ἕως.* (*Elem. Doctr. Metr.*, i., 10, p. 58.) Thiersch coincides in this view of the subject. (*G. G.*, p. 221.) Spitzner endeavours to explain the difficulty on the principle of accentuation (*De Vers. Græc. Heroic.*, p. 82), while Wolf ranks all such anomalies at the head of "*lectiones tolerabiles*" (*Præf. ad Hom. Nov. Ed.*,

p. iv.) Williams, again, the author of a treatise on the Versification of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favour of his "Theory of the Particles" in Homer. (*Versif. of Homer*, p. 12, *seqq.*)

ὥρμαινε. The verb ὁρμαίνω, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root ὁρμᾶν, accompanied by a quickness or warmth of feeling. (*Lexil.*, vol. ii., p. 7.)—κατὰ φρένα καὶ κατὰ θυμόν. Compare the explanation of the scholiast: φρένα (δηλοῖ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν. —ἕλκετο. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἦλθε δ' Ἀθήνη. "That instant, then, came Minerva." Observe the use of the aorist in denoting instantaneous action, and also the force of the particle δέ ("then," "thereupon").—πρὸ ἧκε. "Sent her forth." Observe the adverbial force of πρό, and compare note on verse 3, and also on verse 25.—κηδομένη τε. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make κηδομένη govern a genitive (ἄμφοῖν or αὐτῶν) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and κηδομένη, therefore, refers back to ἄμφω along with φιλέουσα.

197–198. στῆ δ'. "She took her station thereupon." Minerva's descent from the skies, and her entering the tent and taking her station behind Achilles, are instantaneous acts.—ξανθῆς κόμης. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative Πηλείωνα, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused.—οἷῳ. "To him alone."—τῶν δ' ἄλλων. The particle δέ is here equivalent to γάρ, and φαινομένη should, therefore, have a comma, not a colon after it.—ὁρᾶτο. "Saw her." Homer always uses the middle of ὁράω in an active signification.

199–201. μετὰ δ' ἐτράπετ'. "And turned around." More literally, "turned himself *after*," (*i. e.*, in the direction of) the one who was grasping his hair from behind.—ἔγνω. "He recognised."—δεινὰ δέ οἱ ὄσσε φάανθεν. "Dreadful, thereupon, did her eyes appear to him," *i. e.*, fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray colour, as indicated by the epithet γλαυκῶπις.—ὄσσε. Supply αὐτῆς. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil (*Æn.*, v. 647): "*divini signa decoris, Ardentesque oculos.*"—ἔπεα πτερόεντα. "Winged words:" The epithet πτερόεντα carries with it not only the idea of swiftness, but also that of flying forth from the lips.—μιν προσηύδα. "He

addressed unto her." Observe that προσηύδα has here two accusatives depending upon it, namely, μιν and ἔπεα. The former of these connects it closely with the adverbial πρός.

202-203. τίπτ' αὖτ'. "Why, then, again?" τίπτ' is here for τί ποτε, and answers to the Latin *quid tandem*, "why, then," "why, pray." The particle αὖτε implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—τέκος. "Offspring," *i. e.*, daughter.—ἦ ἵνα ἴδῃ. "Is it that thou mayest see?" *i. e.*, mayest be a witness unto. As regards the interrogative force of ἦ, consult note on verse 133.

204-205. ἀλλ' ἔκ τοι ἐρέω. "But I will declare to thee openly." Observe here the force of ἀλλά. It is the same as saying, Grossly indeed has he insulted me, *but* dearly shall he pay for it.—ἐκ. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet ἐξερέω occurs in book viii. 286.—ἐρέω. The future, from the present εἶρω, which, in the sense of "I say," is epic.—τὸ δὲ καὶ τελέεσθαι οἴω. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of τό.—τελέεσθαι. This form of the future occurs also elsewhere, as in book ii. 36, 156, and especially in the Odyssey (i. 201; iii. 226; iv. 664, &c.). The common text has τετελέσθαι, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to τετελέσθαι is, that it is not common with Homer to use the perfect for the future. The only way of saving τετελέσθαι (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from τετέλομαι as a present, changing the place of the accent to the antepenult. .

ᾗς ὑπεροπλίῃσι τάχ' ἄν, κ. τ. λ. "By his acts of arrogance shall he at some early period or other, in all probability, lose his life." Observe the combined force of the particles τάχα and ποτέ, the former implying that a thing will *soon* take place, while the latter shows that the *particular time* is uncertain. Observe also the force of ἄν with the subjunctive, denoting something uncertain, indeed, but highly probable.—ὑπεροπλίῃσι. The idea of *arrogance* lies at the basis of this word, as is shown by Buttmann (*Lexil.* vol. ii. p. 215.) The plural is employed here, moreover, with reference to various preceding acts of arrogance on the part of Agamemnon, all which go to form the general character of ὑπεροπλία, as expressed by the singular.

206-208. τὸν δ' αὖτε. "Him, then, in turn."—θεὰ γλαυκῶπις. "The bright-eyed goddess." The epithet γλαυκῶπις indicates properly an eye of a bluish-gray like that of the cat or the owl. The common translation, however, of "blue-eyed" does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective

(*New Cratylus*, p. 559.)

ἦλθον ἐγὼ. "I have come this instant." Observe here the force of the aorist in denoting instantaneous action; and also the emphatic employment of the personal pronoun.—*παύσουσα τὸ σὸν μένος.* "To cause this excitement of thine to cease." Consult note on verse 192.—*αἴ κε πίθηαι.* "If, perchance, thou wilt obey (me)." More literally, "wilt persuade thyself (to follow my directions)." Observe the employment of *αἴ* for *εἰ*, implying a wish, on the part of the goddess, that Achilles would listen to her monitions. Consult note on verse 66.—*οὐρανόθεν.* The position of this word in the sentence is worth noting. It is brought in last, in order to add full force, together with the accompanying gesture, to all that precedes.

210-211. *μηδὲ ἕλκεο.* "Nor be drawing."—*χειρί.* Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, *δεικτικῶς*, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword.—*ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, κ. τ. λ.* "But yet reproach him in words just as it shall be," *i. e.*, just as they shall happen to occur to thee. The particle *ἤτοι* is here employed to indicate concession.

212-214. *ἐξερέω.* "Will I declare openly." Compare, with regard to this verb, and also the expression *τὸ δὲ*, following immediately after, the note on verse 204.—*καὶ τετελεσμένον ἔσται.* "Shall even be accomplished." Minerva speaks here like a deity, but Achilles, in verse 204, like a mere mortal, who only expresses his opinion as to the future.—*καί ποτέ τοι, κ. τ. λ.* "Hereafter, even thrice so many splendid gifts shall be present unto thee," *i. e.*, shall be presented unto thee. Alluding to the future reconciliation of the two chieftains.—*ἴσχεο.* "Restrain thyself."—*ἡμῖν.* Referring to herself and Juno.

216-218. *χρὴ μὲν σφωΐτερόν γε, κ. τ. λ.* "It behoves me, O goddess, to observe the mandate of you two in particular," *i. e.*, of you two at least, if of no other of the gods. The allusion here is to previous acts of favour shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—*σφωΐτερον.* Formed from the dual *σφῶϊ*, and therefore possessing a dual force. The old grammarians took *σφωΐτερον*, by a strange kind of enallage, as equivalent merely to *τεόν*, and referring to Minerva alone! (*Etym. Mag. s. v.*) Buttmann thinks that the poet (or reciter, as he terms him) intentionally chose this form, which the ear so seldom met with, in order to make it at once perceptible that Achilles intended only the two goddesses, who were in this case the sole agents; although afterwards (v. 218), by a very natural transition to a more general mode of expression, he speaks of all the deities collectively. (*Lexil.* vol. i. p. 52.)

εἰρύσσασθαι. The primitive meaning of *ἐρύειν* is "to draw;" in the middle voice, "to draw to one's self," "to draw for one's self," &c. It is thus applied, in its middle signification, to the drawing of a dead body, in battle, toward one's self, to get it into a place of safety, whether it be the body of a friend or a foe.

From this idea of dragging from amid a crowd of enemies comes the general idea of "to save," whence arises the collateral meaning of "to keep," "to observe," "to watch" that which has thus been dragged away; and hence we have the more general idea of "to observe, keep, or obey," on any occasion.—(*Buttmann, Lexil. s. v.*)

καὶ μάλα περ, κ. τ. λ. "Even though greatly incensed in soul," *i. e.*, however much incensed.—*ὣς.* For *οὕτως.—ἄμεινον.* Supply *ἐστί.—ὅς κε.* "Whosoever."—*μάλα τ' ἔκλυον αὐτοῦ.* "Him very readily are they even accustomed to hear." Observe the force of the aorist in *ἔκλυον*, denoting what is accustomed to take place. The particular import of *τε*, on the other hand, will best appear from a paraphrase: "In proportion as man obeys the gods, *in that same proportion* are they wont to listen to his prayers.—*αὐτοῦ.* This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have *τούτου μάλα τ' ἔκλυον.*

219–222. *ἦ.* For *ἔφη.—ἐπ' ἀργυρέῃ κώπῃ.* "On his silver hilt," *i. e.*, his silver-decked hilt. The epithet *ἀργυρέη* has here the same force as *ἀργυροήλῳ*, "adorned with silver studs."—*σχέθε.* "He checked."—*ὦσε.* "He drove."—*ξίφος.* The early Greek sword had generally a straight, two-edged blade (*ἄμφηκες, Il.* x. 256), rather broad, and nearly of equal width from hilt to point.—*ἡ δ' Οὔλυμπόνδε βεβήκει.* "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant *had gone* to the skies.

μετὰ δαίμονας ἄλλους. "To the midst of the other deities." More literally, "among." Observe that in this passage the "*terminus ad quem*" is indicated in three different ways: *unto* Olympus, and when she has come there, *into* the palace of Jove, and then *into the midst* of the other deities.—The ancient critics raise a difficulty here. How, they ask, can Minerva be said to have either come from the skies, or to have gone back to the same and to the society of the other deities, when in verse 423 it is stated that Jupiter had, on the previous day, gone with all the gods into Æthiopia? To this some of them reply, that either all the deities of Olympus did not accompany Jupiter on this occasion, or else that the *gods* alone went, and that the *goddesses* were left behind! Voss, however, takes a much more reasonable view of the matter. According to this scholar, several days were occupied in sending the ship to Chrysa (v. 308), in purifying the army (v. 313), and in offering up the hecatomb (v. 315). It is after this that Achilles is deprived of Briseis (v. 318), and then has the interview with his mother, who informs him that the gods had gone to Æthiopia *on the previous day*. (*Voss. Anm.* p. 7.)

223–224. *ἐξαῦτις.* "Again anew."—*ἀταρτηροῖς ἐπέεσσιν.* "In injurious words," *i. e.*, grossly personal and offensive. The scholiast explains the epithet by *βλαβεροῖς, χαλεποῖς.—λῆγε*

χόλοιο. Achilles obeys Minerva, in ceasing from open strife and collision (ἔριδος), but he still goes on giving vent to his angry feelings.

225–228. οἰνοβαρές. "Man heavy with wine," *i. e.*, drunkard. This epithet refers here more to the habit of intoxication than its influence at the moment. Observe in the language of Achilles a picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (*Plat. Repub.* iii. p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

κυνὸς ὄμματ' ἔχων, κ. τ. λ. "Having the eyes of a dog, but the heart of a stag," *i. e.*, impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—οὔτε ποτ'. "Neither at any time."—ἐς πόλεμον θωρηχθῆναι. "To arm thyself for war." The passive in a middle sense.—λόχονδ'. "To an ambuscade."—τέτληκας θυμῷ. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb τλῆναι, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou *endured* in soul."—τὸ δέ τοι, κ. τ. λ. "For this appears to thee to be death," *i. e.*, very death, death itself. Κῆρ is here equivalent to θάνατος.

229–232. ἦ. "In very truth."—λώϊον. Ironical.—κατὰ στρατὸν εὐρύν. "Throughout the wide army."—δῶρ' ἀποαιρεῖσθαι. "To take away unto thyself the gifts (of that one)," *i. e.*, to appropriate unto thyself. Observe the force of the middle.—ὅστις εἴπῃ. In prose ὅστις ἂν εἴπῃ.—σέθεν ἀντίον. "In opposition to thee."

δημοβόρος βασιλεύς. "Thou art a people-devouring king," *i. e.*, a king that lives on, or wastes the property of his people. It is better to supply εἶ here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nägelsbach.—ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. "Since thou reignest over men of no worth." The particle ἐπεί serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—ἦ γὰρ ἄν, Ἀτρεΐδη, κ. τ. λ. "For in very truth (were this not so), thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after ἦ γάρ, with Eustathius, εἰ μὴ οὐτιδανοὶ ἦσαν οἷς ἀνάσσεις. Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker is the insult which he has received, and he therefore alludes at once to this, without expressing the collateral idea, "if this were so."

233–236. ἀλλ' ἔκ τοι ἐρέω. Consult note on verse 204.—ἐπὶ

"In addition." An adverb. Consult note on verse 25.—*ναὶ μὰ*. "Yes! by."—*σκῆπτρον*. Consult note on verse 15.—*τὸ*. For *ὅ*. —*φύσει*. "Will produce." The meaning of the oath is this: as surely as this sceptre shall never again put forth leaves and branches, so surely shall the absence of Achilles from the battle-field be keenly felt by the Greeks.—*ἐπειδὴ πρῶτα*. "Since first." —*τομὴν*. "The trunk," *i. e.*, its parent trunk.—*περὶ γὰρ, κ. τ. λ.* "For round about, in very truth, has the brass lopped it of both leaves and bark." Observe that *περί* is here merely adverbial. Observe, also, that the verb *ἔλεψεν* takes here a double accusative, one of the whole (*ἑ*), and another of individual parts (*φύλλα τε καὶ φλοιόν*). When, in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand, as proximate objects, in the accusative. This construction is called by the grammarians *σχῆμα καθ' ὅλον καὶ μέρος*.—*ἑ*. This pronoun stands here as a neuter, for *αὐτό*, referring to *σκῆπτρον*. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of *αὐτός*. (*Matthiæ*, § 147.)

237–239. *νῦν αὖτέ μιν*. "Now, on the contrary, it." The particle *αὖτε* here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that *μίν* is for *αὐτό*.—*δικασπόλοι*. The sceptre which Achilles here holds is not his own, but a herald's sceptre or staff, which the chieftain had taken into his hands when arising to speak. Whoever rose to speak in the general assembly of the host, received a sceptre or staff from one of the heralds, which he held in hand while delivering his sentiments. (*Il.* 18, 505; 23, 566; *Od.* 2, 38.) Not every one, however, was allowed to speak in assembly, but only a particular class; and as these privileged individuals also acted on other occasions as "dispensers of justice" (*δικασπόλοι*), Achilles here designated them by that particular name, to show that they formed a particular class.

οἵτε θέμιστας, κ. τ. λ. "And who watch over the laws (received by them) from Jove." All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of *πρός* here with the genitive, and compare the following passage of Plutarch, where the same explanation is given in the present text: *καὶ τοὺς βασιλεῖς Ὅμηρός φησιν οὐχ ἑλεπόλεις οὐδὲ ναῦς χαλκήρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς λαμβάνοντας ῥύεσθαι καὶ φυλάσσειν*. (*Vit. Demetr.* 42.)—*οἵτε*. Literally, "even who." Observe the force of *τε* in showing the relation of the latter clause to the one that goes before: *as* they are *δικασπόλοι*, *even so* do they watch over, &c.—*ὁ δὲ*. "And this."—*μέγας*. "Great in its consequences," *i. e.*, fraught with serious consequences to Agamemnon.

240–244. *ἦ ποτ'*. "Assuredly hereafter," *i. e.*, depend upon it, at some future day.—*Ἀχιλῆος ποθή*. "A desire for Achilles," *i. e.*, regret for the absence of the warrior from the battle-field.

Compare the Latin *desiderium*. Homer uses the feminine form *ποθή* much more frequently than the masculine *πόθος*.—*ἀχνύμενός περ*. "Though deeply troubled (thereat)."—*εὖτ' ἄν*. For *ὅτ' ἄν*.—*ὑφ' Ἕκτορος ἀνδροφόνοιο θνήσκοντες*. "Dying beneath the hand of the man-slaughtering Hector."—*σὺ δ' ἔνδοθι θυμὸν ἀμύξεις*. "And thou within thee shalt tear thy soul," *i. e.*, and thy bosom shall be torn by keen remorse. Observe that *ἔνδοθι* is here equivalent to *κηρόθι*.—*χωόμενος*. "Enraged at thine own self."

245–249. *ποτὶ*. For *πρός*.—*χρυσείοις ἥλοισι πεπαρμένον*. "Pierced through and through with golden nails," *i. e.*, adorned with golden studs. The heads of the nails formed the studs.—*ἕζετο δ' αὐτός*. The pronoun is here introduced to mark an opposition between the person of the hero and the act just performed by him.—*ἑτέρωθεν ἐμήνιε*. "Kept raging on the other side." Observe the force of the imperfect.—*λιγὺς Πυλίων ἀγορητής*. "The clear-toned speaker of the Pylians." By the Pylians are meant the subjects of Nestor, who was King of Pylos, in the Peloponnesus. The epithet *λιγύς* refers here to the clear and silver tones of age. Among a people like the Greeks, a clear and harmonious enunciation would form, of course, one of the most important requisites of a public speaker. To this, however, was joined, in Nestor's case, the sound experience of a lengthened life.

τοῦ καὶ ἀπὸ γλώσσης, κ. τ. λ. "From whose tongue also flowed speech sweeter than honey." Observe that *τοῦ* is here for *οὗ*. If we place a fuller stop after *ἀγορητής*, then *τοῦ* will be for *τούτου*: but this appears harsh, on account of the presence of *τῷ* for *τούτῳ* in the line that follows.—*καὶ*. This particle must not be joined with *μέλιτος*, but refers back to *ἡδυεπής*, and is intended to introduce a still farther explanation of that epithet.—*αὐδή*. Referring not so much to the subject-matter of what he said, as to his voice and its varied intonations. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue.

250–252. *τῷ δ' ἤδη*. "Unto this one already," *i. e.*, during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on.—*μερόπων ἀνθρώπων*. "Of articulate-speaking men." The term *μέροψ* distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—*ἐφθίατ'*. "Had passed away." More literally, "had been destroyed," or "had perished," *i. e.*, had fulfilled their allotted time on earth.

τράφεν ἠδ' ἐγένοντο. "Had been reared, and had lived." Nägelsbach regards this as a Hysteron-proteron, for "had lived and been reared." Not so, by any means. The poet refers to the two generations individually. The first of these had been *nurtured* along with Nestor, and *reared* with him to manhood. The second came into being about thirty years after his birth,

and *lived* with him as a younger generation. And now he was reigning among a third. Reckoning thirty years, or thereabout, for a generation, Nestor would be over sixty years of age at the commencement of the Trojan war.—*μετὰ τριτάτοισιν.* "Among the men of a third." For the more prosaic *μετὰ τριτάτῃ*, scil. *γενεῇ*.

Πύλῳ. There were three places named Pylos, in the Peloponnesus, all of which contended for the honour of having been the birth-place of Nestor. One was situate about eighty stadia to the east of the city of Elis; a second was situate in the Triphylian district of the country of Elis; while the third was on the western coast of Messenia, opposite the island of Sphacteria. The second of these appears to have the best argument in its favour, and is so regarded by Strabo.

253-258. *ὅ σφιν ἐϋφρονέων, κ. τ. λ.* Repeated from verse 73. —*Ὦ πόποι.* "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods *πόποι*, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms *πάπας, παπαῖ, papa*, &c.—*ἦ.* "In very truth."—*Ἀχαιΐδα γαῖαν ἱκάνει.* "Is coming unto the Grecian land."—*κεν γηθήσαι.* "Would be delighted." —*μέγα κεν κεχαροίατο.* "Would greatly exult."—*εἰ σφῶϊν τάδε πάντα, κ. τ. λ.* "If they should learn all these things of you two contending together," *i. e.*, if they should hear of your contending in this way. Homer says *πεύθεσθαί τι*, and *πεύθεσθαί τινος ποιοῦντος, i. e., ὅτι ποιεῖ.* In the present passage he has blended these two constructions together, so that *σφῶϊν* depends on *τάδε πάντα*, and *μαρναμένοιιν* is to be resolved, in a free translation, into *ὅτι*, &c.

οἳ περὶ μὲν βουλῇ, κ. τ. λ. "(You), who are superior to the rest of the Greeks in counsel, and are superior (to them) in fight," *i. e.*, superior as senators in counsel, and as warriors in the field. We must be careful not to regard *βουλή* here as equivalent merely to *νοῦς* or *φρήν*, intelligence or mental power.—*μάχεσθαι.* The infinitive is here employed as a kind of noun. Schæffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: *ἀποτρέψαι τοὺς ἄλλους ἐπιτίθεσθαι τῇ Λιβύῃ.* (*Diod. Sic.* xx. 68.—*Schæff. ad Plut.* vol. i. p. 183, v. 35.)

259-262. *ἄμφω δὲ.* The particle *δέ* is here equivalent to *γάρ*. —*ἤδη ποτ'.* "Many a time before this." Compare Stadelmann: "*Schon manchmal.*"—*ἠέπερ ὑμῖν.* "Than even you." This is the reading of the grammarian Zenodotus, which Aristarchus rejected, because, in his opinion, derogatory to Achilles, and for which he substituted *ἡμῖν*, a lection in which he is followed by Spitzner, Nägelsbach, and others. We have retained *ὑμῖν*, however, with Heyne, as the more spirited reading, and more in accordance with what follows.—Observe that *ἠέπερ* is much stronger than the simple *ἤ*, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, "than you, brave *though* (*περ*) you undoubtedly both are."

Observe, also, that we have the dative *ὑμῖν*, not the nominative *ὑμεῖς*. The reason of this is as follows: *ἤπερ ὑμῖν* is the same as *ἤπερ ὑμῖν ὁμιλῶ*, but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been *ἤπερ ὑμεῖς ἐστὲ οἷς νῦν ὁμιλῶ*.

καὶ οὔποτε οἴγ'. "And not even these ever." The particle *γέ*, when it has, as in the present instance, the force of the Latin *vel*, combines with a preceding negative, and the two then become equivalent to *ne quidem*.—*οὐ γάρ πω*. The particle *γάρ* here serves to explain more fully the previous clause, *καὶ ἀρείοσιν ἤπερ ὑμῖν*.—*οὐδὲ ἴδωμαι*. "Nor am I likely to see," *i. e.*, nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, in conjunction with the negative, would have meant that he was never again to see such.

263–265. *Πειρίθοον*. Pirithoüs was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and Centaurs, to which Nestor presently alludes. The other chieftains mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare *Apollon. Rhod.* i. 40.)—*Θησέα τ' Αἰγείδην*. This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (*Scut. Hero.* 182) by some Athenian, who was anxious to have mention made of his national hero.

266–270. *κάρτιστοι δή*. "The very bravest." The particle *δή* has here what is termed its *determinative* force, and when joined with an adjective, as in the present instance, denotes that such adjective is to be taken in its fullest possible extent of meaning.—*Φηρσὶν ὀρεσκῴοισι*. "With the wild race dwelling on the mountains," *i. e.*, the Centaurs. By the term *Φηρσίν* (*i. e.*, *θηρσίν*) are here indicated a wild and savage race of men, inhabiting Mount Pelion, and known in mythic history by the name of Centaurs. Of the form assigned to them by fable, namely, half human, half that of the horse, Homer knew nothing. This appears to have been a later addition.—*ἐκπάγλως ἀπόλεσσαν*. "In a terrific manner did they destroy them," *i. e.*, did the Lapithæ destroy the Centaurs. As regards the form *ἐκπάγλως*, consult note on verse 146.—*καὶ μέν*. "And, as I tell you." Observe that *μέν* is here equivalent to *μήν*, which, in this passage, has the force of *ὥσπερ λέγω*.—*τηλόθεν ἐξ ἀπίης γαίης*. "From afar, out of a distant land." An Homeric abundance of terms. We must be careful not to confound the *ἀπίη γαίη* of Homer with the *Ἀπία γῆ* of the tragic writers. The former means merely a distant land, whereas the latter denotes the Peloponnesus. There is also a difference between the two terms as regards quantity. The Homeric adjective has the initial vowel

short, whereas the geographical appellative, Ἀπία, has it long. (*Buttmann, Lexil. s. v.*)—καλέσαντο. "Called me unto them." Observe the force of the middle.

271–274. κατ' ἔμ' αὐτόν. "To the best of my power." Literally, "according to myself," *i. e.*, according to the strength I had. Compare the scholiast: κατὰ τὴν ἐμαυτοῦ δύναμιν. Some commentators render this differently, "by myself," and refer, in support of their version, to κατὰ σφέας, in book ii. 366. The two cases, however, are by no means parallel.—κείνοισι. "With those warriors." As κεῖνος or ἐκεῖνος refers generally to an object more or less distant, we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more powerful day.—τῶν. For τούτων.

καὶ μέν. "And I can assure you." Observe that μέν is here, again, for μήν.—μευ βουλέων ξύνιεν. "They listened to my counsels." βουλέων for βουλάων. So, in verse 495, ἐφετμέων for ἐφετμάων, as Πηληιάδεω for Πηληιάδαο.—ξύνιεν. The common text has ξύνιον, for which we have given, with Spitzner, the reading of Aristarchus.—ἀλλὰ καὶ ὔμμες. "Do you, therefore, also." The particle ἀλλά has here a kind of hortatory force.

275–276. ἀγαθός περ ἐών. "Powerful though thou art." Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of "*captatio benevolentiæ*," making the meaning to be, "who art a most excellent man;" so that, according to them, Nestor advises Agamemnon not to commit an act unworthy of himself. The version which we have given, however, appears much more natural. Compare verse 131.—τὸνδ' ἀποαίρεο κούρην. Observe the double accusative depending on the verb.

ἀλλ' ἔα, ὥς οἱ, κ. τ. λ. "But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him," *i. e.*, let him retain her, since he has the better right to her. Supply αὐτὸν ἔχειν, or something equivalent. Some understand αὐτήν, but ἔα αὐτήν would mean, "let her go."

277–279. ἔθελ'. "Feel inclined." Equivalent to the Latin *inducas in animum*. Observe that the verb ἐθέλω expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one's own power, or at least appears to be so. (*Buttmann, Lexil. s. v.*)—ἐπεὶ οὔποθ' ὁμοίης, κ. τ. λ. "Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honour (with the rest of men, but an elevation far exceeding theirs)." By τιμή is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, ὁμοίης, *scil.* τῇ τῶν ἄλλων, ἀλλὰ μείζονος. (Compare v. 441, *seq.*) Heyne has a different and inferior interpretation, ὁμοίης, *scil.* τῇ τοῦ Ἀγαμέμνονος τιμῇ. "Since no sceptre-bearing king, &c., has ever obtained honour equal to his," *i. e.*, to Agamemnon's.—ἔμμορε. The perfect, not the aorist.—ᾧτε. Compare note on verse 79.

280–284. εἰ δὲ σὺ κάρτερός ἐσσι, κ. τ. λ. "For if thou art

valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful," &c. Observe the peculiar force of *εἰ* with the indicative, not implying any doubt whatever in the mind of the speaker, but referring rather to what is actually the case: "if thou art valiant, and the son of a goddess, *as we all well know*."—*πλεόνεσσιν*. The dative is here employed to denote continuance of rule. Compare note on verse 180.

Ἀτρείδη, σὺ δὲ. For *σὺ δὲ, Ἀτρείδη*. The vocative of the proper name is often placed thus before the personal pronoun, for the sake of emphasis.—*αὐτὰρ ἔγωγε λίσσομαι, κ. τ. λ.* "For it is I, even I, that entreat thee to lay aside thy wrath in the case of Achilles." We have given a free translation here, in order to show the meaning more clearly. The more literal version would be: "But I, for my part, entreat," &c. Observe here the force of *αὐτάρ*, which involves in some degree the meaning of *γάρ*. So in Latin, we often find *autem* where *enim* might stand.—*Ἀχιλλῆϊ*. More literally, "to," or "for Achilles," *i. e.*, for the behoof or advantage of Achilles. The *dativus commodi*, or dative of advantage.

μέγα ἔρκος πολέμοιο κακοῖο. "The great defence against evil war," *i. e.*, the great rampart against the foe. So a shield is called *ἔρκος ἀκόντων*, "or defence against darts."

286–291. *ναὶ δή*. "Yes, indeed."—*γέρον*. "Aged warrior."—*κατὰ μοῖραν*. "Rightly."—*ἀλλ' ὅδ' ἀνὴρ, κ. τ. λ.* Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would be well were it not for the arrogant and domineering spirit of Achilles.—*περὶ*. "Above," *i. e.*, superior to.—*κρατέειν*. "To bear rule over."—*ἀνάσσειν*. "To lord it over."—*σημαίνειν*. "To prescribe."—*ἅ τιν' οὐ πείσεσθαι ὀΐω*. "In which things I think that some one will not obey him." Observe that *ἅ* is here the accusative of nearer definition, while in *τίνα* Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

εἰ δέ. "For if."—*ἔθεσαν*. Equivalent to *ἐποίησαν*.—*τοὔνεκα οἱ προθέουσιν*; "Do they on this account give him the right?" Observe that *προθέουσιν* is from the simple stem-form *προθέω*, whence *προτίθημι* comes. It stands, therefore, for *προτιθεῖσιν*.

292–294. *ὑποβλήδην*. "Interrupting his speech." Compare the scholiast: *μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ σιωπῆσαι αὐτὸς εἰπών.—ἦ γάρ κεν, κ. τ. λ.* "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle *γάρ* is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, *for*," &c.—*εἰ δὴ σοὶ πᾶν ἔργον, κ. τ. λ.* "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," *i. e.*, if I shall yield to thy every command. Observe that *ὑπείξομαι* is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is re-

quired to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve ὅττι κεν εἴπῃς into its equivalent ἐάν τι εἴπῃς.—πᾶν ἔρεον. The accusative of nearer definition.

295-296. ἄλλοισι δὴ. "Unto others, whosoever they may be." Inasmuch as the particle δή supports and strengthens the meaning of the word with which it is connected, it makes definites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of ἄλλοισι is increased by it, and, therefore, the true force of δή is, "be they who they may," "whomsoever it may please," &c.—μὴ γάρ ἔμοιγε σήμαιν'. "For prescribe not unto me, at least." The particle γάρ refers back to ἄλλοισιν ἐπιτέλλεο, and shows why that was said.—δίω. "I am resolved."

297-299. σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν. "And do thou lay it up in thy mind." Observe that we have here, not εἰς φρένας, but ἐνὶ with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition ἐν here, with the dative, reminds us, therefore, of Virgil's "*tu condita mente teneto.*"

Κούρης. Briseis.—οὔτε τῳ ἄλλῳ. Nor with any one else." τῳ for τινί.—ἐπεί μ' ἀφέλεσθέ γε δόντες. "Since, after having given, ye even took her away from me." The true force of γε here is explanatory, so that ἐπεί....γε may be rendered more freely, "and that too because," as in Latin, "*idque propterea quod.*"—μ' ἀφέλεσθε. For με ἀφέλεσθε αὐτήν.

300-301. τῶν δ' ἄλλων.....τῶν. "Of those other things, however,.....of these." We have here in τῶν an instance of repetition common to many languages. Sometimes this is resorted to when a long clause intervenes, and it is then done for the sake of perspicuity; sometimes, as in the present instance, it is made to answer the purposes of emphasis.—οὐκ ἄν τι φέροις ἀνελών. "Thou shalt not, I think, having taken up, bear any one away." Observe here the indefinite meaning which ἄν imparts to the optative, and which is made to subserve the purposes of bitter irony. We have expressed it by the words "I think." —ἀνελών. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads ἂν ἐλών, making this an instance of the repetition of the particle ἄν, as it often subsequently occurs in the Attic writers.

302-303. εἰ δ' ἄγε μὴν πείρησαι. "But thou wilt, come indeed, make trial for thyself," *i. e.*, make the experiment in person. Observe the force of the middle voice. With εἰ δὲ supply βούλει, a common ellipsis.—ἄγε μήν. Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—ἵνα γνώωσι καὶ οἵδε. "In order that these here also may know," *i. e.*, may know the truth of what I say, may see me do what I threaten.—ἐρωήσει περὶ δουρί. "Shall stream around my

spear." More literally, "shall stream around for my spear." Observe that *περὶ*, according to Homeric usage, is an adverb here, not a preposition.

304–306. *ὣς μαχεσσαμένω.* "After having both contended thus." *ὣς* for *οὕτως.* Buttmann considers *μαχεσσαμένω* more in accordance with analogy than *μαχησαμένω*, the reading of Aristarchus and Wolf.—*λῦσαν δ' ἀγορὴν.* "And dissolved the assembly." As the dual is not a necessary form, the subject of a proposition may be in this number, and the verb in the plural, and *vice versa.*—*νῆας ἐΐσας.* "Equal ships," *i. e.*, having equal sides; a general epithet for a ship, as indicative of its shape and structure. The ships of the Greeks were drawn up on shore between the two promontories of Sigeum and Rhœteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Sigeum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhœteum, while the Athenians are thought to have occupied the centre of this line. The hindermost row of all contained the ships of Agamemnon, Ulysses, and Diomede. In front of the ships were the tents, which were, in reality, rude huts, tents of canvas being then unknown.

307–311. *Μενοιτιάδῃ.* "The son of Menœtius." Patroclus, the intimate friend of Achilles.—*προέρυσσεν.* "Launched." Literally, "dragged forward," *i. e.*, caused this to be done.—*ἐς δ' ἔκρινεν.* "And selected and put into it." Consult note on verse 142.—*ἑκατόμβην.* Consult note on verse 315.—*ἐς δὲ βῆσε.* "And into it caused to go." Consult note on verse 144.—*ἀνὰ δὲ εἷσεν ἄγων.* "And up (its side) conducting, seated (therein)." Observe the active force of *εἷσεν, sedere fecit,* or *collocavit.*—*ἐν δ' ἀρχὸς ἔβη.* "And in (it) went as commander."—*πολύμητις.* "The sagacious." A common epithet of Ulysses.

312–314. *ἀναβάντες.* "Having embarked." Literally, "having gone up (the vessel's sides)."—*ἐπέπλεον ὑγρὰ κέλευθα.* "Began to sail upon the watery ways," *i. e.*, the watery paths of ocean. Beck maintains that *ὑγρός* is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, *ὑγρός* is the very adjective to be employed here. (*Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum.*, &c., *Lips.*, 1791, p. xviii.)

ἀπολυμαίνεσθαι. "To purify themselves," *i. e.*, to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanitary measure, and partly that they might be able to engage in the solemn sacrifice to the god.—*καὶ εἰς ἅλα*

λύματ' ἔβαλλον. "And cast the offscourings into the sea." By λύματα is here meant the water by which the ablution of their persons had been effected. On the present occasion it was thrown into the sea. It was customary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in.—ἔβαλλον. Observe the force of the imperfect in denoting an act done by many in succession.

315–317. ἔρδον. "They sacrificed." Consult note on verse 147.—τελήεσσας ἑκατόμβας. "Perfect hecatombs," *i. e.*, of perfect and unblemished victims. Consult note on verse 66.—ἑκατόμβας. According to the common explanation, a hecatomb was an offering of a hundred oxen; but it was afterward used to express every solemn sacrifice at which several animals were slain. Thus, one hecatomb, mentioned in the Iliad (vi., 115: *ib.*, 306), consisted of twelve bulls. The hecatombs which Ulysses bore in his galley to Chrysa was probably a still smaller number. That vowed to the Sperchius consisted of fifty sheep. (*Hase, Public and Private Life of the Greeks*, p. 101.)

παρὰ θῖν'. "Along the shore." Θῖν' is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. *Qui sacra faciunt, non in litore sed per litus versantur.* (*Nägelsbach, ad loc.*)—κνίση δ' οὐρανὸν ἶκεν, κ. τ. λ. "And the savour went to the sky, whirling itself in the smoke round about it." We have given here the interpretation of Nägelsbach, according to which ἑλισσομένη is middle, not passive; and περί belongs to καπνῷ, not to the participle. As regards the middle meaning here assigned to ἑλισσομένη, compare *Il.*, xxi., 11. So, again, with respect to the construction here given to περί, compare the phrase ἀμφὶ πυρὶ στῆσαι (*Od.*, viii. 434).

318–325. τὰ πένοντο. "Were busily employed upon these things." The reference is to the process of purification, and after that to the offering up of the hecatombs.—τὴν πρῶτον. "With which in the first instance."—ἀλλ' ὄγε. "This hero, on the contrary."—τῷ οἱ ἔσαν. "Who were unto him." τῷ for ᾧ. ὀτρηρὼ θεράποντε. "Active attendants."

ἔρχεσθον κλισίην. "Go ye two unto the tent." With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—χειρὸς ἑλόντ' ἀγέμεν. "Having taken by the hand, lead away." Observe that ἑλόντ' is for ἑλόντε, and that ἀγέμεν, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (*Matthiæ*, § 546.) Some editors place a comma after Ἀχιλῆος, and then make ἀγέμεν equivalent to ὥστε ἄγειν, but this wants spirit.—εἰ δέ κε μὴ δώῃσιν, κ. τ. λ. Compare verse 137.—σὺν πλεόνεσσι. "With greater numbers." Literally, "with more men." Supply ἀνδράσι.—τό. For ὅ.

326–330. προΐει. "He sent them onward." Compare note on προΐαψε, verse 3, and Gloss., verse 25.—κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. Compare verse 25.—ἀέκοντε. "Reluctant."—βάτην. ἐβήτην.—Μυρμιδόνων. Consult note on verse 180.—ἐπί τε

κλισίας, κ. τ. λ. The adverb ἐπί serves here to determine with more precision the direction expressed by the accusative.—τόν δ' εὗρον, κ. τ. λ. Referring to Achilles.—οὐδ' ἄρα τώγε ἰδὼν, κ. τ. λ. "Nor, in very truth, did Achilles rejoice on having seen these two."

331–333. τὼ μὲν ταρβήσαντε, κ. τ. λ. "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—οὔδε τί μιν προσεφώνεον. "Neither did they address aught unto him." Observe the double accusative in τί μιν, the latter term being for αὐτόν.—ἔγνω ᾗσιν ἐνὶ φρεσί. "Knew in his own mind (the object of their coming)."

334–342. χαίρετε. "Hail," *i. e.*, joy be with ye. The common expression on either accosting or taking leave.—Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν. Heralds are called "messengers of Jove," because they are the interpreters of that which Jove has established on earth through the agency of kings. The epithet, therefore, has reference to the supporting of regal authority. So, again (*Il.* viii. 517), they are called Διὶ φίλοι, inasmuch as they share in the honour rendered unto kings, which honour the latter derive, along with their power, from Jove.

μοι ἐπαίτιοι. "In fault toward me," *i. e.*, blamable in my eyes.—δ. For δς.—Διογενὲς Πατρόκλεις. "High-born Patroclus." Observe that proper names in -κλος are often declined like those in -κλῆς, and again, those in -κλῆς like those in -κλος. Hence Πατρόκλεις, for Πάτροκλε. (*Matthiæ*, § 92, 1.)—σφωΐν. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (*Thiersch*, § 204, 6.)—τὼ δ' αὐτὼ μάρτυροι ἔστων, κ. τ. λ. "And let these two themselves be witnesses both before the blessed gods," &c., *i. e.*, witnesses of the insult offered to Achilles by Agamemnon. Observe the peculiar force of τὼ αὐτὼ, not "these same persons," but "these very persons themselves," who are made the innocent instruments in carrying into execution the unjust mandates of another.—καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. "And before that hard-hearted king."

εἴποτε δ' αὖτε. "If ever again hereafter." For εἴποτε δὴ αὖτε, not δὲ αὖτε. These words are generally made to commence a new sentence, which is supposed to break off abruptly after τοῖς ἄλλοις by an aposiopesis. The reading of Wolf, however, which places a comma after ἀπηνέος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἴποτε δ' αὖτε, κ. τ. λ. form the ending of the previous sentence, not the beginning of a new one. Wolf is followed by most of the recent editors of Homer.—ἀμῦναι. "For the purpose of warding off." The infinitive is here employed to express the object or intent.—τοῖς ἄλλοις. Consult note on ἡμῖν in verse 67.

342–344. *ἦ γὰρ ὅγ' ὀλοῇσι, κ. τ. λ.* "For, in very truth, this man rages with destructive thoughts," *i. e.*, intends, in his ungovernable excitement, to do things fraught with the most pernicious consequences.—*οὐδέ τι οἶδε, κ. τ. λ.* "Nor does he at all know how to observe at the same time the future and the past," *i. e.*, to make the events of the past the lessons for the future.—*σόοι.* "In safety," *i. e.*, so far as security can be found in the battle-field. Referring to the taking of all proper steps to secure success, both by personal prowess and sagacious plans.—*μαχέωνται.* We have followed here the conjecture of Schäffer. The common text has *μαχέοιντο*, but the subjunctive harmonises better with *οἶδε* that precedes. Thiersch proposes *μαχέονται*, *i. e. μαχέσονται.* The common reading makes an hiatus before *Ἀχαιοί.*

346–351. *ἐκ κλισίης.* "Forth, out of the tent." Observe the adverbial force of *ἐκ.*—*δῶκε δ' ἄγειν.* "And gave (her to them) to lead away."—*αὖτις ἴτην.* "Went back."—*παρὰ νῆας.* Consult note on *ἐπὶ κλισίας* in verse 328.—*ἡ δὲ γυνή.* "And she, the woman."—*αὐτὰρ Ἀχιλλεύς.* The particle *αὐτάρ*, according to Kühner (§ 739, 3), generally expresses something unexpected, or surprising, &c. On the present occasion, when we should have looked for a calmer and more quiet deportment in the warrior, we are, as it were, taken by surprise on finding him suddenly burst into tears.

δακρύσας. "Having burst into tears." These were tears, not of sorrow for the loss of Briseis, but of indignation for the insult which had been offered him in her abduction. Compare verse 355, *seq.*—*ἑτάρων ἄφαρ ἕζετο, κ. τ. λ.* "Forthwith, turned away from his companions, seated himself on the shore of the hoary sea, looking upon the dark-hued deep." The genitive *ἑτάρων* depends on *νόστφι λιασθείς*, which may be more literally rendered, "having gone aside from."

θῖν' ἔφ'. Observe here that *θῖν'* is by apostrophe for *θῖνα*, the accusative, and that it is erroneous to write *θίν'*, which would be for *θινί*, the dative. The accusative *θῖνα* here depends, not on the adverbial *ἐπί*, nor yet on *ἕζετο* merely, but on the combined idea implied by both.—*ἁλὸς πολιῆς.* The reference here is to the sea near the shore, where the dark billows break into foam, the adjective *πολιός* denoting properly something that is of a gray colour, or a mixture of dark and bright. Its root is found also in the Latin *pullus*, and *palleo.*—*οἰνοπα πόντον.* Referring to the appearance of the main ocean, afar off from the land. Observe that *οἰνοπα* has here the force of *μέλανα*, the early wine, according to Eustathius, having been of a dark hue, approaching to black: *ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροιάν.*

πολλὰ. "Earnestly."—*χεῖρας ὀρεγνύς.* It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352–356. *ἐπεί μ' ἔτεκές γε, κ. τ. λ.* "Since thou didst indeed bring me forth, being very short-lived." The particle *γέ* here serves to strengthen the idea expressed by the verb: Achilles addresses Thetis as *indeed* his mother. Observe, moreover, that

πέρ has here the force of *valde*, while in the succeeding clause it passes into the kindred meaning of *omnino*.—*τιμήν πέρ μοι ὄφελλεν, κ. τ. λ.* "Olympian Jove, the lofty thunderer, ought by all means to have bestowed honour upon me. Now, however, he has honoured me not even in a small degree," *i. e.*, as matters now go, however, &c.

ἦ γάρ. "For in very truth."—*αὐτὸς ἀπούρας.* "Having taken it away by his own authority." These words form an epexegesis, or additional explanation, to *ἑλών*, which merely indicates the seizure, without the additional idea implied in *αὐτός*.

357–361. *πότνια μήτηρ.* "His revered mother."—*ἐν βένθεσσιν ἁλὸς.* The sea-deities were supposed to dwell amid the depths of the sea.—*παρὰ πατρὶ γέροντι.* "By her aged sire." Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—*ἀνέδυ.* "She emerged."—*ἠΰτ' ὀμίχλη.* The comparison here refers merely to *ἀνέδυ*, the idea expressed by *καρπαλίμως* being excluded.—*πάροιθ' αὐτοῖο.* "In front of him." She seated herself in such a way as to be seen fully *from* the place where her son was sitting. Hence the genitive *αὐτοῖο*.—*χειρί τέ μιν κατέρεξε, κ. τ. λ.* "And she both soothed him with her hand, and said what she wished to say, and uttered it aloud." Compare the version of Nägelsbach: "*Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus.*" The words *ἔκ τ' ὀνόμαζεν* are often erroneously translated "and called him by name." The incorrectness of this version is sufficiently shown by what immediately follows.—Observe, that the comma must be removed from the ordinary text after *ἔφατ'*, because *ἔπος* is the object of both verbs.

362–363. *τί δέ σε φρένας ἵκετο πένθος;* "And why has grief come suddenly upon thee in thy mind?" *i. e.*, upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236.—*ἐξαύδα, μὴ κεῦθε νόῳ.* The asyndeton, or absence of the copulative, shows the earnest character of the speech.—*ἵνα εἰδομεν ἄμφω.* "That we both may know." Observe the dual subject with the plural verb, and note also that *εἴδομεν* is for *εἴδωμεν*.

365–366. *οἶσθα.* "Thou knowest (already)."—*τίη ἀγορεύω.* "Why need I tell." Observe the force of the subjunctive.—*πάντ'.* Depending on *εἰδυίῃ.*—*ᾠχόμεθ' ἐς Θήβην.* "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction's sake, *Hypoplacian*, because lying at the *foot* of Mount *Plakos* (*ὑπό* and Πλάκος). Eëtion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eëtion was father of Andromache, the wife of Hector.—In the Venice edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says that they are interpolated. Knight is

of opinion that they were introduced into the text by some inattentive and ignorant rhapsodist, who confounded the city of Thebe, the native place of Andromache, with Chrysa, the native city of Chryseis. From a discussion of this kind, however, nothing satisfactory can ever be elicited. Chryseis might have been sojourning in Thebe at the time of its capture, or the city of Chrysa might have been sacked by the same force that plundered Thebe. Consult, also, note on verse 369.

ἱερὴν πόλιν. "Sacred city." Cities, regions, &c., are often termed "sacred" by the earlier poets, when nothing more appears to be meant than that they are under the protection of some deity or other. Heyne, however, regards *ἱερήν* here as equivalent to *præclaram*, just as *θεῖος* and *δῖος* are often used in speaking of any thing superior of its kind.

367–368. *τὴν δὲ*. "And this (city)." After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—*καὶ τὰ μὲν εὖ δάσσαντο, κ. τ. λ.* "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is *μετὰ σφίσιν*, not *μετά σφισιν*. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis.

369–370. *ἐκ δ' ἔλον*. "And out of them they selected," *i. e.*, as a peculiar reward, independently of his proper share of the booty. Princes and distinguished chieftains always received such. Compare *Od.*, xi., 534: *Νεοπτόλεμος μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν.*—*Χρύσης δ' αὖθ', κ. τ. λ.* The lines that follow this are a repetition of those that occur in the beginning of the poem. It seems probable, remarks Valpy, that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching introductions and explanatory verses from preceding parts of the poem. The same solution, he adds, may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

380–388. *πάλιν ᾤχετο*. "Went back." Consult note on verse 59, as regards the Homeric force of *πάλιν*.—*τοῖο δὲ εὐξαμένου, κ. τ. λ.* "And this one, (on his) having prayed, Apollo heard." *τοῖο* for *τοῦ*, *i. e.*, *τούτου*.—*ἦκε δ' ἐπ' Ἀργείοισι, κ. τ. λ.* "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that *ἐπί* merely marks the direction of the action.—*οἱ δέ νυ λαοί*. "And they, the forces, now." Observe the pronominal force of *οἱ*, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the pecu,

liar meaning of the particle *νύ*, as if we were to say in a paraphrase, "one can *now* well imagine that the forces," &c.—*ἐπασσύτεροι*. "One after another." Compare the scholiast: *Αἰολικὴ λέξις, τῇ ἐπαλληλίᾳ πυκνότεροι, ἀλλεπάλληλοι, συνεχεῖς.*

τὰ δὲ κῆλα θεοῖο. "But they, the arrows of the god."—*πάντῃ*. "In every direction." The *terminus ad quem*, which is still more fully explained by *ἀνὰ στρατόν*.—*εὐρύν*. "The wide," *i. e.*, widespread.—*θεοπροπίας*. Consult verse 87.—*ἠπείλησεν μῦθον, κ. τ. λ.* "He uttered a threat, which in very truth has been accomplished," *i. e.*, carried into effect. Literally, "he threatened a speech," *i. e.*, uttered a threatening speech.—*ὅ*. Used for the relative *ὅς*.

389–392. *τὴν μὲν*. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—*ἄνακτι*. "To the king," *i. e.*, to Apollo. Consult note on verse 36.—*τὴν δὲ κούρην Βρισῆος*. "While the other, the daughter of Brises." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in *τὴν μέν* and *τὴν δέ*.—*νέον*. "But just now." Literally, "lately," or "recently."—*τήν μοι δόσαν*. For *ἣν μοι δόσαν*.

393–398. *εἰ δύνασαί γε*. "If, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—*περίσχεο παιδὸς ἑῆος*. "Aid thy valiant son." We must write *ἑῆος*, not *ἑῆος*. It is the genitive of *ἑός*. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form *ἑῆος* is supposed to be the genitive of *ἑός* or *ἐεός*, a sister form of *ἑός*, and to have the meaning of "thy." But consult *Buttmann's Lexilogus, s. v.*

εἴ ποτε δή τι. Compare verse 40.—*ὄνησας*. "Thou didst gratify."—*ἠὲ γαὶ*. "Or even, also." *πολλάκι κὰρ σέο, κ. τ. λ.* "For often, in the halls of my father, have I heard thee boasting, when thou didst say that thou alone, among the immortals, didst ward off unseemly destruction from the dark-cloud-enveloped son of Saturn." Compare the analogous Latin form of expression: *audiebam ex te, quum diceres.*—*σέο*. Depending on *ἄκουσα*. The palace of Peleus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been *πατρὸς σοῖο*. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Peleus is a posthomeric legend. The bard makes no mention of any such divorce.

κελαινεφεῖ. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "*mediâ nimborum nocte.*" (*Georg.*, i., 328.) Compare the explanation of Passow: "*in düstre Gewölke gehulten.*" (*Lex., s. v.*)—*οἴῃ*. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (*ἔφησθα*) that precedes.—As regards the literal force of the dative *Κρονίωνι*, consult note on verse 67.

400–404. *Παλλὰς Ἀθήνη*. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but

Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives Φοῖβος Ἀπόλλων instead of Παλλὰς Ἀθήνη.—τόν γ' ὑπελύσαο δεσμῶν. "Didst rescue this same deity from bonds." Observe the force of γέ in conjunction with τόν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ὑπελύσαο the force of ὑπό in composition, "didst free him from falling *under* fetters," *i. e.*, *under* the control of fetters.

ἑκατόγχειρον. "The hundred-handed one."—Βριάρεων. "Briareus." This name is supposed to mean "the powerful one," and is regarded as a derivative from the adjective βριαρός. It is worthy of observation, that, according to Ælian (*V. H.*, 11), the Columns of Hercules were called, in the earliest poetry, αἱ στῆλαι Βριάρεω, "the Columns of Briareus."—καλέουσι θεοί. Homer often gives two names to objects, one of these being, according to him, the appellation used by the gods, and the other that employed by men. On all such occasions, the so-called language of the gods is supposed to give the oldest forms of expression, such, for example, as were employed in the earliest poetic legends, wherein the gods themselves were introduced as speakers, and which forms or names became, in process of time, more or less obsolete: whereas, by the language of men, he means the common or current idiom of his own day. Hence the remark of the scholiast: τὸ μὲν προγενέστερον ὄνομα εἰς τοὺς θεοὺς ἀναφέρει ὁ ποιητής. "The poet attributes the more ancient name to the gods."

ἄνδρες δέ τε πάντες Αἰγαίων'. "But all men also Ægæon." Observe here the peculiar force of τε. The gods named him Briareus; and men *also* gave him a name, *but* this latter was Ægæon.—Αἰγαίων'. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyges and Cottus, each with the same number of heads and hands. With regard to the parentage of the three, however, ancient legends differ. Hesiod makes them the sons of Uranus and Gea; whereas Homer would seem to indicate Neptune as their father, an account in which the scholiast agrees, who, in speaking of Ægæon, remarks, τὸν πατέρα Ποσειδῶνα κατεβράβευεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ægæon, the latter having married his daughter Cymopoleia. The three beings here mentioned are mere personifications of the extraordinary powers of nature, as developed in earthquakes, volcanic eruptions, and the like.

404–406. ὁ γὰρ αὖτε βίῃ, κ. τ. λ. "For this one, in his turn, was better in strength than his sire." By πατρός Neptune is meant, whether we are to regard him as the father or father-in-law of Ægæon. (Consult preceding note.)—γάρ. This particle refers back to καλέσασ', and assigns the reason why Thetis called on him for aid.—αὖτε. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Ægæon, *in his turn*, was stronger than Neptune.

ὅς ῥα. "Who, namely," *i. e.*, he, namely. We have here in Greek an instance of the construction so frequent in Latin, where the relative is introduced after one or more intermediate clauses, and takes the place of a personal or demonstrative pronoun. In such cases the particle ῥα or ἄρα is added to the relative, in order to indicate recapitulation, and show that the thread of the narrative is resumed. Compare *Cic., Phil.*, iv. 5: "*Virtus est una altissimis defixa radicibus: quæ* (*i. e.*, hæc enim) *nunquam ullâ vi labefactari potest*," &c.—κύδεϊ γαίων. "Exulting in his high renown," *i. e.*, proud of the conspicuous part he was performing.

τὸν καὶ ὑπέδδεισαν, κ. τ. λ. "This one the blessed gods even dreaded, nor did they bind (Jove)." Literally, "nor did they also bind." Observe here the peculiar force of τε. As, on the one hand, they dreaded Briareus, so *also*, on the other, they bound not Jupiter: or, in the Latin idiom, "*ut illum metuebant, ita neo Jovem vinciebant.*" The legend partially detailed in the text is given more fully by one of the scholiasts. Jupiter, after having obtained the sovereignty of the skies, indulged in a tyrannical exercise of authority, and a sedition in consequence arose among the other gods, who formed thereupon a conspiracy to bind him. Thetis, however, having learned their intentions by means of Nereus, her prophetic sire, hastened to the aid of Jove, attended by Briareus, who terrified the gods from their purpose. Jupiter, as a punishment, suspended Juno by the wrists from the skies, and commanded Neptune and Apollo to work for Laomedon, and build the walls of Troy.

407–412. καὶ λαβὲ γούνων. "And take hold of him by the knees." Supply μιν. Observe in the genitive γούνων the reference to a *part* of the entire frame. The usual attitude of suppliants was to clasp the knees of the person addressed with one hand, and to touch his chin or beard with the other. Compare verse 500, *seq.*—αἴ κέν πως. "If, perchance, in any way." Observe the wish that this may happen, implied in the particle αἴ, and consult note on verse 66.—ἐπὶ Τρώεσσιν ἀρῆξαι. "To lend aid unto the Trojans." Here, as before, there is no tmesis, but the adverb ἐπί, though forming one blended idea with the verb, retains, nevertheless, its distinct adverbial signification.

τοὺς δὲ κατὰ πρύμνας, κ. τ. λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while.)" As regards the force of ἕλσαι here, consult Buttmann, *Lexil. s. v.* The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the same space between the first line of ships and the land. Compare note on verse 306.—ἐπαύρωνται. "May enjoy." Ironical.—ἣν ἄτην. "His evil folly." The term ἄτη appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Com-

pare *Williams's Homerus*, p. 82.—*ὅτ'*. For *ὅτε*. "When." Not for *ὅτι*.

413–416. *κατὰ δάκρυ χέουσα*. "Pouring down the tear." Observe the adverbial force of *κατά*.—*τί νύ*. "Why, indeed." Analogous to the Latin *quidnam*.—*αἰνά*. "Unhappily," *i. e.*, in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form *αἰνῶς*.

αἴθ' ὄφελες ἧσθαι. "Would that thou wast sitting." The scholiast refers *ἧσθαι* to an idle and inactive life (*φησὶ δὲ ὅτι προεθέμην ἂν σὲ ἄπρακτον βίον ζῆσαι*). Not so, however. The spirit of the wish is contained in *ἀδάκρυτον* and *ἀπήμονα*.—*ἐπεί νύ τοι, κ. τ. λ.* "Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately thereafter negatively.—*μίννυθα*. The adverbs *μίννυθα* and *δήν* come in here with a sort of adjective force. So we have *ὥς* for *τοῖος*, in *Il.* iv. 318, and elsewhere; *χαλεπῶς* for *χαλεπόν*, *Il.* vii. 424, &c.—*πέρ*. Equivalent here to the Latin *valde*.

417–420. *περὶ πάντων*. "Above all." Compare verses 258 and 287.—*ἔπλεο*. "Thou art." Properly speaking, "thou wast and still art." The imperfect of *πέλομαι* has very commonly, as here, the force of a present.—*τῷ*. "Therefore." For *τούτῳ, i. e., διὰ τοῦτο*.—*κακῇ αἴσῃ*. "Unto an evil destiny."—*τοι ἐρέουσα*. "To communicate for thee," *i. e.*, for thy gratification: *τοι* for *σοι*.—*εἶμ' αὐτή*. "I myself will go." Compare, as regards the force of *εἶμι* here, the note on verse 169.

ἀγάννιφον. "The very snowy." Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (*Dodwell, Class. Tour*, vol. ii. p. 105.) When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain.

422–424. *μήνι' Ἀχαιοῖσιν*. "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks."—*ἐς Ὠκεανὸν, μετ' ἀμύμονας, &c.* "To Oceanus, among the blameless Æthiopians, unto a banquet." As regards the distinction between *ἐς* and *μετά*, Voss correctly remarks, that these two prepositions, or rather adverbs, are frequently so employed in connection by Homer, that the former has reference to the place, the latter to the assemblage encountered there. (*Kr. Bl.* i. p. 200.)

Ὠκεανόν. According to Homer, the earth is a circular plane, and Oceanus is an immense stream circling around it, and from which the different rivers run inland in the manner of bays. Homer terms the Oceanus *ἀψόῤῥοος*, because it thus flowed back into itself.—*Αἰθιοπῆας*. Who the Homeric Æthiopians were is a matter of doubt. The poet elsewhere speaks of two divisions of them, one dwelling near the rising, the other near the setting of

the sun, both having imbrowned visages, from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, and pure, and free from every kind of moral defilement. By the Eastern Æthiopians, Homer is generally thought to mean the imbrowned natives of Southern Arabia, who brought their wares to Sidon; and by the Western Æthiopians the Libyans. Völcker, however, is in favour of making the legend of the Eastern Æthiopians to have arisen from some obscure acquaintance, on the part of the Greeks, with the land of Colchis. (*Homerische Geogr.* p. 87, *seqq.*)

μετὰ δαῖτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Æthiopians, but whether given by the Eastern or Western race is not stated by the poet.—The common text has *μετὰ δαῖτα*, as we have given it. Wolf and Heyne, however, following Aristarchus, give *κατὰ δαῖτα*, in order to avoid the double *μετά*. But *κατὰ δαῖτα*, as Spitzner remarks, can only signify *ad cibum sibi parandum*, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *Il.* xvii. 432: *τὼ δ' οὔτ' ἂψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθελέτην ἰέναι.*—*Od.* i. 183: *πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους.*—*Il.* xxii. 503, *seq.*: *εὖδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης, εὐνῇ ἔνι μαλακῇ*, &c.

425–427. *δωδεκάτῃ.* Supply *ἡμέρᾳ*, which is already implied in *χθιζός.*—*τοι.* "I assure thee." More literally, "for thee." In both this and the following line, *τοί* must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, *τοί* for *σοί.*—*καὶ τότ' ἔπειτά τοι, κ. τ. λ.* "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—*μιν πείσεσθαι.* "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429–430. *ἐϋζώνοιο γυναικός.* "On account of the well-cinctured female," *i. e.*, the female of graceful form. Observe here the employment of the genitive, to denote "in respect of," "on account of." There is no need whatever of supplying *ἕνεκα.*—*τήν ῥα βίῃ ἀέκοντος, κ. τ. λ.* "Whom, namely, they had taken away by force from him unwilling." More literally, however, "by force in respect of him unwilling," *i. e.*, exercised toward him unwilling. Observe that *τήν ῥα* is for *ἣν ῥα*, and consult note on verse 405.

431–435. *ἴκανεν.* "Was proceeding, meanwhile." More literally, "was coming."—*οἱ δ' ὅτε δὴ ἵκοντο.* "And when these now were come."—*στείλαντο.* "They furled."—*θέσαν.* Supply *αὐτά.*—*ἱστὸν δ' ἱστοδόκῃ πέλασαν, κ. τ. λ.* "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the *ἱστοδόκη* is meant the place for receiving the mast when lowered, while by the *πρότονοι* are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on

being lowered, the stay in the other direction would keep it from descending too rapidly.

τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς. "And they rowed her forward with oars into her moorage." We have given, with Spitzner, *προέρεσσαν*, the reading of several grammarians, instead of the *προέρυσσαν* of the ordinary text. The verb *προερύειν* is not, to impel by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (*ad Od.* 9, 73), *προέρεσσαν* was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voss.

436–437. *εὐνάς.* "The sleepers." These were large stones thrown out on the shore, unto which the halsers were made fast from the stern of the ship. Anchors were not known in the heroic ages.—*κατὰ δὲ πρυμνήσι' ἔδησαν.* "And down thereunto they bound the stern-fasts." Observe the adverbial force of *κατά.* —*καὶ αὐτοί.* Compare the scholiast: *οὐ μόνον τὰς εὐνὰς ἐξέβαλον, ἀλλὰ καὶ αὐτοὶ ἐξέβαινον.—βαῖνον.* The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryseis comes forth individually, where the aorist is again employed.—*ἐπὶ ῥηγμῖνι.* The adverbial *ἐπί* merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438–441. *βῆσαν.* "They caused to go." Consult note on verse 310.—*νηὸς ποντοπόροιο.* "From the ocean-traversing ship." —*τὴν μὲν ἔπειτ'.* "This female thereupon."—*πατρὶ φίλῳ ἐν χερσὶ.* "In the hands of her father." Literally, "in the hands unto her father."

442–448. *πρό μ' ἔπεμψεν.* "Sent me forth." Compare note on verse 3, *προΐαψεν*, and on verse 195, *πρὸ γὰρ ἧκε.—ῥέξαι.* Consult note on verse 147.—*ὄφρ' ἱλασόμεσθα.* "In order that we may propitiate." The subjunctive, with the mood-vowel shortened.—*νῦν.* "Lately."—*πολύστονα κήδε'.* "Woes productive of many groans."—*ὁ δὲ.* "The other, thereupon." Consult note on verse 391.—*τοὶ δ' ὦκα.* "And they quickly." Literally, "and these quickly." *τοὶ* for *οἱ.—ἑξείης.* "In continued order."

449–450. *χερνίψαντο δ' ἔπειτα.* "And then they washed their hands." We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—*καὶ οὐλοχύτας ἀνέλοντο.* "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (*οὐλόχυτα* or *οὐλοχύται*) mixed with salt; answering to the *mola salsa* of the Latins.—*τοῖσιν δὲ.* Consult note on verse 58.—*μεγάλ'.* "Earnestly."

451–456. *κλῦθί μευ, κ. τ. λ.* Repeated from verse 37, &c.—*ἤδη μέν ποτε πάρος.* "Already, on one occasion before this"

We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives *ἦ μὲν δή ποτε.—τίμησας μὲν ἐμέ.* "Thou didst honour me, indeed." This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that *τίμησας*, as shown by the accentuation, and the presence of *μέν* and *δέ*, is the aorist indicative, and not the participle. The latter would have been written *τιμήσας*, its final syllable being long.—*ἠδ' ἔτι καὶ νῦν.* "And now still farther, also." *ἠδ'* is for *ἠδέ*, not *ἤδη.—ἤδη νῦν.* "This very instant." More literally, "now, (even) now." The addition of *νῦν* to *ἤδη*, as Hoogeveen remarks, excludes all delay.

458–463. *αὐτὰρ ἐπεί ῥα.* "But when then."—*καὶ οὐλοχύτας προβάλοντο.* "And had cast forward the salted meal," *i. e.*, had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—*αὐέρυσαν μὲν πρῶτα.* "They first drew back (the neck)," *i. e.*, so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—*καὶ ἔσφαξαν καὶ ἔδειραν.* "And cut the throats, and flayed (the victims.)"—*κατά τε κνίσῃ ἐκάλυψαν.* "And covered them completely with fat." Observe the peculiar force of the adverbial *κατά*. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—*δίπτυχα ποιήσαντες.* "Having made it double," *i. e.*, having placed upon them double pieces of fat. This was done in order to expedite the burning. Observe that *δίπτυχα* is here the accusative singular of *δίπτυξ*, agreeing with *κνίσην* understood. Compare *Buttmann's Lexil.*, p. 208, ed. *Fishlake*, and the note of the translator.

ἐπ' αὐτῶν δ' ὠμοθέτησαν. "And upon them placed raw pieces."—*ἐπὶ σχίζῃς.* "On sticks of cleft wood." *σχίζῃς* for *σχίζαις.—λείβε.* "Kept pouring a libation." Observe the change from the aorists to the imperfects *καῖε, λείβε, ἔχον*, &c., as denoting continuance of action.—*παρ' αὐτόν.* We should here expect *παρ' αὐτῷ*. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate *παρ' αὐτόν*, "beside him;" but the meaning properly is, "having come up *to him* and placed themselves *by his side*."

πεμπώβολα. "Five-pronged forks." With these they held down the more important entrails, or if any had, amid the action of the flames, escaped from their places, they restored them to these. This was done to prevent any part of the entrails from falling to the ground, which would have been a most inauspicious omen.

464–465. *αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, κ. τ. λ.* "But when the thighs were completely consumed, and they had tasted the entrails."—*σπλάγχνα.* By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—*μίστυλλόν τ' ἄρα τἆλλα, κ. τ. λ.* "They then both cut into small

pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in *ἀμφ' ὀβελοῖσιν*: literally, "they pierced them *round about* with spits," *i. e.*, they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

466—468. *ἐρύσαντό τε πάντα.* "And drew them all off," *i. e.*, off from the spits. Observe the middle voice: drew them off for themselves.—*πόνου.* "From their labour," *i. e.*, the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice.—*οὐδέ τι θυμὸς ἐδεύετο, κ. τ. λ.* "Nor did the feelings (of any one) at all feel the want of an equal banquet," *i. e.*, the banquet was an equal one for all, and all took an equal share of it. Nägelsbach gives a different, but less natural explanation: "Nor did the feelings (*i. e.*, the craving) of any one at all feel the want of food proportioned (to them)," *i. e.*, proportioned to that craving. In other words, the feast was an abundant one, and each one could satisfy his craving for food to his own content. According to this view, we must supply *θυμῷ* after *ἴσης*.

469—470. *ἐπεὶ ἐξ ἔρον ἔντο.* "When they had taken away from themselves the desire." Observe the force of the middle in *ἔντο*.—*κρητῆρας ἐπεστέψαντο ποτοῖο.* "They filled the mixers to the brim with drink." We have followed in this the explanation of Buttmann (*Lexil.* i. p. 92.). There is no allusion whatever to any crowning of the bowl, or encircling it with garlands, but the vessel is supposed to be filled as full as possible, the liquor rising slightly above the brim, and thus forming a kind of cover, or what may be called in poetic language a crown.—Observe that by *κρητῆρας* are meant, not drinking-cups, but large bowls in which the wine was *mixed* with water, and from which the liquor was then served to the guests. The ancients very seldom drank their wine pure.

471—473. *νώμησαν δ' ἄρα πᾶσιν, κ. τ. λ.* "And then they distributed unto all, having given a part (unto each) in cups." The expression *ἐπαρξάμενοι δεπάεσσιν* is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttmann, who gives *ἐπαρξάμενοι* the meaning which we have adopted, and deduces it from the peculiar force of *ἄρχεσθαι*, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition *ἐπί*, moreover, in combination with *ἄρχεσθαι*, indicates here the relation of the simple *ἄρχεσθαι* to the individuals *to* whom it is *given*, or *among* whom it is *divided*. (*Buttmann, Lexil.* i., p. 110.)

οἱ δὲ, κοῦροι Ἀχαιῶν. "And they, the sons of the Greeks." Consult note on verse 2.—*παννημέριοι.* "All day long." Compare *ἠερίῃ*, in verse 497.—*Ἰλάσκοντο.* "Strove to propitiate."—*καλὸν παιήονα.* "A beautiful pæan." By "pæan" is meant a hymn or song, which was originally sung in honour of Apollo, and which seems to be as old as the worship of that deity.—Knight considers this verse, and the one that follows, spurious, because

παιήων in Homer is not a pæan, but the name of the god of Medicine, who is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names *Παιήων* and *Παιάν* had become customary designations for Apollo.

475–478. *ἐπὶ ἦλθε.* "Had come on."—*δὴ τότε κοιμήσαντο, κ. τ. λ.* "Then, indeed, they laid themselves down to sleep by the stern-fasts of the ship." The expression *παρὰ πρυμνήσια* forms what is termed "*constructio prægnans*," an instance of which we have already had at verse 463: they *went to*, and laid themselves down to sleep *by*, &c.—*καὶ τότ' ἔπειτ' ἀνάγοντο, κ. τ. λ.* "Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks." *Ἀνάγεσθαι* is a nautical term, and equivalent to *ἐκ τοῦ λιμένος ἀναπλέειν*, the opposite to which is *κατάγεσθαι*, "to sail into harbour from the main ocean." With *ἀνάγοντο* we must supply *τὴν ναῦν*. Observe, also, that as the mast was not yet raised, and the sail not yet spread, the imperfect here denotes the "*conatus rei faciendæ*."

480–487. *στήσαντ'.* "Set up."—*ἀνὰ δ' ἱστία λευκὰ πέτασσαν.* "And spread on high the white sails." Observe the adverbial force of *ἀνά*.—*ἐν δ' ἄνεμος πρῆσε, κ. τ. λ.* "And the wind streamed powerfully within, against the middle of the sail." Observe here the peculiar adverbial force of *ἐν*: the wind streamed against the sail *in such a way that it was therein*.—*ἀμφὶ δὲ στείρῃ.* "While at the keel round about," *i. e.*, round about the keel. Observe the adverbial force of *ἀμφί*, and note that *στείρῃ* is properly the locative case, indicating "at" or "in" a place.—*νηὸς ἰούσης.* "The ship proceeding on her way," *i. e.*, as the ship proceeded.

ἔθεε κατὰ κῦμα. "Ran along the wave."—*μετὰ στρατόν.* A more correct reading than the common *κατὰ στρατόν*, and adopted by Spitzner. Ulysses and his companions came *to* the Grecian army, not *through* it.—*νῆα μὲν οἵγε μέλαιναν, κ. τ. λ.* "These same (standing) upon the shore drew the black ship high up on the sands." Observe that *γέ* in *οἵγε* has here a recapitulating force.—The genitive *ἠπείροιο* denotes the spot to be reached, and *from* which, in the present instance, the motion of drawing commences, while the adverbial *ἐπί* indicates the direction of the vessel's course toward the shore in obedience to that same motion. When the vessel has reached the shore, the next thing to be done is to draw it *high up* on the sand: here *ἐπί* is again employed to denote direction, and we have now the *dative* in *ψαμάθοις*, because this is to be a *permanent resting*-place for the ship.—*ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν.* "And they extended long props beneath." These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels, and more room for fighting. (*Das Schiff bei Homer und Hesiod*, p. 31.)

488–492. *αὐτὰρ ὁ μήνιε.* "But that (other) one (meanwhile) kept cherishing his wrath." Observe the demonstrative force of *ὁ*, as indicating Achilles, and the continued action expressed by the imperfect.—*ἀνσπόροισιν.* We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—*Οὔτέ ποτ' εἰς ἀγορὴν, κ. τ. λ.* "Neither at any time did he go to the assembly which makes men illustrious," *i. e.*, where men have an opportunity of acquiring renown by their eloquence and wisdom.—*φθινύθεσκε φίλον κῆρ.* "He kept pining away (in) his heart." The minor scholiast makes *φθινύθεσκε* transitive here, and equivalent to *ἔφθειρε.* It is more Homeric, however, to give it an intransitive signification, and to make *κῆρ* the accusative of nearer definition.

αὐθι μένων. "Remaining there (where he was)."—*ποθέεσκε δ' ἀϋτὴν, κ. τ. λ.* "And he longed for the battle-cry and the war," *i. e.*, he wished some engagement to take place, in order that his absence from the battle-field might be severely felt by the Greeks, especially by Agamemnon, since he firmly believed that they could not conquer without his aid.

493–497. *ἐκ τοῖο.* "From that time:" *τοῖο* for *τοῦ* (*i. e.*, *τούτου*), with an ellipsis of *χρόνου.*—*δυωδεκάτη.* Compare verse 425.—*καὶ τότε δὴ.* "Then, indeed, also." Observe here the force of *καί*: not only the twelfth morning came, but the gods then *also* proceeded to Olympus.—*ἅμα.* "At the same time."—*ἦρχε.* "Led the way."—*ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης.* "But this same (goddess) came up unto the wave of the sea," *i. e.*, unto the surface of the sea. We must be careful not to render *κῦμα θαλάσσης*, as some do, "*from* the wave of the sea;" this would require the genitive *κύματος.* Compare verse 359, *ἀνέδυ πολιῆς ἁλός*, and *Od.* v. 337, *ἀνεδύσετο λίμνης*, in both of which cases the genitive is rightly employed, for there the idea is that of emerging *from.* In the present instance, however, Thetis comes forth from the deep waters, *unto* the waves on their surface (hence the accusative of motion toward), and then ascends to the skies.

ἠερίη δ' ἀνέβη. "And amid the mist of the morning she ascended." We have adopted the meaning given to *ἠερίη*, in this passage, by Voss: "Stieg sie in *neblichter Fruhe*," &c., and which is adopted by Nägelsbach. The common translation is, "early in the morning;" but, if this be correct and *ἠερίη* be merely a designation of time, it ought to have been mentioned in the first clause, with *ἀνεδύσετο*, and not reserved for the second. According, however, to the expression of Voss, *ηερίη* can have nothing to do with *ἀνεδύσετο*, and belongs, therefore, rightly enough, to *ἀνέβη.* The passage, too, in this way, gains vastly in poetic beauty.—*οὐρανὸν, Οὔλυμπόν τε.* First she reaches the sky (*οὐρανός*), and then the summit of the fabled Olympus, which pierces the sky, and rises far upward on the other side of the vault of heaven, into the regions of eternal light.

498–502. *ἄτερ ἥμενον ἄλλων.* "Sitting apart from the rest."—*ἀκροτάτῃ κορυφῇ.* The palace of Jove was on the highest peak

of the mountain.—*πολυδειράδος Οὐλύμποιο.* "Of the many-peaked Olympus." Compare the explanation of *πολυδειράδος*, as given by the scholiast: *πολλὰς ἐξοχὰς ἔχοντος.* In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "*τρὶς δὲ τριηκόσιαι κορυφαὶ νιφόεντος Ὀλύμπου.*"

ὑπ' ἀνθερεῶνος ἑλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; to this is now added the touching of the chin. Hence Pliny remarks: "*Antiquis Græciæ, in supplicando, mentum attingere mos erat.*" (*H. N.*, xi. 5, 103. Compare also *Eurip., Hec.*, 342.) The genitive *ἀνθερεῶνος* depends more on *ἑλοῦσα* than on the adverbial *ὑπό*. Thetis took Jove by the chin (hence *ἀνθερεῶνος*, the genitive of part) in such a way that her hand was extended *under* (*ὑπό*) the same.—*ἄνακτα.* "Monarch of the skies."

503–506. *εἴ ποτε δή.* Consult note on verse 40.—*μετ' ἀθανάτοισιν.* "Among the immortals."—*τίμησον.* "Honour." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favours upon," &c.—*ὠκυμορώτατος ἄλλων ἔπλετ'.* "Is the most swift-fated of all." Equivalent, in fact, to *ὠκυμορώτερος ἄλλων*, or *ὠκυμορώτατος πάντων.* The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet *ἄλλοι* merely excludes an individual of the same *kind* with the rest, though differing from them in *degree*, so that the same person may be said both to belong and not to belong to the class in question. We have an imitation of this construction in Tacitus (*Agric.*, 34): "*Hi ceterorum Britannorum fugacissimi.*"—*ἔπλετ'.* Equivalent here to *ἐστί.* Consult note on verse 418.—*ἀτάρ.* "For." A similar usage prevails in Latin, where *autem* sometimes has the force of *enim.* Thus we may say, as a paraphrase of the present passage, "*Honore filium orna; est autem nunc quidem ducis injuriâ privatus honore.*" (*Nägelsbach, ad loc.*)

508–510. *ἀλλὰ σύ πέρ μιν τῖσον.* "Do thou, however, by all means honour him," *i. e.*, do thou certainly extend to him that honour which others have failed to render him.—*μητίετα Ζεῦ.* "Counselling Jove," *i. e.*, Jove, parent-source of all wise counsels.—*ἐπὶ Τρώεσσι τίθει κράτος.* "Bestow might upon the Trojans," *i. e.*, the might that leads to victory. The adverbial *ἐπί* here increases the idea of the continuance of that power. It is to be given *to* the Trojans, and to rest *upon* them for a time.—*ὀφέλλωσί τέ ἑ τιμῇ.* "And may advance him in honour." Literally, "may increase him with honour." Compare the Latin, "*augere aliquem honore.*"

511–513. *νεφεληγερέτα Ζεύς.* "The cloud-collecting Jove."—*ὡς ἥψατο γούνων, κ. τ. λ.* "As she touched his knees, so she kept holding, having grown unto them (as it were)." With *ἔχετο* supply *γούνων* or *αὐτῶν*, though not required in the translation. We have here, in *ἐμπεφυυία*, a singular but bold expression. She clung to the knees as firmly as if she had grown unto them and now formed part of the very frame of Jove. Virgil has a

very feeble imitation of this in his "*genua amplexus haerebat.*" (*Æn.*, iii. 607.) It must be observed that, in a strict Homeric translation, the particle *ὡς* would be demonstrative here in both clauses: "*so* she touched his knees, *so* she kept holding." Compare the German idiom, "*so* viel Köpfe, *so* viel Sinne," and also the well-known passage in Virgil, "*ut* vidi, *ut* perii, *ut* me malus abstulit error." (*Eclog.*, viii. 41.)

514–516. *νημερτὲς μὲν δή μοι ὑπόσχεο.* "Promise me now, indeed, for certain." Observe that *μὲν* is here for *μήν*. The particle *δή*, on the other hand, intimates a wish that no farther delay take place, but that the request be granted at once.—*καὶ κατάνευσον.* "And ratify (that promise) with a nod," *i. e.*, and give me some outward sign of such promise.—*ἐπεὶ οὔ τοι ἔπι δέος.* "Since there is no cause for fear unto thee." Observe that *δέος* here is not *metus*, but *causa metuendi*.—*ἔπι.* For *ἔπεστι*.—*ὅσσον.* "How far," *i. e.*, in what degree.—*ἀτιμοτάτη θεός.* "The least honoured deity."

517–519. *μέγ' ὀχθήσας.*—"Greatly disturbed." According to Buttmann (*Lexil.*, *s. v.*), the verb *ὀχθέω* denotes, in general, every kind of *violent emotion* at events, actions, and words which strike the mind unpleasantly.—*ἦ δὴ λοίγια ἔργ'.* "Assuredly, now, (these will be) mischievous doings." Supply *τάδ' ἔσται*, not *ἐστί*, and compare verse 573, where the full form of expression is given.—*ὅτι.* "Since."—*ὅτ' ἂν μ' ἐρέθησιν.* "When she shall provoke me." The particle *ἄν* implies the possibility of such an event soon taking place, from the known character of Juno.

520–527. *ἡ δὲ καὶ αὕτως μ' αἰὲν νεικεῖ.* "For she, even thus, is ever taunting me," *i. e.*, even as in the present instance, without any provocation on my part, and in full accordance with her suspicious and haughty temper.—*καί τέ φησι.* "And says, also."—*αὖτις ἀπόστιχε.* "Go back again."—*νοήσῃ.* "May perceive it," *i. e.*, may perceive thy visit to the skies.—*κε μελήσεται.* "Will be a care to me, if naught prevent." Observe the force of the particle *κε* in lessening the certainty implied by the future.—*εἰ δ' ἄγε.* Consult note on verse 302.—*ἐξ ἐμέθεν γε.* "From me, at least." Implying that other gods may have other modes of giving a pledge, but that this is his.—*δὺ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ.* "For that of mine is not revocable, neither accustomed to deceive, nor not to be accomplished, whatsoever I shall confirm by a nod with my head."—*ὅτι.* Observe the comprehensive meaning of this term, "whatever it may be," "of what kind soever," &c. It is incorrect, therefore, to refer *ἐμόν* to *τέκμωρ* merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528–530. *ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι, κ. τ. λ.* "The son of Saturn spoke, and nodded thereupon with his dark eyebrows." When Phidias, the famous sculptor, was asked from what pattern he had framed his noble statue of the Olympian Jove, he answered, it was from the archetype which he found in this line of Homer. Virgil, remarks Valpy, gives us the nod of Jupiter with great magnificence: "*Annuit, et nutu totum tremefecit Olympum.*" But

Homer, in describing the same thing, pictures the sable brows of Jupiter bent, and his ambrosial curls shaken at the moment when he gives the nod, and thereby renders the figure more natural and lively.—*ἐπερῤῥώσαντο.* "Streamed one upon the other." Observe the force of *ἐπί.*—*μέγαν δ' ἐλέλιξεν Ὄλυμπον.* "And he caused the mighty Olympus to tremble (to its base)." The verb *ἐλελίζω* here expresses a quick vibratory motion.

531–535. *διέτμαγεν.* "Separated."—*Ζεὺς δὲ ἐὸν πρὸς δῶμα.* "But Jove (proceeded) to his own abode." Supply *ἔβη*, which is to be elicited, in fact, out of *ἆλτο.*—*σφοῦ πατρὸς ἐναντίον.* "In the presence of their sire." Observe the genitive here with *ἐναντίον*, the cause of motion, on the part of the assembled gods, coming *from* the entrance of their sire.—*μεῖναι ἐπερχόμενον.* "To wait for him approaching." More literally, "coming on."—*ἀντίοι.* "Before him."

536–539. *ὣς.* "Thus," *i. e.*, under such circumstances.—*οὐδέ μιν Ἥρη ἠγνοίησεν, κ. τ. λ.* "Nor concerning him was Juno ignorant; having seen, how that," &c.—*οἱ συμφράσσατο βουλάς.* "Had just been concerting plans with him." Observe the force of the aorist, in referring to what has just taken place.—*ἁλίοιο γέροντος.* "Of the old man of the sea." *i. e.*, of the aged sea-god. Referring to Nereus.—*κερτομίοισι.* "In heart-cutting (words)." Supply *ἔπεσι.*

540–543. *τίς δ' αὖ.* "And who again." *δ' αὖ* for *δὲ αὖ.* Nägelsbach, with less propriety, makes it to be for *δὴ αὖ.*—*δολομῆτα.* "Artful one."—*συμφράσσατο βουλάς.* "Concerted plans with thee a moment ago."—*ἑόντα.* Observe the employment of the accusative here, *σέ* being understood, where we would expect the dative, agreeing with *σοί.* In Attic Greek this becomes a common usage.—*κρυπτάδια φρονέοντα δικαζέμεν.* "Revolving secret things in mind to come to decisions thereon," *i. e.*, to make secret decisions, to decide on things apart from me.—*εἰπεῖν μοι ἔπος ὅττι νοήσῃς.* "To declare unto me any plan thou mayest have devised." More literally, "to declare unto me a plan, whatsoever one thou mayest have devised."

545–550. *μὴ δὴ πάντας ἐμοὺς, κ. τ. λ.* "Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations." Observe the peculiar force of *ἐπί* in composition, and compare the explanation of Nägelsbach, "hoffe nicht *darauf.*"—*χαλεποί τοι ἔσοντ', κ. τ. λ.* "They will prove burdensome unto thee, although thou art the partner of my couch," *i. e.*, they will prove too burdensome for thy feebler intellects, as a female, although thou art my spouse. The scholiast makes *χαλεποί* equivalent here to *βλαβεροί*, "hurtful," "injurious," but in this way the words *ἀλόχῳ περ ἐούσῃ* lose all their force.

ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν. "But whatever one, indeed, it may be fitting (for thee) to hear." With *ὃν* supply *μῦθον.*—*κ' ἐπιεικὲς.* Supply *ᾖ*, so that *κ' ᾖ* becomes equivalent to the prose *ἂν ᾖ.*—*πρότερος τόνγ' εἴσεται.* "Shall know this same one sooner (than thou)." Observe the recapitulating force of *γέ* in

combination with the pronoun.—*μή τι σὺ ταῦτα ἕκαστα, κ. τ. λ.* "Do not thou at all interrogate respecting each of these things, nor be prying into them." After *ὃν μὲν* we would expect *τοῦτον*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὃν* is to be taken collectively.

551–554. *βοῶπις πότνια Ἥρη.* "The large-eyed, revered Juno." In poetic language, and especially in epic phraseology, two or more epithets are often added to a single substantive, without any connecting conjunction, when these are merely ornamental epithets, and serve to point out the object more fully to the view.—*βοῶπις.* A large, full eye was an important ingredient in Grecian beauty, and the epithet *βοῶπις* is well qualified to express this, signifying, literally, "ox-eyed," *i. e.*, one who has large eyes like an ox. The term, moreover, is not confined in Homer to Juno merely, but is applied by him on one occasion to a Nereid (*Il.*, xviii. 40), and on two other occasions to two other females. (*Il.*, iii. 144; vii. 10.) Müller thinks that it had a special reference originally to the worship of the Argive Juno, and the legend of Io. (*Wissensch. Mythol.*, p. 263.)

αἰνότατε. "Most dread."- *ποῖον τὸν μῦθον ἔειπες;* "What kind of word is this thou hast just uttered?" Equivalent to *ποῖον ἔειπες τοῦτον τὸν μῦθον;* "Of what kind hast thou uttered this very word?"—*καὶ λίην σε πάρος γ', κ. τ. λ.* "Heretofore, at least, I even altogether neither interrogate thee, nor pry." Observe here the employment of *καὶ λίην* (literally, "even very greatly") to express a strong and positive assertion. It may be paraphrased by "even as much as thou thyself couldst wish."—*εἴρομαι.* The present here, as well as in *μεταλλῶ* and *φράζεαι*, is not for the perfect, as some explain it, but is purposely employed to bring the whole range of the past before the eyes, and to denote long-continued habit.—*ἀλλὰ μάλ' εὔκηλος, κ. τ. λ.* "But, very free from interruption on my part, thou meditatest on those things, whatsoever thou mayest wish." The adjective *εὔκηλος* in Homer is nearly equivalent to "tranquil," but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings.—*ἅσσ'.* Observe that *ἅσσα* is for *ἅτινα.*

555–558. *σε παρείπῃ.* "May have persuaded thee wrong." Observe here the force of *παρά*, as showing a deviation from the right way, as in *παρὰ μοῖραν, παρὰ δόξαν, παρὰ τὰ δίκαια.* Hence *σε παρείπῃ* may be literally rendered, "May have spoken unto thee *by the side* of what was right, and not *in the same path* with it."—*τῇ σ' οἴω κατανεῦσαι ἐτήτυμον.* "Unto this one I imagine that thou didst nod assent for certain."

561–564. *δαιμονίη.* "Strange one." We have given here the meaning which appears to lie at the basis of *δαιμόνιος.* The ordinary translation, "madam," carries with it a ludicrous air.—*αἰεὶ μὲν οἴεαι, οὐδέ σε λήθω.* "Thou art ever, indeed, imagining, nor do I (at any time) escape thy observation."—*δ' ἔμπης.* "And yet, after all."—*ἀλλ' ἀπὸ θυμοῦ, κ. τ. λ.* "On the contrary, thou shalt be farther away from my bosom," *i. e.*, more estranged than ever from my affections. Observe that *ἀπό* here is merely

an adverb, "away," and that "from" is implied by the case itself of *θυμοῦ*.—*τοι καὶ ῥίγιον*. "Even more unpleasant for thee."—*οὕτω*. Referring to *ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσεαι*.

566–567. *μὴ νύ τοι οὐ χραίσμωσιν, κ. τ. λ.* "Lest, in that event, as many gods as there are in Olympus prove in reality of no avail unto thee against me coming near, whenever I shall have laid my unapproachable hands upon thee." Consult, as regards the form *μὴ νύ τοι*, the note on verse 28.—*ἆσσον ἰόντ'*. More literally, "coming nearer," *i. e.*, than I at present am. A difference of opinion exists with regard to *ἰόντ'* in this passage. Buttmann (*Lexil.* i. 1.) maintains that it is not for the accusative singular *ἰόντα*, agreeing with *με* understood, but for *ἰόντε* the nominative dual, in the sense of the plural, and agreeing with *θεοί*. This, however, is opposed by Kühner, Spitzner, and others. Buttmann himself, on a previous occasion (*Ausfuhr. G. G.* i. p. 136, note) was of the same way of thinking. The whole question turns on this, whether we can use after *χραισμεῖν* the accusative of the concrete object (person or thing) to be warded off, and not merely such general ideas as *ὄλεθρος, θάνατος*, &c. Buttmann insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttmann's position to be correct, still, in the present instance, *ἆσσον ἰόντ'* is nothing more, in fact, than *ἐμὲ ὄλεθρον φέροντα*.

569–572. *καί ῥα*. "And accordingly."—*ἐπιγνάμψασα φίλον κῆρ*. "Having bent her heart (to submission)."—*ὤχθησαν*. "Were sore distressed."—*κλυτοτέχνης*. "Illustrious artificer," *i. e.*, famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—*ἐπίηρα φέρων*. "Striving to gratify." Literally, "bringing agreeable things." We have retained *ἐπίηρα*, the commonly-received reading. Buttmann, however, adduces some strong reasons in favour of *ἐπὶ ἦρα φέρων*, making *ἦρα* the accusative of an obsolete nominative *ἦρ*. (*Lexil.* i. p. 149.)

573–579. *ἦ δὴ λοίγια, κ. τ. λ.* Consult note on verse 518.—*ὧδε*. "Thus," *i. e.*, even as you are now doing. Not, "so violently." The Greek for this would be *τόσον*.—*κολωὸν ἐλαύνετον*. "Excite a disturbance."—*δαιτὸς ἐσθλῆς ἦδος*. "Enjoyment of the goodly banquet."—*ἐπεὶ τὰ χερείονα νικᾷ*. "Since these practices, which are growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—*δ' ἐγὼ παράφημι*. "I recommend, therefore."—*καὶ αὐτῇ περ νοεούσῃ*. "Although she herself is possessed of intelligence," *i. e.*, has mind of her own, and therefore needs no advice from me.—*μὴ αὖτε νεικείησι*. "May not again wrangle (with her)." Observe the force of *αὖτε*: "again," *i. e.*, as he often before has done.—*σὺν δ' ἡμῖν δαῖτα ταράξῃ*. "And disturb the banquet for us among ourselves," *i. e.*, our common banquet. Observe the force of *σύν*, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580–585. *στυφελίξαι*. "To hurl (us)." According to the

pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after *στυφελίξαι*, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after *ἐθέλῃσιν*, and make *στυφελίξαι* the optative, but this weakens the force of the passage. According to our pointing, *στυφελίξαι* is governed by *ἐθέλῃσιν*.—*φέρτατος*. "The most powerful."—*τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν*. "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of *μέμνησο* or *μνῆσαι*. Consult note on verse 323.—*αὐτίκ' ἔπειθ'*. "Immediately thereupon."

καὶ ἀναΐξας, κ. τ. λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By *δέπας ἀμφικύπελλον* is meant a drinking vessel having a cup at both ends. That this was the form of the vessel in question is shown by a passage in Aristotle (*H. A.* 9, 40), where he is describing the cells of bees as having two openings divided by a floor, like *ἀμφικύπελλα*.

586–589. *τέτλαθι*. "Endure it."—*ἀνάσχεο*. "Restrain thyself."—*φίλην περ ἐοῦσαν*. The particle *περ* is here equivalent to *valde*, whereas with *κηδομένῃ*, in the previous line, it has the meaning of "though."—*ἐν ὀφθαλμοῖσιν*. "With my own eyes." The adverbial *ἐν*, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce.—*θεινομένην*. "Getting beaten."—*ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι*. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "*difficilis est, cui resistatur*." Some, less correctly, make *ἀντιφέρεσθαι* the middle voice.

590–591. *ἤδη γὰρ καὶ ἄλλοτ'*. "For before now also, on another occasion."—*ἀλεξέμεναι*. "To aid (thee)."—*ποδὸς τεταγών*. "Having seized me by the foot." Observe in *ποδός* the genitive of a part. Eustathius says that Jove flung him from heaven, as one would fling a hare, or some other animal of the kind, having caught it, namely, by the leg!—The fall of Vulcan from the skies is supposed, by some, to be symbolical of the lightnings descending from the clouds; and he falls on the island of Lemnos, because it is a volcanic isle. The common fable, however, to which the poet here alludes, is told by the scholiast as follows: Hercules, having taken and sacked the city of Troy, was, on his return, driven to the island of Cos by a storm of Juno's raising. This goddess, who hated him bitterly, had contrived to cast Jupiter into a deep sleep, that he might not interrupt her purpose. Jupiter, on awakening, discovered the deception, and cast Juno into fetters; and Vulcan, on attempting to loosen these, was discovered by Jupiter, and cast headlong down to Lemnos.

592–594. *πᾶν ἦμαρ*. "All day long."—*κάππεσον*. "I fell down." For *κατέπεσον*.—*ὀλίγος δ' ἔτι θυμὸς ἐνῆεν*. "And but little life was yet in me."—*Σίντιες ἄνδρες*. "The Sintian men."

According to the common account, the Sintians were a Thracian community, of rude and barbarous habits, who inhabited a district on the banks of the Strymon, north of the Siropæones. They once occupied, as is said, the island of Lemnos. Müller makes them Tyrrheni, which is the most probable supposition.—*ἄφαρ κομίσαντο.* "Immediately bore away," *i. e.*, bore to their homes and tended.

596–598. *παιδὸς ἐδέξατο χειρὶ κύπελλον.* "Received in her hand the cup from her son." Observe that *παιδός* is here the *Terminus a quo.*—*ἐνδέξια.* "In a direction from left to right." Consult Buttmann (*Lexil.* i. p. 174), who shows that at a banquet there was always a fixed place where they began to pour out the wine, and from this the cup went round in a direction from left to right. Whatever else was done in rotation on these occasions, was done from superstitious motives in the same direction.—*οἰνοχόει.* "Kept pouring out," *i. e.*, the nectar.—*κρητῆρος.* The mixer on this occasion contains the pure, undiluted beverage of the gods. Compare Glossary, on *ἀφύσσων*, line 598.

599–604. *ἄσβεστος δ' ἄρ' ἐνῶρτο, κ. τ. λ.* "And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb *ποιπνύω*, in its original sense, meant "to be out of breath;" in Homer's time, however, it was softened down into the idea merely of great exertion. (*Buttmann, Lexil.* i. p. 176.) The gods laughed at the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ. τ. λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form *οὐ μέν* (*i. e.*, *οὐ μήν*) is equivalent to *ἀλλ' οὐδέ* here.—*Μουσάων θ'.* "Nor of the Muses." Literally, "and of the Muses."—*ἀμειβόμεναι.* "Responsive." More literally, "answering in turn."

606–611. *κακκείοντες.* "For the purpose of lying down."—*οἰκόνδε.* "To his home." Each deity had a separate palace on Olympus.—*ἀμφιγυήεις.* "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—*ἰδυίῃσι πραπίδεσσι.* "With knowing mind," *i. e.*, skilful invention.—*πρὸς ὃν λέχος.* "To his own couch."—*ἔνθα πάρος κοιμᾶθ'.* "Where before he was wont to lie down."—*ὅτε μιν γλυκὺς, κ. τ. λ.* "As often as sweet sleep came upon him." Observe here the employment of *ὅτε* with the optative, to express what takes place repeatedly or customarily.—*καθεῦδ'.* "He lay down to repose." Observe that *καθεῦδ'* does not here mean "he slept," for he is described as still awake at the commencement of the second book, but only "he lay down in order to court repose."—*παρὰ δέ.* "And by his side." Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on *καθεῦδ'.*—*χρυσόθρονος.* "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.

NOTES ON THE SECOND BOOK.

ARGUMENT.

THE DREAM.—THE TRIAL OF THE FEELINGS OF THE ARMY.—THE MUSTER AND CATALOGUE OF THE FORCES.

JUPITER, in accordance with the prayer of Thetis, determines to distress the Greeks, in order that he may do honour to Achilles, and make his absence from the battle-field more sensibly felt by the host. In pursuance of this resolve, he sends a deceptive vision to Agamemnon, persuading him to lead the army to battle. This leader, who is thus deluded with the hope of taking Troy without the aid of the son of Peleus, having feared lest the army might be discouraged by the absence of that warrior, and the recent plague, as well as by the long continuance of the siege, contrives to make trial of their feelings by a stratagem. He first communicates his design to the princes in council, informing them of his dream, and of his intention to propose a return to the soldiers, at the same time requesting the assembled leaders to stop the movements of the forces, in case his proposals were embraced by these. Then he assembles the whole multitude, and, on his recommending a return to Greece, they with one voice agree to it, and run to launch the ships. Ulysses, however, succeeds in detaining them, the assembly is recalled, several speeches are made on the occasion, and at length the advice of Nestor is followed, which was to make a general muster of the troops, and to divide them into their several nations, tribes, kindred, &c., before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans in a long catalogue.

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the seashore: toward the close it changes to Troy.

1–4. Ἄλλοι μέν ῥα, κ. τ. λ. "The rest, then, both gods and men who fight armed from chariots." Observe that ἄλλοι is here equivalent to the later οἱ ἄλλοι. In Homer, we can only tell by the context when ἄλλοι is to be thus rendered, since the

article as such is never employed by the poet.—*ῥα.* A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—*ἱπποκορυσταί.* Compare the scholiast: *ἀπὸ τῶν ἵππων μαχόμενοι.* As fighting from on horseback was not practised in Homeric times, the expression *ἀφ' ἵππων* is the same as *ἀφ' ἅρματος.*

Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Compare the meaning assigned to *καθεῦδ'* in the last line of the previous book.—*ἀλλ' ὄγε μερμήριζε.* "But this same deity kept pondering." Observe the recapitulating power of *γέ.*—*ὡς Ἀχιλῆα τιμήσῃ.* "In what way he may honour Achilles, and destroy many at the ships of the Greeks." Since a past tense, *μερμήριζε,* precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call "*conjunctivus deliberativus.*" Jove is supposed to say to himself, while deliberating on the objects to be accomplished by him, *πῶς... τιμήσω; πῶς...ὀλέσω;* and this same mood still remains in the narration, after the person is changed, and the direct interrogation to the oblique. The optatives *τιμήσαι* and *ὀλέσαι,* or, according to another form, *τιμήσειε,* are here less correctly preferred by some,

5-7. *ἤδε δέ.* "The following, thereupon"—*βουλή.* "Device."—*πέμψαι ἐπ' Ἀτρείδῃ, κ. τ. λ.* "To send upon Agamemnon, son of Atreus." Observe that here *Ἀτρείδῃ* is the dative of disadvantage depending immediately upon the verb, and that the adverbial *ἐπί* merely indicates the direction of the action.—*οὖλον ὄνειρον.* "A pernicious dream." Some read *Ὄνειρον* with a capital letter, as if the Dream-god himself were here meant. Not so, however. By *ὄνειρον* is to be understood merely a particular dream, to which, in common with dreams in general, a species of personal existence is here assigned, and which, from the nature of its destination in the present instance, is termed *οὖλον,* "pernicious" or "baneful." The epithet *οὖλος* would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature.—*καί μιν φωνήσας, κ. τ. λ.* Observe that *φωνήσας* is here intransitive, and that *μίν* depends on *προσηύδα.*

8-10. *Βάσκ' ἴθι.* "Go, speed thee." More literally, "go, go." An expression intended to mark haste. Hence Aulus Gellius (xiii. 24) remarks, "*Quis tam obtuso est ingenio, quin intelligat, βάσκ' ἴθι, οὖλε ὄνειρε, καὶ βάσκ' ἴθι Ἶρι ταχεῖα, verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre celeritatis.*"—*ἐλθὼν ἐς κλισίην.* Observe the asyndeton here, occasioned by the absence of *δέ.* This is owing to the emphatic nature of the command. Hence the scholiast remarks, *τὸ πρέπον* ("the emphatic nature") *τῆς ἐγκελεύσεως διὰ τοῦ ἀσυνδέτου φαίνεται.*—*ἀγορευέμεν.* "Utter." The infinitive for the imperative. Consult note on book i., verse 323.—*ὡς ἐπιτέλλω.* "As I enjoin."

11-15. *θωρῆξαί ἑ κέλευε, κ. τ. λ.* "Bid him arm with all energy the long-haired Greeks." Long hair was regarded by the

early Greeks as a mark of strength and valour; and hence the term *καρηκομόωντες* becomes in Homer a constant, and, at the same time, a sort of national epithet. Among the later Greeks it was the badge of a free condition, and was forbidden to slaves. (Compare *Xen., Rep. Laced.* xi. 3; *Aristot., Rhet.* i. 9.)—*παννυχίῃ*. More literally, "with all his might." Compare the explanation of Wolf: "*cum omni impetu*: mit voller Macht." Some translate it "in full force," and so the scholiast has it, *παντρατί*. This, however, is rather the meaning which the word bears in later writers.

νῦν γάρ κεν ἕλοι. "For now will he probably take," *i. e.*, now has he a chance of taking. Observe that Jupiter does not, as some pretend, utter here a direct falsehood, and promise the capture of the city, when no such capture is about at the moment to take place. On the contrary, the language is purposely guarded, the particle *κέν* with the optative denoting mere contingency, and only as much is said as may lead Agamemnon into error; such being the design of Jove. Observe, also, that Jove addresses the dream in the *directa oratio*, and hence we have the indicative *φράζονται* in verse 14.—Had the future been employed instead of *κέν* with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὐκ ἔτ' ἀμφὶς φράζονται. "No longer think dividedly." More literally, "no longer deliberate (all) around," *i. e.*, in detached groups, or separate parties, each of these differing in opinion from the rest. Observe the force of the middle voice in *φράζονται*.—*ἐπέγναμψεν ἅπαντας*. "Has bent all (to her will)."—*Τρώεσσιν ἐφῆπται*. "Impend over the Trojans." Observe the continued action implied by the perfect, which gives it the force of a present.

16–22. *τὸν μῦθον*. "This mandate." Observe the demonstrative force of *τόν*.—*βῆ δ' ἄρ' ἐπ'*. "And then it repaired unto."—*τὸν δ'*. "But this warrior."—*περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος*. "And ambrosial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening eternizing power, borrowed from the food of the gods. (*Buttmann, Lexil.* i. p. 134.)—*κέχυθ'*. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: "had been diffused, and still continued diffused."—*ὑπὲρ κεφαλῆς*. "Over his head," *i. e.*, at the head of the sleeper, and bending over him.

Νηληΐῳ υἱῖ ἐοικώς, Νέστορι. "Like to the son of Neleus, to Nestor." Literally, "to the Neleian son."—*τόν ῥα μάλιστα, κ. τ. λ.* "Whom, namely, Agamemnon was wont to honour most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23–25. *εὕδεις Ἀτρέος υἱέ, κ. τ. λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a

comma before *δαΐφρονος*, thus giving each of the epithets a translation separate from the noun: a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (*Apollod.*, iii. 2, 2.)—*ἱπποδάμοιο*. A constant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—*ᾧ λαοί τ' ἐπιτετράφαται, κ. τ. λ.* "Unto whom both nations have been intrusted, and things of so much importance are a care." The term *λαοί* has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26–34. *νῦν δ' ἐμέθεν ξύνες ὦκα.* "Now, therefore, understand from me quickly," *i. e.*, quickly attend to me.—*Διὸς δέ τοι.* For *Διὸς γάρ σοι.—ἄνευθεν ἐών.* "Although away." More literally, "apart," *i. e.*, at a distance from thee.—*ἐλεαίρει.* Supply *σε.—θωρῆξαί σε, κ. τ. λ.* The words of Jove are now repeated by the dream, with a change of person from the third to the second.

ἔχε. "Keep it," *i. e.*, what I have just told thee.—*μηδέ σε λήθη αἱρείτω.* "Nor let forgetfulness take thee unto itself." Observe the force of the active.—*εὖτ' ἄν.* For *ὅταν.—ἀνῆκε.* "May have released thee (from its influence)." More literally, "may have sent thee away," *i. e.*, may have left thee.

35–36. *τὸν δ' ἔλιπ' αὐτοῦ, κ. τ. λ.* "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the verb is here in the plural (*ἔμελλον*), where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to; because things are regarded as forming merely one class, and as destitute of individuality; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37–40. *φῇ γὰρ ὅγ' αἱρήσειν.* "For he thought that he will take." More literally, "he said (within his own soul)." The verb *φημί* is often thus used in Homer. Observe, also, that no pronoun is expressed before *αἱρήσειν*, which shows that the reference is to the same person that forms the subject of the preceding verb.—*νήπιος.* "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—*οὐδὲ τὰ ᾔδη, κ. τ. λ.* "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, *οὐδὲ ᾔδη τὰ ἔργα ἃ ῥα Ζεὺς μήδετο.—θήσειν ἔπ', κ. τ. λ.* "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial *ἐπί* is to be taken in close construction with *θήσειν.—διὰ κρατερὰς ὑσμίνας.* "Through mighty conflicts." Observe that *διά* is here equivalent

to the Latin *per*, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, *διὰ ὑσμίνας* for *διὰ ὑσμινῶν*.

41–42. *ἔγρετο*. "He awoke."—*θείη δέ μιν, κ. τ. λ.* "And the divine voice was diffused around him," *i. e.*, the accents of the heaven-sent dream still rang in his ear.—*ὀρθωθείς*. "Erect." The literal translation of *ἕζετο ὀρθωθείς* would be, "having raised himself, he sat (in that posture)," *ὀρθωθείς* being used in a middle sense.—*ἔνδυνε*. "He put on." The literal meaning presents a much livelier image, "he got into."

χιτῶνα. The tunic or chitôn was the only kind of *ἔνδυμα*, or under garment, worn by the Greeks. Of this there were two kinds, the Dorian and Ionian. The former, as worn by males, was a short woollen shirt without sleeves; the Ionian was a long linen garment with sleeves. The Dorian seems to have been originally worn in the whole of Greece, and is the one referred to in the text.

43–44. *φᾶρος*. The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception of the form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver.

ποσσὶ δ' ὑπὸ λιπαροῖσιν, κ. τ. λ. "And under his white feet he bound the beautiful sandals." In the Homeric age, the sandal consisted of a wooden sole, fastened to the foot with thongs. In later times, however, the sandal must be distinguished from the *ὑπόδημα*, which was a simple sole bound under the foot, whereas the sandal was then a sole with a piece of leather covering the toes, so that it formed the transition from the *ὑπόδημα* to real shoes.

45–47. *ἀμφὶ δ' ἄρ' ὤμοισιν, κ. τ. λ.* "And then around his shoulders he cast the silver-studded sword," *i. e.*, the belt from which hung suspended the sword. The belt was supported by the right shoulder, and hung obliquely over the breast.

σκῆπτρον. Consult note on i. 15.—*πατρώϊον, ἄφθιτον αἰεί*. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23. —The sceptre is called *πατρώϊον*, because the family-sceptre of the line; and *ἄφθιτον*, because made by Vulcan. Compare verse 101, *seqq.*—*κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων*. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48–55. *Ἠώς*. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonus, on the eastern borders of the Oceanus-encompassed earth-plane. She precedes her brother Helios, the sun-god, in a two-horse car (*Od.*, xxiii. 245), and bends her course through the heavens, entering in at the eastern door of the skies, and passing out at the western; when, together with her brother, she descends to the great stream of Oceanus,

where a golden ship reconveys them both, with winged speed, to their Eastern home. Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens.

ἐρέουσα. "To announce." Future participle.—*αὐτὰρ ὁ.* "But that warrior." Equivalent to *ἐκεῖνος*, and referring to Agamemnon as the chief person in the narrative.—*οἱ μὲν.... τοὶ δέ.* "These, indeed.... but those."—*βουλὴ δὲ πρῶτον ἵζε, κ. τ. λ.* "And first a council of high-souled elders sat at the ship of Nestor, the Pylos-born king." A question arises here about the true reading. Zenodotus, one of the ancient grammarians, was in favour of *βουλήν*, making *ἵζε βουλήν* signify, "he caused a council to sit," the objection to *βουλή* being that *ἵζω* in the active means "to cause to sit," but *ἵζομαι* in the middle "to sit," and that *βουλὴ ἵζε*, therefore, would not make sense. In reply to this, it may be urged, that Homer uses *ἵζω* as well in the sense of "to sit" as "to cause to sit," and, indeed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that *βουλή* was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πυλοιγενέος βασιλῆος. Observe the apposition between *βασιλῆος* and the genitive *Νέστορος* as implied in *Νεστορέῃ*. This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition.—*πυκινὴν ἠρτύνετο βουλήν.* "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath.*"

56–59. *θεῖος ὄνειρος.* "A divine dream," *i. e.*, heaven-sent.—*ἐνύπνιον.* "In sleep." The neuter of the adjective taken adverbially, and equivalent to *ἐννυπνίως.*—*ἀμβροσίην διὰ νύκτα.* "During the ambrosial night." The epithet *ἀμβροσίη* here applied to *νύξ* is the same, in fact, as *ἄμβροτος* or *ἀβρότη*, and by "ambrosial night" is therefore meant, according to Buttmann, "divine," or "sacred night." (*Lexil.* i., p. 134.)—*μάλιστα δὲ Νέστορι δίῳ, κ. τ. λ.* "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that *μάλιστα* here is equivalent to the Latin *potissimum*, and that *ἄγχιστα* is to be taken in close connection with *ἐώκει.*—*καί μ᾽ πρὸς μῦθον ἔειπεν.* Observe that the accusative here denotes the *terminus ad quem*, and depends in construction on the verb, not on the adverbial *πρός.*

71–75. *ὤχετ᾽ ἀποπτάμενος.* "Flew quickly away." Literally, "departed, having flown away." The verb *οἴχομαι* is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—*ἀνῆκεν.* Consult note on *ἀνήῃ*, verse 34.—*ἀλλ᾽ ἄγετ᾽.*—"But come, (let us try)." Supply *πειρώμεθα.* In strictness, however, there is no ellipsis here, but *πειρώμεθα*, or something analogous, is implied in

the context.—*θωρήξομεν*. "We may arm." For *θωρήξωμεν*, the subjunctive with the mood-vowel shortened.

πρῶτα δ' ἐγὼν, κ. τ. λ. "I, therefore, will first, as it is right, try them with words," *i. e.*, I will do this first in order, as it is right that a commander should, and do you then follow me in this. We have given *ἦ*, with Buttmann and Spitzner. The more usual accentuation is *ἦ*, but this has in the epic language, as Buttmann remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardour in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enterprise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and expostulations, should the army really feel inclined to depart.

σὺν νηυσὶ πολυκλήϊσι. "With their many-benched ships," *i. e.*, of many banks of oars, or benches of rowers.—*ὑμεῖς δ' ἄλλοθεν ἄλλος, κ. τ. λ.* "But do you, one from one quarter, another from another, restrain them by your words," *i. e.*, do you, visiting different parts of the host, &c. Observe that *ἐρητύειν* is the infinitive for the imperative. Consult note on i. 323.

77–78. *ὅς ῥα Πύλοιο, κ. τ. λ.* "Who was king, namely, of sandy Pylos." The particle *ῥά* has here an explanatory power. Compare note on i. 56.—*ἠμαθόεντος*. Toward the coast, the soil of Elis becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphylian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (*Müller's Dorians*, vol. i. p. 84.)—*ὅ σφιν εὐφρονέων, κ. τ. λ.* Consult note on book i., verse 73.

81–82. *ψεῦδός κεν φαίμεν, κ. τ. λ.* "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of *κέν* with the optative.—*μᾶλλον*. Nägelsbach, following Nitsch (*ad Od.* i. 331), makes *μᾶλλον* here signify "the more," or "so much the more." This, however, cannot be correct, since it would imply that there already existed some degree of aversion, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—*ὃς μέγ' ἄριστος ἐὼν εὔχεται εἶναι.* The rank and standing of Agamemnon preclude, according to Nestor, all possibility of deception on his part.

84–86. *ἦρχε νέεσθαι.* "He began to depart."—*οἱ δ' ἀνέστησαν, κ. τ. λ.* "And they, the sceptre-bearing kings, thereupon arose and proceeded to obey the shepherd of the tribes." Observe the demonstrative force of *οἱ*, though partially concealed in our idiom under the form of the personal pronoun. (Consult note on i. 1).—*πείθοντο*. The rising was an instantaneous act, but the execution of the orders a continued one. Hence in the former case we have the aorist, in the latter the imperfect.—

ποιμένι λαῶν. Agamemnon, not Nestor.—ἐπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὁρῶντες ἤδη συνιόντας τοὺς ἐν τέλει καὶ αὐτοὶ ἠκολούθουν ἅμα.

87–90. ἠΰτε ἔθνεα εἶσι, κ. τ. λ. "Even as go the swarms of the closely-thronging bees." Literally, "the nations." The term ἔθνεα is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—εἶσι. Observe here the singular verb with the neuter plural; and also that εἶμι is here used in the present with a present, and not with a future meaning. In Homer this is not unfrequent; but, in Ionic prose and Attic prose and poetry, εἶμι as a future regularly occurs, and the exceptions are very rare. (*Passow, s. v.*)—μελισσάων ἀδινάων. Observe the similarity of termination in these words, and also in ἐρχομενάων. The object of this is to make the sound an echo to the sense, and to express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," *i. e.*, in fresh numbers. The spirit of the comparison lies in this. As the bees came forth continually in fresh numbers, so fresh bands of Greeks keep continually pouring forth from the ships and tents. It is worthy of note, that this is the first simile in Homer.—βοτρυδόν. "In clusters." Literally, "cluster-like."—ἐπ' ἄνθεσιν εἰαρινοῖσιν. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐπί increases its force.—αἱ μέν τ' ἔνθα ἅλις, κ. τ. λ. "Some have sped their flight in crowds in this direction, others in that." Observe here the peculiar force of the perfect in denoting rapidity of movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

91–94. ὡς τῶν ἔθνεα πολλὰ. "So the numerous nations of these," *i. e.*, of the Greeks.—ἠϊόνος προπάροιθε, κ. τ. λ. "Kept marching in squadrons, in front of the deep shore, to the place of assembly." By the "deep shore" appears to be here meant one of wide extent, or, in other words, extending far inward to the land. Nägelsbach, with less propriety, makes it refer to the deep sand of the sea-shore, "tief sandig."

Ὄσσα δεδήει. "Blazed Rumour," *i. e.*, rumour was rife. A surmise had arisen among the troops that Agamemnon intended to return home, and a rumour, founded upon this, was now travelling in hot haste throughout the numerous host. This is what the poet means when he says that "Rumour blazed," more literally, "burned among them." Rumour, moreover, is here personified, and made the messenger of Jove, since rumours, the origin of which ofttimes no one could trace, were wont to be ascribed to the special interposition of the deity.—ἀτρύνουσ' ἰέναι. The rumour made them all anxious to attend the assembly, in order to ascertain its truth.—οἱ δ' ἀγέροντο. "And they kept gathering themselves together." Observe the force of the middle voice.

95–98. *τετρήχει.* "Was tumultuous." Observe the use of the pluperfect in an imperfect sense. The assembly had been previously tumultuous, and still remained so. The peculiar meaning of this tense will plainly appear, when we contrast it with *κινήθη* at verse 144. There the passive aorist is employed to express the moment of transition from calm to tumult, whereas here *τετρήχει* marks the continuance of the agitation. (*Buttmann's Lexilogus*, p. 509, *ed. Fishlake.*)—*λαῶν ἱζόντων.* "As the tribes seated themselves." Genitive absolute, not depending on the adverbial *ὑπό.*

ἐρήτυον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it.—*εἴ ποτ' αὐτῆς σχοίατ'.* "If, at length, they would refrain from clamour," *i. e.*, in order that they might at length refrain, &c.—*Διοτρεφέων.* A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99–101. *σπουδῇ.* "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (*ἰστέον*) *ὅτι σπουδῇ λέγει (ποιητὴς) οὐχ οἷον (λέγεται), ἐν τάχει, ἀλλὰ μόγις καὶ δυσχερῶς, ὡς τὸ, ὡς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.* (*Od.* xxi., 409.)—*ἐρήτυθεν δὲ καθ' ἕδρας.* "And were restrained in their respective divisions of seats." Observe that by *ἕδραι* are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare *Od.* iii. 7: *ἐννέα δ' ἕδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ εἵατο.* The adverbial *κατά*, therefore, has here not a local, but a distributive force.

ἀνὰ δὲ. "Up then."—*σκῆπτρον ἔχων.* "Holding his sceptre." The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on i. 15.—*τὸ μὲν Ἥφαιστος κάμε τεύχων.* "Which Vulcan fabricating, had bestowed labour upon," *i. e.*, which Vulcan had toiled at making. Observe that *τό* is here for *ὅ.*

102–109.—*Ἥφαιστος μὲν.* "Vulcan, in the first instance." Observe the force of *μέν* in the protasis.—*αὐτὰρ ἄρα Ζεὺς, κ. τ. λ.* "But Jupiter hereupon gave it to his messenger, the slayer of Argus." Mercury slew the many-eyed Argus, who had been placed by Juno as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of *ἄρα* in continuing the heads of a narrative. It may be more freely rendered "still farther," or "next in turn."—*Ἑρμείας δὲ ἄναξ.* "And King Mercury next."—*αὐτὰρ ὁ αὖτε Πέλοψ.* "But he, again, Pelops." More literally, "but this one, again, Pelops."

Θυέστ'. For *Θυέστα.* The nominative. Masculine words retain *α* unaltered in the nominative, where euphony or versification requires it: otherwise *ς* is added to the root, and the *α* is lengthened into *η*. The form in *α* remained peculiar to the Æolic dialect, the form in *ης* to the Attic and common language.

(*Thiersch*, § 178.)—*πολλῇσι νήσοισι, κ. τ. λ.* "To rule over many islands, and all Argos." By Argos is here meant either the whole Peloponnesus, as Heyne and Voss maintain, or else a very large portion of the same. It was so called from the powerful kingdom of the Persīdæ, which Atreus obtained after the death of Eurystheus. The *city* of Argos, it must be remembered, was at this period under the sovereignty of Diomede. The islands referred to in the text are supposed to have been those in the Argolic and Saronic Gulfs. It is more than probable, however, that others also are meant.

ἐρεισάμενος. "Having leaned." Literally, "having supported himself."—*ἔπε' Ἀργείοισι μετηύδα.* "Spoke words (as follows) among the Greeks."

110–113. *θεράποντες Ἄρηος.* "Servants of Mars." A very appropriate term for warriors, who, as worshippers, figuratively, of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the *θεράποντες* of that deity.—*με μέγα ἄτῃ ἐνέδησε βαρείῃ.* "Has greatly entangled me in a heavy misfortune." More literally, "has greatly bound me in," &c. Observe that *μέγα* is taken adverbially, and qualifies *ἐνέδησε.*

σχέτλιος. "Cruel one," *i. e.*, cruel deity.—*πρίν.* "In former days," *i. e.*, in the earlier stages of the war.—*Ἴλιον ἐκπέρσαντ', κ. τ. λ.* "That I should depart after having sacked the well-walled Ilium." Observe that *ἐκπέρσαντ'* is here for *ἐκπέρσαντα*, and agrees with *με* understood before *ἀπονέεσθαι.* We must not, as some do, make it stand for the dative *ἐκπέρσαντι*, and refer it back to *μοι.*

114–118. *νῦν δὲ κακὴν ἀπάτην βουλεύσατο.* "Now, however, he has resolved upon an evil deceit." Observe the employment of *βουλεύσατο* with an accusative, a construction not frequently met with.—*δυσκλέα.* "Inglorious." This term properly denotes one who has been unfortunate in acquiring renown.—*ἐπεὶ ὤλεσα.* "After I have lost."—*οὕτω που Διὶ μέλλει, κ. τ. λ.* "In this way, I suppose, is it likely to prove pleasing to Jove, superior in might." Observe here the force of the indefinite *που* in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin *ni fallor.*—*ὃς δή.* "Who before now."—*ἠδ' ἔτι καὶ.* "And still also."—*τοῦ γὰρ κράτος, κ. τ. λ.* "For the power of this one is very great," *i. e.*, is supreme.

119–122. *αἰσχρὸν γὰρ.* The particle *γάρ* refers back to *δυσκλέα*, and the context shows in what this inglorious posture of affairs consisted.—*καὶ ἐσσομένοισι πυθέσθαι.* "Even for posterity to learn." Literally, "even for those about to be." The meaning is that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—*μὰψ οὕτω πολεμίζειν.* "Are thus to no purpose waging war." Observe that *οὕτω* here is to be connected in construction with *μάψ*, not with *τοιόνδε.* Such an expression as *οὕτω τοιόσδε* would not be Greek.—*παυροτέροισι.* "Fewer in number (than themselves)."

—τέλος δὲ, κ. τ. λ. "For no end has as yet appeared," *i. e.*, no effectual result has yet been made to appear. Observe that δέ is here equivalent to γάρ, and that we have in this clause a repetition, or, rather, enlargement of the idea contained in μάψ.

124–130. ὅρκια πιστὰ ταμόντες. "Having struck a faithful league." According to Buttmann (*Lexil.*, p. 439, *ed. Fischl.*), ὅρκια means properly a contract or agreement on oath; and as this is concluded by a sacrifice of lambs, the throats of which are cut by the contracting parties (*Il.* iii. 292), this is sufficient to explain the meaning of ὅρκια ταμεῖν, without the necessity of supposing that ὅρκια was used in this single phrase in another sense, namely, as an adjective, ὅρκια, *scil.* ἱερεῖα: particularly as the analogy of the Roman custom, and of the Latin language in the formula *ferire fœdus*, agrees with it so decidedly; for *ferire fœdus* is nothing more than *feriendâ hostiâ facere fœdus*.

Τρῶας μὲν λέξασθαι, κ. τ. λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decads," &c. Observe the force of the middle in λέξασθαι, "to select for ourselves," *i. e.*, for the purpose of a comparison with ourselves as regards number.—ἐφέστιοι. Referring to those who have a domestic hearth (ἑστίαν ἔχουσι) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners. —ἡμεῖς δ' ἐς δεκάδας, κ. τ. λ. The construction changes here, and is no longer dependent on εἴπερ κ' ἐθέλοιμεν. Properly speaking, the sentence ought to have run on as follows: εἴπερ γάρ κ' ἐθέλοιμεν ἀριθμηθήμεναι ἄμφω, (καὶ) Τρῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθήμεναι, ... Τρώων δὲ ἕκαστον ἑλέσθαι ..... πολλαί κεν, κ. τ. λ.

οἰνοχοεύειν. "To pour out wine (for us)."—κεν. "In that event."—τόσσον ἐγώ φημι, κ. τ. λ. Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans who were inhabitants of the city to have been less than 12,000 or (if we take Aristarchus's estimate) than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents; and hence the disgrace of a superior army retiring home from before an inferior one.

131–135. ἐγχέσπαλοι ἄνδρες. In apposition with ἐπίκουροι.—ἔασιν. Equivalent to the Latin *adsunt*.—οἵ με μέγα πλάζουσι. "Who cause me to wander widely (from my intended purpose)," *i. e.*, who prevent me from achieving the conquest of the city.—ἐθέλοντα. "Though desirous."

δὴ βεβάασι. "Have already gone by."—Διὸς μεγάλου ἐνιαυτοί. Jove sends all things unto men, even the circle of the year. The ἐνιαυτοί here meant are the then usual ones of ten months each.—καὶ δὴ δοῦρα σέσηπε νεῶν, κ. τ. λ. "And by this time the timbers of the ships have rotted, and the ropes have become

untwisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

σπάρτα. By this term are properly meant ropes made of Spanish broom (*Spartum scoparium*, Linn.), the *genista* of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the *spartum*, and that, therefore, in the text of Homer, we must read, not *σπάρτα*, but *σπαρτά*, "*res sativæ.*" (*Aul. Gell.* xvii. 3.)—*λέλυνται.* Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in *σέσηπε* we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (*Excurs.* xxi. p. 338.) In this opinion Kühner coincides (§ 424, 4).

136–139. *αἱ δέ που, κ. τ. λ.* "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For *ἡμέτεραι ἄλοχοί τε καὶ νήπια τέκνα.*—*αὖτως ἀκράαντον.* "Is thus unfinished."—*πειθώμεθα πάντες.* "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colours the difficulty and danger of the undertaking.

142–146. *τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν, κ. τ. λ.* "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," *i. e.*, as many as were not privy to the design which he had avowed before the council of elders.—*θαλάσσης, πόντου Ἰκαρίοιο.* "Of the sea, the Icarian deep." The first of these genitives (*θαλάσσης*) has a general reference; the second, a more special one. Both, however, are in mutual apposition.—By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named.

τὰ μέν τ', κ. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle *τε* is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Ay, and these, in truth," for *μέν* is here merely the shortened form of *μήν.*—*ὄρορ'.* Observe the force of the aorist in denoting what is customary or usual.

147–148. *κινήσῃ.* We have given here, with Spitzner, the reading of the Venice manuscript. The common text has *κινήσει*, but the propriety of employing the future in a comparison is extremely doubtful.—*Ζέφυρος.* This is commonly translated "the Westwind," but the *Ζέφυρος* of Homer, in the Iliad, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (*Il.* ix. 5.) To

the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the Odyssey, on the other hand, the wind *Ζέφυρος* is considered, at one time, as tempestuous; at another, as mild, and favouring vegetation.

βαθὺ λήϊον. "The thick-standing corn."—*λάβρος ἐπαιγίζων.* "Rushing down upon it impetuous." This serves as a kind of epexegesis to *ἐλθών.* Some editions incorrectly read *ἐλθὼν λάβρος*, disuniting *λάβρος* from *ἐπαιγίζων.—ἐπί τ' ἠμύει ἀσταχύεσσιν.* "And it bends unto (the blast) with its ears." Observe the force of the adverbial *ἐπί.* The subject of *ἠμύει* is not *Ζέφυρος*, but *λήϊον.* So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice, remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149–154. *ἀλαλητῷ.*—"With shouting." Dative of the manner.—*ἐσσεύοντο.* "Began to rush."—*ποδῶν δ' ὑπένερθε, κ. τ. λ.* Construe as follows: *κονίη δ' ἵστατο, ἀειρομένη ὑπένερθε ποδῶν.—ἅπτεσθαι.* "To lay hold of."—*οὐρούς τ' ἐξεκάθαιρον.* "And they began to clean out the trenches." These received the keels of the galleys, and served to guide them in their descent to the water.—*οἴκαδε ἱεμένων.* "Of them desiring to return home." Literally, "of them sending themselves homeward." Observe the force of the middle voice, and compare the remark of Heyne: *ἱεμένων est de cupientibus οἴκαδε ἰέναι.—ὑπὸ νηῶν.* "From under the ships."

155–156. *ἔνθα κεν Ἀργείοισιν, κ. τ. λ.* "Then would a return have been effected for the Greeks, contrary to fate." The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present case, the fates had decreed that Troy should fall; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls *ὑπέρμορα.—εἰ μὴ Ἀθηναίην, κ. τ. λ.* Construe *εἰ Ἥρη μὴ ἔειπεν μῦθον Ἀθηναίην.*

157–165. *τέκος.* We have placed a comma after this word, with Spitzner, thus separating it from *Ἀτρυτώνη.* According to the common punctuation, *Ἀτρυτώνη* agrees with *τέκος* by synesis. This, however, is harsh.—*Ἀτρυτώνη.* "Unwearied one." A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energies of the mind.—*οὕτω δή.* Equivalent to the Latin *siccine jam.—ἐπ' εὐρέα νῶτα.* "Over the wide surface." More literally, "upon the broad back."—*κἀδ δέ κεν εὐχωλήν, κ. τ. λ.* "And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?" *Κάδ* is here for *κάτ*, the final

consonant being assimilated to the initial one in the following word; and *κάτ* is an old form for *κατά*.—*κὲν λίποιεν*. Observe the peculiar force here of *κέν* with the optative; equivalent to "might (*i. e.*, can) they by any possibility leave," &c.—*φίλης ἀπὸ πατρίδος αἴης*. "Away from their native land." Compare i. 562: *ἀπὸ θυμοῦ*.

ἀλλ' ἴθι νῦν, κ. τ. λ. Before *ἀλλά* we must supply here, in translating, the negative, "No."—*κατὰ λαὸν*. "Throughout the people."—*σοῖς δ' ἀγανοῖς ἐπέεσσιν*. "With thy own mild words." Observe the emphatic power of *σοῖς*.—*μηδ' εἶα*. "Nor suffer (them)." We have read *εἶα*, with Thiersch, for reasons given in the Metrical Index. The common lection *ἔα* vitiates the line.—*ἀμφιελίσσας*. "Impelled on both sides by oars," but v. Glossary.

166–171. *γλαυκῶπις*. Consult note on i. 206.—*κατ' ἀΐξασα*. "Having rushed down."—*καρπαλίμως δ' ἵκανε*. This verse is omitted in some manuscripts.—*Διὶ μῆτιν ἀτάλαντον*. "Equal in counsel to Jove," *i. e.*, a counsellor equal in prudence to Jove.—*ἄπτερ'*. Consult note on 152.—*ἐπεί μιν ἄχος, κ. τ. λ.* "Since indignant grief was come upon him in heart and soul." Observe the double accusative with *ἵκανεν*, and compare note on i. 362.

173–179. *πολυμήχαν'*. "Of many expedients," *i. e.*, inventive, expedient-inventing.—*πεσόντες*. "Having tumultuously embarked." More literally, "having fallen," *i. e.*, having rushed in dense numbers.—*μήδ' ἔτ' ἐρώει*. "Nor any longer delay." The common text has *μήδε τ' ἐρώει*, "nor at all delay." In this latter reading, *τ'* is for *τι*.

182–186. *ξυνέηκε*. "Recognized." More literally, "understood."—*βῆ δὲ θέειν*. "And he stepped forth to run." The infinitive here denotes the aim or object, and answers to the Latin supine.—*χλαῖναν*. "His woollen cloak." This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth.—*βάλε*. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement.—*ἐκόμισσε*. "Took care of," *i. e.*, took up after it had fallen to the ground, in order that it might not be lost.—*Εὐρυβάτης*. Consult *Od.*, xix. 244, &c., where mention is made of him. Agamemnon had also a herald of the same name. *Il.*, i. 320; ix. 170.

ἀντίος. "Into the presence of."—*δέξατό οἱ*. "Received at his hands,"—*i. e.*, from him. The common construction is *δέχεσθαί τι παρά τινος*: here, however, we have the dative, by what Kühner calls a poetic construction. It is, in fact, a branch of the *dativus commodi*, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes.—*σκῆπτρον πατρώϊον*. Compare verse 101.

188–189. *ὅντινα μὲν βασιλῆα, κ. τ. λ.* "Whatsoever king, indeed, and distinguished chieftain he chanced to find," *i. e.*, as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act—*τὸν δ'*. "This one, thereupon." Observe that *δέ* here is not in the apodosis to *μέν* in the preceding clause. This apodosis occurs

in ὃν δ' αὖ δήμου, verse 198.—*ἐρητύσασκε.* "He checked," *i. e.*, he detained while in the act of hurrying to embark.

190–195. *Δαιμόνι'.* "Strange man!" The term *δαιμόνιος* always carries with it, in Homer, some degree of objurgation, and is to be translated according to the rank or condition of the party addressed. In the present instance, *δαιμόνιε* is rendered by some "Noble sir!" by others, "my good sir!" by others, again, "foolish man!" We have preferred giving it its primitive force, which comprehends, in fact, all these meanings.—*κακὸν ὥς.* "Coward like." Observe the accentuation of *ὥς*, coming, as it does, after the word on which it depends.—*δειδίσσεσθαι.* "To be terrified." In this place alone this verb occurs in a passive sense. Everywhere else Homer uses it as an active transitive verb, "*to* terrify." On the present occasion it means to be troubled, and tumultuously to prepare for flight.

οἷος νόος. "What is the intention." Supply *ἐστί.*—*πειρᾶται.* "He is making trial of."—*τάχα δ' ἴψεται.* "But soon will he smite." The allusion, says an anonymous commentator, is to a man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him!—*ἐν βουλῇ δ' οὐ πάντες, κ. τ. λ.* Construe *οὐ πάντες δὲ ἀκούσαμεν οἷον ἔειπεν ἐν βουλῇ.*—*μή τι χολωσάμενος, κ. τ. λ.* "(Take care) lest he, having become incensed, do some injury to the sons of the Greeks." Supply *ὄρα*, or some equivalent term. We have given *μή τι*, with Spitzner, from a Venice manuscript. The common text has *μήτι* as one word.

196–197. *θυμὸς δὲ.* "For the wrath." The particle *δέ* is here equivalent to *γάρ.*—*διοτρεφέος.* Consult note on i. 176.—*τιμὴ δὲ.* "His high office, too."—*φιλεῖδέ ἑ, κ. τ. λ.* "And counselling Jove loves him."—Observe in these two verses the different meanings borne by the particle *δέ.*

198–206. *δήμου.* "Of the common people."—*βοάωντα.* "Crying aloud," *i. e.*, expressing by loud cries his joy at the idea of returning home.—*Δαιμόνι'.* "Fellow." Consult note on verse 190.—*ἀτρέμας ἧσο.* "Sit quietly," *i. e.*, sit down and be quiet.—*σὺ δὲ.* "For thou art." Supply *εἶς.*—*οὔτέ ποτ' ἐν πολέμῳ, κ. τ. λ.* "Neither at any time counted in war nor in council," *i. e.*, counted among the brave in war, nor admitted to the council of chieftains.—*πως.* "By any means."—*οὐκ ἀγαθὸν πολυκοιρανίη.* "The government of the many is not a good thing," *i. e.*, a plurality of rulers. Observe that *ἀγαθόν*, by a common Greek idiom, in place of agreeing with *πολυκοιρανίη*, agrees with *χρῆμα* understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνου παῖς ἀγκυλομήτεω. "The son of crafty Saturn," *i. e.*, Jupiter. The epithet *ἀγκυλομήτης* means, more literally, "of crooked counsel," and as *Κρόνος* is nothing more than time (*Χρόνος*), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked*

and devious recesses whither no human knowledge or skill can reach. The scholiast, however, merely refers the epithet to his having overreached his father Uranus.

θέμιστας. "Privileges," *i. e.*, regal authority. — *σφίσιν.* "Among them." Referring to the Ἀχαιοί in verse 203. It requires but a glance to perceive that *σφίσιν* here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts. If it be thrown out, we must supply *βασιλεύειν* with *ἔδωκε* in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

207–210. *ὣς.* "Thus." Observe the accentuation.—*κοιρανέων.* "Acting as chief," *i. e.*, discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—*δίεπε.* "Was arranging." Equivalent to *διέτασσε.* —*ἐπεσσεύοντο.* Consult note on verse 86.—*ἠχῇ.* "With a tumult."—*ὡς ὅτε.* "As when." For a literal translation we must supply a clause after *ὡς*, namely, "as (is the tumult) when."—*πολυφλοίσβοιο.* Consult note on i. 34.—*σμαραγεῖ δέ τε πόντος.* "And the deep even echoes again."

211–215. *ἐρήτυθεν δὲ καθ' ἕδρας.* Consult note on verse 99.—*Θερσίτης δ' ἔτι μοῦνος, κ. τ. λ.* "But Thersites alone, intemperate of speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.—*ἀμετροεπής.* The true force of this epithet appears from the next line, *ὅς ῥ' ἔπεα φρεσὶν, κ. τ. λ.*, which is, in fact, an explanation of its meaning. It is, therefore, not *ὁ πολλὰ*, but *ὁ ἄκοσμά τε καὶ πολλὰ ἔπη εἰδώς.*

ὅς ῥ' ἔπεα φρεσὶν, κ. τ. λ. "Who, namely, knew in his own mind words, both indecorous and many in number, for contending idly, and not according to order, with kings, but (for uttering) whatever might seem to him a subject of laughter to the Greeks." With regard to the expression *ὅς ῥα*, consult note on i. 405.—*ἔπεα ᾔδη.* This expression, as here employed, does not refer to a mere theoretic knowledge, but implies, also, an actual use of the terms in question. A similar usage frequently occurs in Homer. Thus, in place of saying "this man is just," the poet has "this man knows what is just." So *ἄγρια εἰδέναι*, "to know what is savage," *i. e.*, to be savage; *ἀθεμίστια εἰδέναι*, "to know what is lawless," *i. e.*, to be lawless, &c.—*ἐριζέμεναι.* This is merely stated as one of the many results of his being *ἀμετροεπής.* —*ἀλλά.* Depending on *οὐ κατὰ κόσμον.* In translating, supply *λαλεῖν*, which is in fact, however, implied in *ἐριζέμεναι.*—*εἴσαιτο.* The optative here denotes repetition, so that the clause, when more freely rendered, will be, "to speak out, *as often as* any thing appeared to him calculated to excite a laugh among the Greeks."

216–219. *αἴσχιστος δὲ ἀνήρ, κ. τ. λ.* "He came, moreover, the ugliest man beneath (the walls of) Troy." More freely, "he was, moreover, the ugliest man that came beneath the walls of Troy."—*φολκὸς.* "Bandy-legged." Buttmann has discussed

the meaning of this term with his usual ability, and has shown that the ordinary signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of nature, should begin a long description with "he squinted, and was lame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an *αὐτὰρ ὕπερθεν*. (*Lexil. s. v.*)

κυρτὼ. "(Were) crooked."—*ἐπὶ στῆθος συνοχωκότε*. "Drawn together toward his breast."—*φοξὸς*. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (*Buttmann, Lexil. s. v.*)—*ψεδνὴ δ' ἐπενήνοθε λάχνη*. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of *ἐπενήνοθε* here. Compare also the Homeric Lexicon of Apollonius: *ἐπενήνοθεν· ἐπῆν, ἐπέκειτο*.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomede's. (*Schol. Brev. ad Il.* ii. 212; *Eustath.* p. 204; *Quint. Cal.* i. 764.) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220–224. *ἔχθιστος δὲ μάλιστ' ἦν*. "Especially was he most hateful."—*νεικείεσκε*. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being *ἔχθιστος*.—*τότ' αὖτ' Ἀγαμέμνονι δίῳ, κ. τ. λ.* "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb *λέγειν* does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (*Lexil.* p. 401, *Fishlake's transl.*)

ἐκπάγλως κοτέοντο. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks toward Thersites, and also more or less continued.—*νεμέσσηθέν τ'*. "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—*αὐτὰρ ὁ*. "He,

however." The particle *αὐτὰρ* here marks the opposition to what immediately precedes. Thersites went on, *notwithstanding* the anger of the Greeks.

225–234. *τέο δ' αὖτ' ἐπιμέμφεαι, κ. τ. λ.* "And what, again, art thou complaining of and wanting?" The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (*v.* 233). A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man, O ye spiritless Greeks, deprive you of a return to your homes, &c.

ἐξαίρετοι. "Selected from the rest."—*δίδομεν.* "Are wont to give." In thus translating the present here, we have followed Nägelsbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, *b.*—*πρωτίστῳ.* "First of all." This strengthened form of the superlative is not unfrequent in Homer.—*ἦ ἔτι καὶ χρυσοῦ, κ. τ. λ.* "Or art thou, (amid all these possessions), still in want of gold also?"—*κέ οἱ σει.* "Shall, perchance, bring." Observe the hypothetic meaning of this clause: "shall, in all likelihood, bring, if we remain here as thou wishest."—*ὅν κεν ἐγὼ, κ. τ. λ.* The ridiculous vaunt of a coward.—*κεν ἀγάγω.* "May have led away (captive)."—*γυναῖκα νέην.* Supply *παθεῖς.*

ἦν τ' αὐτὸς ἀπονόσφι, κ. τ. λ. "And whom thou thyself mayest retain apart (from the rest)." With *ἀπονόσφι* supply *τῶν ἄλλων.* Observe that *κατίσχεαι* is the subjunctive with the mood-vowel shortened.—*οὐ μέν.* For *οὐ μήν.*—*ἀρχὸν ἐόντα.* Supply *σε.*—*κακῶν ἐπιβασκέμεν, κ. τ. λ.* "To lead into evils the sons of the Greeks." More literally, "to make the sons of the Greeks tread (or walk) upon evils." *Βαίνω*, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of "I make to go," *i. e.*, bring, lead, involve, carry, &c., a meaning which otherwise belongs to *βιβάζω.* The epic sister-form *βάσκω* has also both senses. Hence the signification of *ἐπιβασκέμεν* in the present passage.

235–238. *ὦ πέπονες, κ. τ. λ.* "O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men." In *ἐλέγχεα* we have the abstract for the concrete, like the Latin *probrum.* The poets are fond of this usage, since it imparts dignity and animation to the style.—*Ἀχαιΐδες, οὐκέτ' Ἀχαιοί.* Imitated by Virgil: "*O vere Phrygiæ, neque enim Phryges!*" (*Æn.* ix. 617.)—*Οἶκαδέ περ.* The particle *περ* is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "*durchaus nach Hause* (nicht bloss hier sitzend)," or, as we would say in English, "to our *own* home (not staying here)." Nägelsbach, however, with more spirit, translates "Home, home!"

τόνδε. Pointing at Agamemnon.—*αὐτοῦ ἐνὶ Τροίῃ, κ. τ. λ.* "Here, in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (*Handwört, s. v.*): "*Sie in*

ungestörter Ruhe, und Behäglichkeit, geniessen."—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseïs.—*ἦ ῥά τί οἱ χ' ἡμεῖς, κ. τ. λ.* "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making *χ'* to be, by apostrophe, for *καί*. Editors generally regard it, indeed, as apostrophized from *κε*, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we *also* have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239–245. *καὶ νῦν.* "Even but just now."—*ἔο.* "Than himself."—*μέγ' ἀμείνονα φῶτα.* Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in his heart, in order to subserve his own base ends.—*ἑλὼν γὰρ ἔχει γέρας, κ. τ. λ.* Compare i. 356.—*ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ, κ. τ. λ.* "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that *μάλα* is here employed to strengthen the negation.—*ἦ γὰρ ἂν Ἀτρεΐδη, κ. τ. λ.* Compare i. 232.

νεικείων. "Railing at."—*τῷ δ' ὦκα παρίστατο, κ. τ. λ.* "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—*χαλεπῷ ἠνίπαπε μύθῳ.* "Rebuked him in severe speech."

246–251. *Θερσῖτ' ἀκριτόμυθε.* "Thersites, reckless babbler." The term *ἀκριτόμυθος* properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection.—*λιγύς περ ἐὼν ἀγορητής.* "Noisy declaimer though thou art." More literally, "very shrill-toned haranguer though thou art." Observe the force of *πέρ* in strengthening the meaning of the adjective, and compare i. 131. Observe, also, that what is elsewhere the language of praise (i. 248), is here converted into that of censure.—*οὐ φημί.* Like the Latin *nego*.—*χερειότερον.* "Baser."—*ὅσσοι.* "Of as many as." For *τόσων ὅσσοι.*

τῷ. "On this account." Equivalent to *διὰ τοῦτο.*—*οὐκ ἂν βασιλῆας ἀνὰ στόμ', κ. τ. λ.* "Thou shouldst not harangue, having kings (continually) in thy mouth," *i. e.*, always talking of kings. The optative with *ἄν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλάσσοις.* "And be on the watch for a return." Literally, "and be watching a return."

252–256. *ὅπως ἔσται τάδε ἔργα.* "How these things are going to be," *i. e.*, how these affairs are going to turn out; whether well or ill.—*εὖ, ἠὲ κακῶς.* "Under favourable, or adverse circumstances."—*τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, κ. τ. λ.* Wolf en-

closes this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the τῷ at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow:

οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.
Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
ἢ εὖ, ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν·
ἀλλ' ἔκ τοι ἐρέω.—

ἦσαι ὀνειδίζων. Observe that ἦσαι, though to be rendered here "thou sittest," is not to be taken in too literal a sense, since Thersites was standing at the time. Compare *Od.* viii. 506; xi. 82, 142. Some, however, make this a ground for rejecting the entire verse.

257–264. ἀλλ' ἔκ τοι ἐρέω. "But I will declare to thee plainly." Observe the force of the adverbial ἔκ.—εἴ κ' ἔτι σ' ἀφραίνοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κιχήσομαι be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. Thiersch is in favour of the latter; but the former appears the more natural.—ὥς νύ περ ὧδε. "Just as thou art now in this way (doing)." The participle πέρ qualifies ὡς, not νῦν.—ἐπείη. The optative here expresses a wish; and so, also, in κεκλημένος εἴην.

εἰ μὴ ἐγώ σε λαβών, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ἀπό.—δύσω. Future indicative.—τά τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the μίτρα (*mitra*), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτὸν δὲ ἀφήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on i. 4.—πεπληγὼς ἀγορῆθεν. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265–271. ὅς. For οὕτως.—σκήπτρῳ δὲ μετάφρενον, κ. τ. λ. The reference here is merely to a single blow on the back.—ὁ δ' ἰδνώθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow. Compare the Homeric Lexicon of Apollonius: εἰς τοὐπίσω ἐκάμφθη.—θαλερὸν δέ οἱ ἔκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερόν carries with it here the idea of

a full and gushing tear. The reference to something forcible or strong likewise appears in other instances. Thus, the hair is called *θαλερή*, when standing thick and full. So *θαλερὸς γόος*, "strong lamentation" (*Od.* x. 457); *θαλερὴ φωνή*, "a strong voice." (*Il.* 17, 439.)

σμῶδιξ δ' αἱματόεσσα, κ. τ. λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of *ἐξ* and *ὑπό*, in combination with the verb. The swelling came *out* of his back *under* the blow; and the meaning of *ὑπό* is immediately explained epexegetically by the words *σκήπτρου ὑπὸ χρυσέου.—ἀλγήσας δ'.* "And having suffered pain."—*ἀχρεῖον ἰδών.* "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence *ἀχρεῖον ἰδών* properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardy, not unaptly, translates it, "*schofel blickend*," or, as we would say, "looking miserably."

ἀχνύμενοί περ. Namely, because they were not to return home, as they had hoped.—*ἐπ αὐτῷ ἡδὺ γέλασσαν.* "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of *ἡδύ*, consult note on *ἀχρεῖον ἰδών.—τις.* "One." Equivalent, in fact, to "many a one."—*ἐς πλησίον ἄλλον.* "To another near him," *i. e.*, to his neighbour.

272-276. *ὦ πόποι.* Consult note on i. 254.—*μυρί' ἐσθλά.*—"Ten thousand good things."—*τ' ἐξάρχων.* "In both originating."—*πόλεμόν τε κορύσσων.* "And in arousing the war." Equivalent to the Latin "*pugnam excitans.*" This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as *bellum adornans*, and regards *πόλεμος* as standing for *Ἄρης*. The literal meaning, however, "arming the war," accords better with Köppen's idea, and *πόλεμον* will then be the same as *πολεμοῦντας.*

νῦν δὲ τόδε μέγ' ἄριστον, κ. τ. λ. Now, however, he has done this, by far the best thing among the Greeks," *i. e.*, in doing this, he has achieved his greatest work. Equivalent to *νῦν δὲ τόδε ῥέξας, μέγ' ἄριστον ἔρεξεν.—ὅς.* "In that he."—*τὸν.* As before, for *τοῦτον.—ἀγοράων.* "From his harangues."—*θήν.* "Assuredly." In Homer, *θήν* is always ironical, as in Attic *δήπου*. It is very frequently joined with *οὐ*, as in the present instance.—*θυμὸς ἀγήνωρ.* "His insolent spirit.

278-283. *ὣ φάσαν ἡ πληθύς.* "Thus spoke they, the throng." Observe that *ἡ*, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. Observe, also, that *πληθύς* is taken collectively, and has the verb in the plural.—*ἀνὰ δὲ ἔστη.* "Up, thereupon, stood." Observe the adverbial force of *ἀνά.—παρὰ δὲ.* "And by his side."—*εἶδο-*

μενη. "Making herself like."—*σιωπᾶν.* More correct than *σιωπᾷν* with the subscript iota.

ὡς ἅμα θ' οἱ πρῶτοι, κ. τ. λ. "In order that the sons of the Greeks, both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards *οἱ* as unnecessary here, and an instance of irregularity in the use of the article. Not so, by any means. It is rather the digammated dative of *οὗ.* The *θ'*, however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in *ἅμα οἱ*, which hiatus, however, is removed by the digamma. The literal translation will therefore be, "might hear his speech for him."—*ὅ σφιν ἐϋφρονέων, κ. τ. λ.* Compare i. 73, and observe that this line is more immediately connected with verse 278.

284–290. *Ἀτρείδη, νῦν δή σε, ἄναξ, κ. τ. λ.* "Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals." Observe the force of *δή*, as applied, in its sense of exactness, to *νῦν*, the adverb of time, and compare *Kühner*, § 720, 2, *ed. Jelf.*—*πᾶσιν ἐλέγχιστον.* We have given here the explanation of Nägelsbach, which appears to be the only true one.—*ἧπερ ὑπέσταν.* "Which they undertook," *i. e.*, which they took upon themselves. In such constructions as the present, where the particle *πέρ* is appended to the relative, it has the same force in reality as in *καίπερ*, or with the participle. Hence *ἧπερ ὑπέσταν* is the same in effect as *ὑποστάντες περ.*—*ἐκπέρσαντ'.* Supply *σε*, with which this participle agrees.

ἦ παῖδες νεαροὶ, χῆραί τε γυναῖκες. Observe here that *τε* follows after *ἦ*, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses *τέ* approaches in sense to *ἦ*, and hence they are interchanged; either *ἦ-τέ*, or *τὲ-ἦ.* (*Kühner*, § 734, 3, *ed. Jelf.*)—*ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.* "Do they wail unto one another to return home." The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (*Kühner*, § 637.)

291–294. *ἦ μὴν καὶ πόνος ἐστὶ, κ. τ. λ.* "It is certainly a hard thing (so) to return, after having been exposed to many privations," *i. e.*, to return without having accomplished our object, and after having endured many a hardship. More literally, "for one (so) to return," &c., *τινά* being understood with *ἀνιηθέητα.* The meaning of this much-contested passage turns entirely on *νέεσθαι*, which, being repeated from the previous line, becomes, in fact, equivalent to *οὕτω ποιεῖν*, the idea of returning without accomplishing the object of the expedition being implied in the first *νέεσθαι.* Observe, also, that *ἦ μήν* stands opposed to *ἀλλὰ καὶ ἔμπης* in verse 297.

καὶ γάρ. "And (no wonder) for."—*θ' ἕνα μῆνα.* "Even a single month."—*σὺν νηῒ πολυζύγῳ.* The preposition *σύν* is here made by some equivalent to *παρά*, and this latter was even for-

merly the reading usually given in editions, until Wolf brought back *σύν* into the text. It is very evident that *παρά* must have arisen from a mere interpretation of *σύν*. On the whole, however, Wolf's explanation is the best, which connects *σὺν νηῒ πολυζύγῳ* in construction with *μένων*.—*εἱλέωσιν*. "May be hemming in." Consult *Buttmann, Lexil., s. v.*—*εἱλεῖν*. The prose form of expression would be *ἂν εἱλῶσιν*.

295–300. *ἡμῖν δὲ εἰνατός ἐστι, κ. τ. λ.* "To us, however, while remaining here, it is the ninth revolving year." Observe that *περιτροπέων* is here merely an epithet of *ἐνιαυτός*, and that *ἐστι περιτροπέων* is not to be regarded as a mere circumlocution for the present indicative. The cæsura of the verse is directly opposed to such an idea.—*τῷ*. "On this account."—*ἀλλὰ καὶ ἔμπης, τ. κ. λ.* "But it is, nevertheless, also certainly disgraceful." Observe that *τοι* is here employed in the confirmation sense of the Latin *sane*, namely, "certainly," "verily," "of a truth." (*Kühner*, § 736, *ed. Jelf.*)—*κενεόν*. "Empty handed," *i. e.*, without booty and without success.

τλῆτε. "Be patient." More literally, "endure."—*ἐπὶ χρόνον*. "For a time," *i. e.*, a little while longer.—*μαντεύεται*. "Divines." Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and, therefore, it is said of him here that he still "divines."

302–307. *μάρτυροι*. "Witnesses of it," *i. e.*, of the truth of what I am going to say.—*οὓς μὴ Κῆρες, κ. τ. λ.* "Whom the Fates of death went not bearing away," *i. e.*, whom the fates have not taken off. The expression *ἔβαν φέρουσαι* is a species of circumlocution for *ἤνεγκον, i. e., ἀνήρπαξαν*.—*χθιζά τε καὶ πρώϊζ'*. "Both yesterday and the day before." A proverbial form of expression, and equivalent, in fact, to "very lately." The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult *Heyne, ad loc.*

ἐς Αὐλίδα. "At Aulis." Literally, "into Aulis," *i. e.*, into the harbour of Aulis. See *Gloss.*—*ἀμφὶ περὶ*. "Round about." We often find two prepositions thus joined together in poetry to give a fullness to the expression.—*ἀγλαὸν ὕδωρ*. "A limpid stream." The plane-tree stood at a fountainhead or spring, and the water bubbled up from beneath the tree.

308–313. *μέγα σῆμα*. "A great sign," *i. e.*, a great omen of the future fortunes of the expedition.—*ἐπὶ νῶτα δαφοινός*. "All blood-red upon the back." A type of the bloody conflict that was approaching. Observe the intensive force of *δα* in *δαφοινός*.—*τόν ῥ' αὐτὸς Ὀλύμπιος, κ. τ. λ.* "Which, namely, the Olympian himself had sent forth into the light." By the epithet *Ὀλύμπιος* Jove is meant, and *αὐτός* is added to increase the emphasis.—*ῥα*. "Thereupon."—*ἔνθα δ'*. "And there," *i. e.*, in the plane-tree.—*νήπια τέκνα*. "An infant brood." Literally, "infant offspring."—*ὑποπεπτηῶτες*. "Cowering beneath."—*ὀκτώ*. "Eight in number."

314–319. *ἐλεεινὰ τετριγῶτας*. "Twittering piteously." Some

connect ἐλεεινά with κατήσθιε, but this is far inferior.—ἀμφεποτᾶτο. "Kept flying around."—τὴν δ' ἐλελιξάμενος, κ. τ. λ. "And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about." The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in ἐλελιξάμενος.—πτέρυγος. The reference to a part requires the genitive.

κατὰ ἔφαγε. "He had eaten up." Observe the adverbial force of κατά.—τὸν μὲν ἀρίζηλον, κ. τ. λ. "The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone," *i. e.*, Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, ἀρίζηλον, equivalent to ἀρίδηλον. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning "invisible," especially on account of the opposition implied in ὅσπερ ἔφηνεν. This would also be in accordance with Cicero's paraphrase of the present passage (*de Divin.*, ii. 30):

> "Qui luci ediderat, genitor Saturnius, idem
> *Abdidit*, et duro firmavit tegmina saxo."

But, then, a new difficulty arises. If we read ἀΐζηλον (*i. e.*, ἀΐδηλον), we have a term, the analogy that produced which is extremely doubtful. If we write ἀϊδηλον at once, we have a form contrary to common usage, which does not allow of a long ι in forms coming from εἴδω. And, lastly, if we take ἀείδηλον, we cannot show that Homer ever did use this form. As for ἀειδέλιον, which *is* Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as Buttmann remarks, how almost impossible it is in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (*Lexil.*, *s. v.* ἀΐδηλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some rhapsodist.

320–323. οἷον ἐτύχθη. "At what had been done," *i. e.*, had taken place. Οἷον is here equivalent to ὅτι τοῖον.—ὡς οὖν δεινὰ πέλωρα, κ. τ. λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," *i. e.*, had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἑκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straightway."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἀνέω ἐγένεσθε. "Why, then, have

ye become mute?" We have given *ἀνέω*, with Spitzner and Buttmann (*Lexil.*, *s. v.*), instead of the common reading, *ἀνέῳ*. It is not an adjective, but an adverb, like *οὕτω*, &c.; and it was so regarded by Aristarchus, as Apollonius informs us. (*De Adverb.*, p. 555, 15, *seq.*)

324-332. *ἡμῖν μὲν.* "For us, indeed," *i. e.*, for our special instruction. Observe that *μέν* is here for *μήν*.—*ὄψιμον, ὀψιτέλεστον.* The absence of the copulative conjunction renders the clause more emphatic.—*ὅου.* "Of which." An epic form of *οὗ*, arising, according to the ancient grammarians, from a diæresis. (*Etymol. Mag.*, p. 614, 34.—*Spitzner, ad loc.*)—*κλέος.* Referring to the mention of this prodigy among posterity.—*ὥς ἡμεῖς.* "So we."—*τοσσαῦτ' ἔτεα.* Nine years are meant.—*τῷ δεκάτῳ.* Supply *ἔτει.*—*τελεῖται.* "Are on the eve of being accomplished."—*αὐτοῦ.* "Here."—*εἰσόκεν ἕλωμεν.* "Until we may have taken." More literally, "until what time we may have taken." Observe that *εἰσόκεν* is for *εἰς ὅ κεν*, and compare the Latin idiom: "*usque ad id tempus, quo capiamus*," &c.

334-336. *σμερδαλέον κονάβησαν, κ. τ. λ.* "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (*i. e.*, by reason of) the Greeks having shouted." The common text has a comma after *κονάβησαν*, which we have removed, as interfering with the sense.—*Γερήνιος ἱππότα Νέστωρ.* "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled *Γέρηνον* in a fragment of Hesiod: *Γέρηνα*, by Strabo; *Γερηνία*, by Pausanias; and *ἡ Γέρηνος* by the scholiast.—*ἱππότα.* For *ἱππότης*, a common epithet for heroes. Observe the absence of the copula between this word and *Γερήνιος.* The reason is that the term *Γερήνιος* is more of an individual, the other more of a general appellation.

337-339. *ὦ πόποι.* Consult note on i. 254.—*ἦ δὴ παισὶν ἐοικότες, κ. τ. λ.* "Assuredly, now, ye are haranguing like infant children," *i. e.*, your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetic clause, *οἷς οὔτι μέλει, κ. τ. λ.*, shews in what the resemblance actually consists.—*πῇ δὴ συνθεσίαι τε, κ. τ. λ.* "Whither, then, will go for us both agreements and sworn pledges?" *i. e.*, what, then, will become of our agreements? &c. According to Buttmann, (*Lexil.*, p. 439, *ed. Fishl.*), *ὅρκιον* properly signifies a contract or agreement on oath. As it is here, however, joined with *συνθεσίαι*, it appears to refer rather to a pledge connected with an oath.

340-341. *ἐν πυρὶ δὴ, κ. τ. λ.* "Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hand on which we relied," *i. e.*, away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish. The train of ideas appears to be as follows: Away with the counsels,

&c., into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (*γενοίατο*), without the hypothetic *κε*, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression *ἐν πυρὶ γενοίατο* is merely of a proverbial character, to denote utter destruction.

σπονδαὶ ἄκρητοι. Libations most commonly consisted of unmixed wine: but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342–349. *αὖτως.* "To no purpose."—*σὺ δὲ.* "Do thou, therefore."—*ἔτι.* "Still, as before."—*ἀστεμφέα βουλήν.* "An unshaken resolve."—*τούσδε δ' ἔα φθινύθειν, κ. τ λ.* "And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know," &c. Compare with *τοί κεν* the Latin *si qui.* Achilles appears to be hinted at.—*Διὸς.* Governed by *ὑπόσχεσις.*

350–356. *κατανεῦσαι.* "Nodded assent."—*ἤματι τῷ.* "On that day." Observe the demonstrative force of *τῷ*, equivalent here to *ἐκείνῳ.*—*ἔβαινον ἐπ'.* "Were going on board of."—*Κῆρα.* "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—*ἀστράπτων ἐπιδέξι'.* "By flashing forth lightning to the right."—*φαίνων.* "By displaying."—Verse 353 explains what is meant by *κατανεῦσαι* in v. 350.

τῷ. "Therefore."—*τίσασθαι δ' Ἑλένης, κ. τ. λ.* "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttmann (*Lexil.*, p. 439, *seqq. ed. Fishl.*) makes *Ἑλένης* here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding *Ἑλένης* as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholiast in the Venice MS., as follows: *τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης.*

358–361. *ἀπτέσθω.* "Let him lay hold of," *i. e.*, for the purpose of dragging it down to the sea.—*θάνατον καὶ πότμον.* "Death and fate." Often united by Homer; as also *θάνατος* and *μόρος.*—*αὐτός τ' εὖ μήδεο.* "Both deliberate well thyself." Passow translates this: "*fasse selbst wohl einen Beschluss,*" *i. e.*, form a resolve thyself. This, however, is inconsistent with *πείθεό τ' ἄλλῳ.*—*ὅττι κεν εἴπω.* Not equivalent to *ἐάν τι εἴπω*, but "whatsoever I shall say (if thou permit)."

362–368. *κρῖν' ἄνδρας κατὰ φῦλα, κ. τ. λ.* "Separate, Agamemnon, the men by tribes, by families." By *φῦλα* are here meant tribes or clans, proceeding each from one common progenitor; by *φρήτραι*, on the other hand, the several families o-

kindreds composing a tribe. Hence Heyne remarks: "*Per populos et gentes dispositi pugnarunt haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum* genera *seu* stirpes *ab eodem auctore deductas; et in his iterum sunt* familiæ."—*ὡς φρήτρη φρήτρηφιν, κ. τ. λ.* The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—*καί τοι πείθωνται Ἀχαιοί.* "And (if) the Greeks shall obey thee (in this)," *i. e.*, shall carry this plan of thine into full effect.—*ὅς θ' ἡγεμόνων κακός.* "Both what one of the leaders is cowardly." Supply *ἐστί.*—*κ' ἔρσι.* "May be."—*κατὰ σφέας.* "By themselves," *i. e.*, each clan by itself, and each family of the clan also by itself.

γνώσεαι δέ. "And thou wilt farther know." Observe the emphatic usage of *δέ*, after *γνώσῃ ἔπειθ'* in verse 365.—*εἰ καὶ θεσπεσίῃ, κ. τ. λ.* "Whether thou art even not going to sack the city by the Divine will, or by the cowardice of men, and their inexperience in war." With *θεσπεσίῃ* supply *βούλῃ* or *μοίρᾳ.*

370–373. *ἦ μὰν αὖτ', κ. τ. λ.* "Of a truth, aged warrior, thou again, in the gathering of the people, surpassest (in sage counsel) the sons of the Greeks." More literally, "in the assembly," *i. e.*, of the forces. Observe the force of *αὖτε*: thou surpassest in the public assembly, after having surpassed in the private conclave of the Grecian princes.—*αἰ γάρ, Ζεῦ τε πάτερ, κ. τ. λ.* "For would that, both father Jove, &c., there were to me," &c., *i. e.*, would to Jove, &c., I had.—*τῷ.* "In that event." More literally, "by that means."—*ἠμύσειε.* The verb *ἠμύω*, when thus applied to cities, refers to their sinking in ruins.

375–379. *ἄλγε' ἔδωκεν.* Compare i. 96.—*ὅς με μετὰ βάλλει.* "Who hurls me into the midst of." More freely, "who keeps continually involving me in."—*ἐγὼ δ' ἦρχον χαλεναίνων.* "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe, also, that *ἄρχεσθαι* is used with the infinitive, when the notion of the dependent verb is only in intention, not in act. Thus, *Thucyd.* i. 107, *ἤρξαντο καὶ τὰ μακρὰ τείχη Ἀθηναῖοι οἰκοδομεῖν*: but *οἰκοδομοῦντες* when it is actually begun. (*Kühner*, § 688, vi., p. 317, *ed. Self.*)

ἴς γε μίαν βουλεύσομεν. "We shall come to the same determination." With *μίαν* supply *βουλήν*, and compare the explanation of Nägelsbach: "*ita consultare ut sententiæ in unum conspirent.*" The reference is to their becoming reconciled to one another.

381–384. *ἐπὶ δεῖπνον.* "To your meal." The morning meal is here meant. In Homer, the word *ἄριστον* uniformly means the early, as *δόρπον* does the late meal; but *δεῖπνον*, on the other hand, is used for either, apparently without any reference to time.—*ἵνα ξυνάγωμεν Ἄρηα.* "In order that we may join battle." A concise form of expression, for *ἵνα ξυνάγοντες τοὺς λαοὺς ἐγείρωμεν Ἄρηα.*—*εὖ δὲ θέσθω.* "And get ready well," *i. e.*, have it in good order, and ready for action.—*εὖ ἄρματος ἀμφὶς ἰδών.*

"Having looked well about his chariot," *i. e.*, round about it; having carefully examined it on all sides. We have given *ἀμφὶς ἰδὼν* with Spitzner. Heyne, however, who is followed by Buttmann (*Lexil.*, p. 104, *ed. Fishl.*), is in favour of *ἀμφιδὼν*.

386–393. *οὐ μετέσσεται.* "Shall not ensue." More literally, "shall not intervene."—*διακρινέει μένος ἀνδρῶν.* "Shall part the wrath of the combatants."—*ἱδρώσει μέν τευ τελαμὼν, κ. τ. λ.* "The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear." More literally, "on the spear round about." The Greek warrior had two straps or belts passing over his breast from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former.—*καμεῖται.* Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: "shall cause himself to toil." Compare *Kühner*, § 364, *ed. Jelf.*

μιμνάζειν ἐθέλοντα. "Wishing to linger."—*οὔ οἱ ἔπειτα ἄρκιον ἐσσεῖται, κ. τ. λ.* "There shall be nothing thereupon on which he can rely for escaping from the dogs and birds," *i. e.*, there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered *ἄρκιον* here in accordance with the explanation given to it by Buttmann (*Lexil., s. v.*). It appears to be equivalent in some degree to *ἕτοιμον*.

394–397. *Ἀργεῖοι δὲ μέγ' ἴαχον, κ. τ. λ.* "The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock." Observe the ellipsis in *κῦμα*, which is to be supplied by *ἰάχει*. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave *shouts*."—*προβλῆτι σκοπέλῳ.* This is merely a more special definition of the idea contained in *ἀκτῇ ἐφ' ὑψηλῇ*, and is epexegetical to that clause.—As regards *ὅτε κινήσῃ*, compare book i., verse 80.

τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων, κ. τ. λ, "For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that," *i. e.*, the billows raised by every wind, no matter from what point it comes. The comma after *λείπει*, which appears in the ordinary text, must be removed, since *κύματα* is to be joined in construction with *παντοίων ἀνέμων*. So we have *νέφεα ἀργέσταο Νότοιο* (*Il.* xi., 305); and *ἄελλαι παντοίων ἀνέμων* (*Od.* v., 304). If we retain the common pointing, *παντοίων ἀνέμων* becomes the genitive absolute, and must be rendered, "during all kinds of winds," "there being then an ellipsis of *ὄντων*. This, however, is decidedly inferior.—*γένωνται.* Referring, of course, to the winds, not to *κύματα*. In this latter case, the reading would have been *γένηται*, which some appear to have given anciently, but which the scholiast very properly condemns.

398–400. *ὀρέοντο.* "They made a rush." The imperfect of *ὀρέομαι*, and not from *ὄρνυμι*. Nägelsbach removes the comma after this word, and connects it closely in construction with *κεδασθέντες*, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—*κεδασθέντες κατὰ νῆας.* "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—*νῆας.* The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—*κατὰ κλισίας.* "Throughout the tents."—*ἔρεζε.* "Began to offer sacrifice." Supply *ἱερά*. The full form occurs in i. 147. Compare Virgil (*Eclog.* iii. 77), *Cum faciam vitulâ pro frugibus.*"—*ἄλλος δ' ἄλλῳ.* The meaning is, that each kindred sacrificed to its own tutelary deity.

402–410. *ὁ ἄναξ ἀνδρῶν Ἀγαμέμνων.* "He, the king of men, Agamemnon."—*πενταέτηρον.* "Five years old." And, therefore, in full vigour.—*κίκλησκεν δὲ.* "And he invited (to the sacrifice)."—*Παναχαιῶν.* "Of all the Greeks." The name *Ἀχαιοί* has a wider Homeric meaning than either *Ἀργεῖοι* or *Δαναοί*.—*πρώτιστα.* "First of all."—*Αἴαντε δύω.* "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oïleus, who commanded the Locrians.—*Τυδέος υἱόν.* Diomede.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—*βοὴν ἀγαθός.* "Good at the battle-shout," *i. e.*, brave in battle.—*ᾔδεε γὰρ κατὰ θυμὸν, κ. τ. λ.* "For he knew in his mind how his brother was toiling," *i. e.*, toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.

412–418. *κελαινεφές.* "Black-cloud-collecting deity."—*αἰθέρι ναίων.* Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—*μὴ πρὶν ἐπ' ἠέλιον δῦναι, κ. τ. λ.* "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of *δός*, or *ποίησον*, or *γένοιτο*.—*ἐπ' ἠέλιον δῦναι.* The expression *ἐπὶ.... δῦναι* occurs here for the only time in Homer with reference to the setting sun; and, as *ἐπί* in this passage is not easy to explain, Nägelsbach recommends that we read *ὑπ' ἠέλιον δῦναι*, and he compares *Od.* iii. 335, and *Od.* x. 191.—*πυρὸς δηΐοιο.* "With hostile fire." Observe here the genitive of the source whence the action arises, and compare *Kühner*, § 484, p. 126, *ed. Jelf.*

Ἕκτόρεον δὲ χιτῶνα, κ. τ. λ. "And have severed around his breast the tunic of Hector, rent by my brazen spear." Literally, "rent by the brass." The expression *χαλκῳ ῥωγαλέον* serves

still farther to explain the meaning of *δαῖξαι*.—*πρηνέες ἐν κονίῃσιν*. "Prone in the dust," *i. e.*, stretched out on their faces in the dust.

419–432. *οὔδ' ἄρα πώ, κ. τ. λ.* "But not yet, thereupon, was the son of Saturn accomplishing it for him." Observe that *ἐπεκραίαινε* stands here without an object, which, when supplied, is generally *ἐέλδωρ*. Compare i. 41.—*πόνον δ' ἀμέγαρτον ὄφελλεν*. "But increased their severe toil."

The ensuing lines (421–432) have already occurred in i. 458, *seqq.*, with the exception of a few forms of expression.—*ἀμπείραντες*. "Having spitted."—*ὑπείρεχον Ἡφαίστοιο*. "They held them over the fire." Observe the continued action expressed by the imperfect.

433–440. *Γερήνιος ἱππότα Νέστωρ*. Consult note on verse 336.—*μηκέτι δὴ νῦν αὖθι λεγώμεθα*. "No longer, at this very time, let us be talking here." Nestor rises from table, at which there had naturally been some conversation, and interrupts the speakers by these words. It will be perceived, therefore, that *λεγώμεθα* is here taken absolutely. We have rejected the common reading, *μηκέτι νῦν δηθ' αὖθι λεγώμεθα*, and have adopted that of Callistratus from the scholia, as making the best sense. The form *δηθ'* (*δηθά*) is not Epic (*Kühner*, § 693), whereas *δὴ νῦν* is both an Homeric position of the particles, and gives more force to *μηκέτι*. Buttmann recommends *ταῦτα* in place of *αὖθι*, from a comparison of other passages of Homer; but he is answered by Spitzner, who shows that in these passages *ταῦτα* refers to actual conversations preceding, whereas on the present occasion no previous remarks have been detailed. (*Lexil.* p. 398, *ed. Fishl.—Spitzner, ad loc.*)—It remains but to add, that some translate *λεγώμεθα* here, "let us lie," *i. e.*, let us be sitting, or be resting; but in the whole range of Epic poetry, there never occur in this sense any other parts of *λέγω* except the aorists *ἔλεξε, ἐλέξατο, ἕλεκτο*. (*Buttmann, Lexil. l. c.*)

ἔργον. "The work," *i. e.* the work of battle.—*ἐγγυαλίζει*. "Puts into our hands." The present shows certainty, and a firm belief that Heaven is on their side. It is recommended by the scholiast on the authority of Aristarchus and Aristophanes. The future *ἐγγυαλίξει*, given in some editions, is inferior.—*κήρυκες μὲν*. Opposed to *ἡμεῖς δὲ*.—*χαλκοχιτώνων*. Consult Gloss. on i. 371.—*ἀγειρόντων*. For *ἀγειρέτωσαν*.—*ἀθρόοι ὧδε*. "Thus assembled as we are." Equivalent to *ὥσπερ ἔχομεν ἀθρόοι*.—*ἴομεν*. For *ἴωμεν*, with the shortened mood-vowel. So *ἐγείρομεν* for *ἐγείρωμεν*.—*ὀξὺν Ἄρηα*. "The sharp conflict." Literally, "sharp Mars."

443–447. *κηρύσσειν πόλεμόνδε*. "To summon to the conflict."—*καρηκομόωντας Ἀχαιούς*. Consult note on verse 11.—*οἱ μὲν ἐκήρυσσον, κ. τ. λ.* Compare verse 52.—*οἱ δ' ἀμφὶ Ἀτρείωνα, κ. τ. λ.* "But they, the Jove-nurtured kings, around the son of Atreus, kept moving to and fro, separating (the forces)," *i. e.* the Jove-nurtured kings in attendance at the time on Agamemnon, kept moving rapidly about, and separating the people into

tribes and families, according to the suggestion of Nestor.—*μετὰ δὲ.* "And among them."

αἰγίδ' ἔχουσ'. The ægis, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing and defence, we can not wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva, preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, no doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm.

By a figure of speech, Homer uses the term ægis to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's ægis around her shoulders (*Il.* v. 738; xviii. 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (*Il.* xv. 229, 307, *seqq.*); and on another occasion, to cover with it the dead body of Hector, in order to protect it from insult.—By the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder.

448–450. *τῆς ἑκατὸν θύσανοι, κ. τ. λ.* "From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen." More literally, "a hundred tassels, &c., are suspended." Observe the force of the present in *ἠερέθονται*, as indicating a constant attribute of the ægis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote *ἠερέθοντο*, in the imperfect; but, as the scholiast remarks, the imperfect here *οὐχ ἁρμόζει ἐπὶ ἀθανάτων.*—As the Greeks prided themselves

greatly on the rich and splendid ornaments of their shields, they supposed the ægis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σὺν τῇ παιφάσσουσα, κ. τ. λ. "With which, looking fiercely around, she moved rapidly through the people of the Greeks." We have given *παιφάσσουσα* here the meaning assigned to it by Passow. The scholiast, indeed, explains it by *ἐνθουσιῶσα, ὁρμῶσα*, but this is the meaning which it has with later writers.

451–453. *ἑκάστῳ καρδίῃ.* "Unto each one in heart," *i. e.*, in the heart of each one.—*ἄλληκτον.* "Without ceasing."—*ἄφαρ.* Compare i. 594.—*νέεσθαι.* Taking the place of a substantive, though without any article prefixed.

455—458. *ἠΰτε πῦρ ἀΐδηλον, κ. τ. λ.* "As a destructive fire consumes an immense forest." We have given *ἀΐδηλον* here the meaning which Buttmann assigns to it (*Lexil. s. v.*), and in which he is followed by Passow. The literal signification of *ἀΐδηλος* is "invisible," whence, with a causative force, we have "making invisible," and, from this, "destroying," "destructive."—*ἐπιφλέγει.* The point of the comparison (*summa comparationis*) does not lie in *ἐπιφλέγει*, but in *φαίνεται αὐγή*, the flashing of the rays of light from the armour of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὡς τῶν ἐρχομένων, κ. τ. λ. "So, as these moved along, an all-resplendent brilliance from their admirable brazen armour went to the heavens through the upper air." Observe that *τῶν ἐρχομένων* is the genitive absolute.—*χαλκοῦ.* We have rendered this by the term "brass," in accordance with common usage. The *χαλκός* of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—*ἷκεν.* Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459–461. *τῶν δ', ὥστ' ὀρνίθων, κ. τ. λ.* "And of these—just as the numerous nations of winged fowl." Observe the anacoluthon in *τῶν δέ*, the construction being broken off after these words, and resumed at verse 464, where *ὡς τῶν* takes the place of the *τῶν δέ* with which the sentence opened.—*ἔθνεα πολλά.* Observe the beautiful personification here, instead of the prosaic "many flocks." We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five similes following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsodists, and not in good taste.

Ἀσίῳ ἐν λειμῶνι. "In the Asian mead." This meadow or marsh was in Lydia, formed by the river Caÿster near its mouth,

and was a favourite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (*ad Hymn. in Apoll.*, 250), Buttmann (*Mythol.*, vol. ii. p. 175), and others. Wolf, however, is in favour of Ἀσίῳ, as a genitive of Ἄσιος or Ἀσίας, and makes the allusion to be to Asius or Asias, a prince who, in early times, reigned over the country around the Caÿster, and from whom the mead, according to him, derived its name. Consult, however, the remarks of Hermann, *l. c.*

462-463. *ἀγαλλόμενα.* "Exulting," *i. e.* making a loud flapping. We have given here the neuter form, the reading of Aristarchus, which is found also in several good manuscripts, that of Venice among the rest, and likewise in the *Editio Princeps*. It agrees with *ἔθνεα*, and certainly harmonizes much better with *προκαθιζόντων* than *ἀγαλλόμεναι*, the reading of Spitzner and the ordinary text, would. Besides, *ὄρνις* is much more frequently masculine than feminine, and when it does appear with the latter gender, some special reason lies at the bottom of it, which can not certainly be found here.—*κλαγγηδὸν προκαθιζόντων.* "They setting themselves forward with a loud noise." Supply *αὐτῶν*. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, *ἔθνεα πολλὰ ὀρνίθων*, &c., *κλαγγηδὸν προκαθιζόντων, ποτῶνται ἔνθα καὶ ἔνθα*, &c. This latter mode of construing connects *προκαθιζόντων* at once with *ὀρνίθων*.

464-468. *ὡς τῶν ἔθνεα πολλὰ.* "So the numerous nations of these," *i. e.* of the Greeks.—*προχέοντο.* "Kept pouring forth." Observe the force of the imperfect.—*πεδίον Σκαμάνδριον.* By the "Scamandrian plain" is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The river Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτὰρ ὑπὸ χθὼν, κ. τ. λ. "While the earth beneath resounded fearfully, from the feet of both them and their horses." Observe here the adverbial force of *ὑπὸ*, and also that *ποδῶν* is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—*μυρίοι, ὅσσα τε φύλλα, κ. τ. λ.* "Innumerable, as many as both the leaves and flowers are produced in the spring." Observe that *ὥρῃ* here means, literally, "in their season." The full expression is given in verse 471, *ὥρῃ ἐν εἰαρινῇ*. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469-473. *μυιάων ἀδινάων.* "Of the thickly-swarming flies." Observe here the similarity of ending, as if the sound were meant to be an echo to the sense.—*κατὰ σταθμὸν ποιμνήϊον.* "At some shepherd's pen." The preposition here properly implies a moving up and down, and throughout.—*ὥρῃ ἐν εἰαρινῇ.*

"In the spring season." Consult note on verse 468.—*ὅτε τε.* "And when." More literally, "when, also."—*ἐπὶ Τρώεσσι.* "Against the Trojans."—*διαῤῥαῖσαι μεμαῶτες.* The point of the comparison lies in these words. As the swarms of flies in the shepherd's pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their blood. Hence we must render *διαῤῥαῖσαι μεμαῶτες,* "desirous of breaking through (their lines)."

474–479. *τοὺς δὲ.* "And these." Observe that *τοὺς* stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—*αἰπόλια πλατέ'.* "Wide-spread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: *ὅτι διεσκεδασμένα νέμονται.* As regards the expression *αἰπόλια αἰγῶν,* compare *συῶν συβόσια* (*Od.*, xiv. 101).—*ὣς τοὺς.* "So these."—*μετὰ δὲ.* "And among them," *i. e.* Agamemnon was busily employed among the rest in arranging the forces.—*ὄμματα καὶ κεφαλήν.* Alluding to his majestic look and bearing.—*Ἄρεϊ δὲ ζώνην.* The term *ζώνη,* here, does not, as some suppose, refer to the entire armour, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god.—*στέρνον δὲ Ποσειδάωνι.* To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare *Müller*, p. 503, *seqq.*)

480–483. *ἠΰτε βοῦς ἀγελῃφι, κ. τ. λ.* "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term *βοῦς* denotes a bull or cow, the animal in general. Homer here adds *ταῦρος* to it, to denote especially the bull. Compare *σῦς κάπρος* (*Il.* xvii. 21.)—*ἐν πολλοῖσι.* Not to be connected in construction with *ἡρώεσσι.* Such an arrangement would be un-Homeric.

486–493. *ἡμεῖς δὲ κλέος οἷον, κ. τ. λ.* "We, on the other hand, hear report alone, nor know we any thing (for certain)." By *κλέος* is here meant the voice of tradition merely as heard in the songs of bards.—*οὐκ ἂν ἐγὼ μυθήσομαι.* "I could not tell." Some regard *μυθήσομαι* here as the aorist subjunctive, with the shortened mood-vowel, because *ὀνομήνω* comes after. This, however, is incorrect. The future *μυθήσομαι* expresses certainty under existing circumstances (*ἄν*) that the poet will not be able to tell the whole number of the mighty host; whereas *οὐδ' ὀνομήνω* ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

ἄῤῥηκτος. "Not to be broken," *i. e.* not to be wearied.—*χάλκεον δέ μοι, κ. τ. λ.* "And though there were within me a brazen breast." Passow, less correctly, renders *ἦτορ* here "heart." We have followed Stadelmann.—*μνησαίαθ'.* "Should mention." For *μνήσαιντο.*—*ἀρχοὺς αὖ, κ. τ. λ.* "Hereupon

will tell," &c. Observe that *αὖ* has here the force of *δή*. Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprizing us whether the Muses have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE SINGLE COMBAT BETWEEN PARIS AND MENELAUS.

THE armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counsellors, observing the Grecian leaders on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands, meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

1-2. *αὐτὰρ ἐπεὶ κόσμηθεν, κ. τ. λ.* "But when they were arranged, each (army) along with their leaders." By *ἕκαστοι* are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—*Τρῶες μὲν κλαγγῇ, κ. τ. λ.* "The Trojans, on their part, moved along with both a clamour and battle-cry." The term *κλαγγή* here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas *ἐνοπή* denotes the battle-cry, in which they all, from time to time, join.—The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race: a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

ὄρνιθες ὥς. The point of comparison is in *κλαγγῇ*, not in any allusion to the swiftness of the feathered race, as some erroneously suppose.—Observe the accent in *ὥς*, as coming after the word (*ὄρνιθες*) on which it depends. Literally, "birds-like." It would be, otherwise, *ὡς ὄρνιθες.*

3-6. *ἠΰτε περ κλαγγὴ, κ. τ. λ.* "As is the clamour of cranes in front of the sky," *i. e.*, high in air; just this side of the vault of heaven. Compare the scholiast: *ἐν τῷ ὑπὸ τὰ νέφη τόπῳ.* The suffix *θι*, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence *οὐρανόθι πρό* is equivalent here, in some degree, to the later *πρὸ οὐρανοῦ.*—*αἴτ'.* An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by *ταίγε* in the succeeding line.—*χειμῶνα.* "The wintry-storm," *i. e.*, the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of wintor.

κλαγγῇ ταίγε πέτονται, κ. τ. λ. "With a clamour do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial *ἐπί* is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: *πλεῖν ἐπὶ Σάμου* (*Thucyd.* i. 116); *ἐπὶ Σάρδεων φεύγειν* (*Xen. Cyrop.* viii. 2, 1). Compare *Kühner*, § 507, and 633, 1, *ed. Jelf.*—*Ὠκεανοῖο ῥοάων.* Homer's Oceanus is a large river encircling the round plane of the earth. (Consult note on i. 423.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.

ἀνδράσι Πυγμαίοισι, κ. τ. λ. The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict. s. v.* Pygmæi.

7–9. *ἠέριαι δ' ἄρα ταίγε, κ. τ. λ.* "And so they bear onward before them, early in the morning, pernicious strife." We have given *ἠέριαι* here the meaning for which Buttmann contends, on the authority of the ancient grammarians. (*Lexil. s. v. ἀήρ, ἠέριος.*) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning;" respecting which, consult Buttmann, *l. c.*—*προφέρονται.* Observe the force of the middle.

οἱ δ' ἄρ' ἴσαν, κ. τ. λ. "But the others thereupon, the Greeks, (namely), went along in silence, breathing rage." Observe the pronominal force of *οἱ*, with which word *Ἀχαιοί* is in apposition. Aulus Gellius, in his explanation of this passage, refers *σιγῇ* to *μένεα πνείοντες*, which Heyne very justly condemns. (*Aul. Gell.* i. 11.)—*μεμαῶτες.* This participle occurs here without any copula, since it is merely explanatory of *πνείοντες*, &c.

10–14. *εὖτε Νότος κατέχευεν.* "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that *εὖτε* stands here for the more ordinary *ἠΰτε.* This, indeed, is denied by Buttmann, who makes *εὖτε* the adverb of time, and equivalent to *ὅτε*, but *ἠΰτε* the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read *ηὖτ' ὄρεος*, making *ηὖτ'*, in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading *εὖτε* in the sense of *ἠΰτε*, and denies, from Apollonius (*De Adv.* p. 560, l, *seqq.*), that *ἠΰτε* can be contracted into two syllables.

κλέπτῃ δέ τε νυκτὸς ἀμείνων. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—*τόσσον τίς τ' ἐπιλεύσσει, κ. τ. λ.* "And one looks over (only) as great a space as he even throws a stone over," *i. e.*, and one only sees before him to the distance of a stone's throw. Observe the peculiar force of *ἐπί* here, both in composition and out of it. Literally, "upon."

ὣς ἄρα τῶν ὑπὸ, κ. τ. λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," *i. e.*, the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here *ἀελλήϊς* or *ἀέλλης*, the former being the adjective, the latter the genitive of *ἄελλα.* The adjective occurs nowhere else; while the expression *κονίσαλος ἀέλλης*, "the dust of an eddy," *i. e.*, eddying dust, can easily be endured. Buttmann, on the other hand, writes *ἀελλῆς*, contracted from *ἀελλήεις.* We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονίσαλος.* The common form is *κονίσσαλος*, which we have altered with Heyne, Wolf, Spitzner, and others.

—*δίοιο.* The genitive of place is almost wholly confined to The place in this construction seems to be conceived of

by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (*Kühner*, § 522, *ed. Jelf.*)

16–20. Τρωσὶν μὲν προμάχιζεν, κ. τ. λ. "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris appears on this occasion as a πρόμαχος, or πρόμος, a name given to one who fights in the foremost rank. Paris was not without valour, but he was easily intimidated by an opponent.—Ἀλέξανδρος. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. (Ἀλέξανδρος, "man-defender," from ἀλέξω, "to defend," and ἀνήρ, "a man.") He had been exposed, when an infant, on Mount Ida, in consequence of a dream which his mother Hecuba had while pregnant of him, and was saved and brought up by one of the shepherds of the mountain. Hecuba dreamed that she had been delivered of a blazing torch, which wrapped in flames both Troy and the woods of Ida.

παρδαλέην. "A panther's skin." Properly an adjective, with δοράν understood. As regards the πάρδαλις, consult *Dictionary of Antiquities*.—We have here a remnant of an early, and, at one time, a very general custom, namely, that of wearing skins or hides for defensive armour.

καμπύλα τόξα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.—αὐτὰρ ὁ. "But he," *i. e.*, he, moreover. The particle αὐτὰρ is here employed in the beginning of a sentence, to express a rapid continuation of the subject, and to serve as a connecting link between προμάχιζεν and προκαλίζετο.—κεκορυθμένα χαλκῷ. "Headed with brass." More literally, "tipped with brass." Consult note on ii. 457.—προκαλίζετο. "Kept challenging."—ἀντίβιον. "Face to face."

21–29. Ἀρηΐφιλος. "Dear to Mars." An Homeric epithet for a valiant warrior.—μακρὰ βιβῶντα. "Striding with long steps."—ὥστε λέων ἐχάρη, κ. τ. λ. "Even as a lion is wont to rejoice, having lighted upon a large carcass." Observe the force of the aorist in ἐχάρη, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of πεινάων in the text, since, according to the scholiast, Homer uses σῶμα in speaking of dead bodies only, the Homeric term for a living one being δέμας.—πεινάων. "In his hunger." Literally, "being hungry." The term πεινάων not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

μάλα. "Greedily."—εἴπερ ἂν αὐτὸν, κ. τ. λ. "Even though both swift dogs and vigorous youths bestir themselves after him."

Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative *αὐτόν* expressing with reference to what this bestirring of themselves takes place.—*ὣς ἐχάρη Μενέλαος.* "So Menelaus was rejoiced."—*φάτο γὰρ τίσεσθαι ἀλείτην.* "For he thought that he would take vengeance on the wicked one." Observe the force of the middle in *φάτο*: literally, "he said unto himself," *i. e.*, he said within his own breast.—*τίσεσθαι.* We have given this reading with Wolf, Heyne, Spitzner, and others, in place of the earlier one *τίσασθαι.* It is doubtful, however, after all, whether this last ought not to be retained; for the aorist, like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare *Kühner*, § 403, 2, *ed. Jelf.*—*ἐξ ὀχέων.* "From his chariot."

30–32. *Τὸν.* "This warrior."—*ἐν προμάχοισι.* "Among the foremost combatants." Consult note on verse 16.—*κατεπλήγη.* In the compounds of *πλήσσω*, having the sense of "to strike with dismay or astonishment," the second aorist is written with *ᾰ* in the penult. Here, however, the poet, for the sake of the metre, has *η* instead of *α.* (*Buttmann's Irregular Verbs*, p. 216, *ed. Fishlake.*)—*ἔθνος.* "The throng."—*ἐχάζετο.* "He began to retreat."

33–36. *ὡς δ' ὅτε.* "And as when."—*παλίνορσος ἀπέστη.* "Springing back, removes out of the way." Observe the aorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—*ὑπό τε τρόμος ἔλλαβε γυῖα.* "And trembling seizes on his limbs beneath." Here, as often before, there is nothing that compels us to have recourse to a tmesis.—*ἆψ τ' ἀνεχώρησεν.* "Back he both retreats." This enlarges on *ἀπέστη*, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—*μιν εἶλε παρειάς.* On this construction, consult note on i. 236.

αὖτις ἔδυ. "Plunged back."—*Τρώων ἀγερώχων.* "Of the haughty Trojans." Buttmann regards this term as indicating that love for external display which was so characteristic of the Asiatic nations, the word being principally used by Homer as an epithet of Asiatics. (*Lexil. s. v. ἀγέρωχος.*)

39–40. *Δύσπαρι.* "Evil-bringing Paris," *i. e.*, Paris, source of evil unto thee and thine. The prefix *δύς* here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation of "unhappy Paris," given to the term in question by most editors, does not convey the true and full meaning of the word. Compare *Eurip. Orest.* 1388, *Δυσελένας.*

αἲθ' ὄφελες ἄγονός τ' ἔμεναι, κ. τ. λ. "Would that either thou wert unborn, or hadst perished unmarried." More literally, "Oh how thou oughtest to be either unborn or to have perished unmarried." Observe that *ὄφελον* (with the augment *ὤφελον*) is only employed where one wishes for a thing which *has* not taken place, *is* not now taking place, and is not *about to* take place.—

ἄγονος. Some make this term equivalent here to "*ad prolem generandum inhabilis*." Such a meaning, however, can hardly suit the context. The more usual force of *ἄγονος* is *ὁ μὴ γεννῶν*, or *ἄτεκνος*, *i. e.*, "childless," a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: *αἴθ' ὄφελον ἄγαμός τ' ἔμεναι, ἄγονός τ' ἀπολέσθαι*. Compare *Sueton., Vit. Aug.*, 65.

41–42. *καί κε τό βουλοίμην*. "I would both prefer this," *i. e.*, the fulfilment of such a wish.—*λώβην καὶ ὑπόψιον ἄλλων*. "A scandal, and an object of angry distrust unto others." We have given *ὑπόψιον*, with Wolf and Spitzner, as far preferable to the ordinary reading *ἐπόψιον*, "a spectacle." The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by *ὑπόψιος* is that of one who is regarded by others *from under* brows contracted by angry distrust.

43–45. *ἦ που*. "Assuredly, if I mistake not." These two particles, of which *ἦ* is affirmative and *που* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἦ* would have the acute accent.—*καγχαλόωσι*. "Will raise the loud laugh." The present has here the force of a future, the certainty of the event's taking place being so strongly established in the mind of the speaker.—*οὔνεκα καλὸν εἶδος ἔπ'*. "Because a handsome person is upon thee," *i. e.*, because a handsome exterior is thine.—*ἀλκή*. "Vigour."

46–51. *ἦ τοιόσδε ἐὼν*. "Didst thou, being such a one." Observe that *ἦ* belongs in construction to *ἀνῆγες*.—*ἐρίηρας*. According to Buttmann (*Lexil. s. v. ἦρα*), the form *ἐρίηρες*, in *ἐρίηρες ἑταῖροι*, is nothing more than a metaplasm for *ἐρίηροι*, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogical.—*μιχθείς*. "Having intermingled with," *i. e.*, having gone among. The passive for the middle.

ἐξ ἀπίης γαίης. "From a distant land," *i. e.*, from Greece. Observe that *ἄπιος* is here an old adjective from *ἀπό*, like *ἀντίος* from *ἀντί*. We must not confound the *ἀπίη γαίη* of Homer with the *Ἀπία γῆ* of the Tragic writers. The latter is based on an old legend alluded to by Æschylus in his *Supplices* (*v.* 275), and refers to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the *α* is short in *ἀπίη*, whereas in *Ἀπία* the initial vowel is long. (*Buttmann, Lexil. s. v. Ἀπίη γαῖα.*)—*νυὸν ἀνδρῶν αἰχμητάων*. "Related by marriage unto warrior men." The term *νυός* properly denotes "a daughter-in-law," like the Latin *nurus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The "warrior men" alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards *ἀνδρῶν αἰχμη-*

τάων as the plural of excellence, and refers it to Agamemnon alone.

πατρί τε σῷ, κ. τ. λ. The accusatives πῆμα, χάρμα, and κατηφείην, are epexegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι πῆμα, &c.—κατηφείην. "A source of shame." This term refers strictly to a casting of the eyes downward through shame.

52–55. οὐκ ἂν δὴ μείνειας. "Couldst thou not, then, wait one instant for," *i. e.*, for one instant withstand. Observe the momentary action indicated by the aorist.—γνοίης χ'. "Thou wouldst have known, in that event." Observe the force of κε.—οὐκ ἄν τοι χραίσμῃ, κ. τ. λ. "The art of playing on the lyre, &c., would not aid thee, whenever thou mightest be mingled in the dust." Observe the distinction here between the subjunctive and optative. The latter indicates a result that is more or less doubtful, the former one that is more or less certain. Hector means, *should* Paris *ever* bite the dust, or, in other words, be dashed to the ground by an opponent, he *will certainly* find his skill on the harp, &c., of no avail. Compare the remark of Hermann, (*Opusc.* vol. ii., p. 32): "*Sed placuit Græcis, de præsenti futurove consilio fere tum optativo uti, si effectus dubius esset; sin minus, potius conjunctivo utuntur, ut qui rei vere futuræ præsentisve notionem contineat.*"—κίθαρις. As no other mention is made elsewhere, in the poetry of Homer, of the lyre of Paris, or his performance upon it, some of the ancient commentators read κίδαρις in this passage, instead of κίθαρις, by κίδαρις being meant a species of tiara with upright peak. Horace, however, speaks of the lyre of Paris, in one of his odes (i. 15, 15), and in all probability derived the allusion to it from the present passage of Homer. Consult also Plutarch, *Vit. Alex.*, *c.* 15.

56–57. δειδήμονες. Supply εἰσίν.—ἦ τέ κεν ἤδη, κ. τ. λ. "Otherwise thou wouldst even before this have put on a stone tunic," *i. e.*, thou wouldst have been stoned to death. Köppen and others understand this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

59–63. ἐπεί με κατ' αἶσαν, κ. τ. λ. "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν, and more particularly observe the want of a final clause to the sentence which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀτειρής. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—ὅς τ' εἶσι. "Which makes its way." Observe that τε here is a remnant of the older language. The relatives in the

earliest language were nothing but demonstratives, which, therefore, needed to be joined by τε (thus ὅς τε, "and this"). When they themselves obtained a relative force, τε was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that ὅστε, ἥτε, ὅτε, &c., are still so frequent in him, while in Attic nothing of this usage remained except the particles ἅτε, ὥστε, and the phrases οἷός τε, ἐφ' ᾧτε.

ὑπ' ἀνέρος. "Under the hand of a man," *i. e.*, by the power of a man.—ὅς ῥά τε, κ. τ. λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle ῥα, appended to the pronoun ὅς, serves to make the reference more exact and pointed. Hence ὅς ῥα will literally be, "just the one who." As regards the particle τε, consult note on ὅς τ' εἶσι, in this same verse.—ἐκτάμνησιν. Some read ἐκτάμνησιν, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (*Opusc.* vol. ii. p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except *when some one may proceed to cut* any thing with the axe.—ὀφέλλει δ'. "And increases." Connected with ὅστ' εἶσιν.—ὣς σοὶ ἐνὶ, κ. τ. λ. "So for thee is the intrepid mind in thy breast," *i. e.*, as unyielding as iron. We have read σοί, with Spitzner, instead of the common τοι.

64–66. μή μοι πρόφερε. "Do not reproach me with." More literally, "do not bring against me," *i. e.*, do not throw into my teeth.—χρυσέης. By "golden" is here meant nothing more than lovely and fair. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—ἑκὼν δ' οὐκ ἄν τις ἕλοιτο. "For one might not select them of his own free will," *i. e.*, by his own means, or of himself. Equivalent to the Latin *arbitrio suo*. The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67–70. νῦν αὖτ'. "Now, however." Observe the force of αὖτε. The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—ἄλλους μέν κάθισον, κ. τ. λ. "Make the other Trojans, indeed, and all the Greeks, to sit down." As the Greeks are here included, the imperative κάθισον implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down.—αὐτὰρ ἔμ' ἐν μέσσῳ, κ. τ. λ. "But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions." Observe the plural number in συμβάλλετε, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—ἐν μέσσῳ. Referring

to the open space between the two armies.—*κτήμασι πᾶσι.* Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71–75. *ὁππότερος.* "Whichever of us two."—*κρείσσων.* "Superior."—*ἑλὼν εὖ.* "Having taken, according to fair agreement." Passow makes *εὖ* here strengthen the meaning of *πάντα*, "all at once," "all together," but this seems inferior.—*οἱ δ' ἄλλοι, φιλότητα, κ. τ. λ.* "But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return," &c. Observe the zeugma in *φιλότητα*, &c., where we have the particular notion of "striking," as the general notion of entering into or forming. Compare *Kühner*, § 895, *d.*, *ed. Jelf.* Consult, also, note on ii. 124.—*Τροίην.* From the epithet *ἐριβώλακα*, it is evident that the region, not the city merely, is meant.—*ναίοιτε.* Observe the employment of the optative to express a wish.—*καλλιγύναικα.* An epithet, the employment of which well accords with the character of the speaker.—*Ἀχαιΐδα.* "Achæa." Literally, "the Achæan land." Supply *γῆν* or *χώραν.* By this is meant northern Greece, and especially Thessaly; so that "Argos" and "Achæa," in the language of Homer, stand for all Greece. Consult, as regards Argos, the note on ii. 108.

76–81. *αὖτ'.* "On his part."—*καί ῥα.* "And accordingly."—*ἀνέεργε.* "He began to keep back."—*μέσσου δουρὸς ἑλών.* "Having grasped his spear by the middle." Observe the employment of the genitive here, as indicating a part. This verse does not appear in the Venice manuscript, but is defended by Wolf (*Præf. ad ed. nov.*, p. III.)—*ἱδρύνθησαν.* "Were made to sit down." Some regard this as the passive for the middle, "seated themselves."—*ἐπετοξάζοντο.* "Began to direct their bows."—*οἱ δ' οἷσί τε τιτυσκόμενοι, κ. τ. λ.* "And, taking aim, were throwing at him with both javelins and stones."—*ὁ ἄναξ ἀνδρῶν.* "The hero, the king of men." Observe the pronominal, or demonstrative force of *ὁ.*

82–85. *ἴσχεσθ'.* "Restrain yourselves." More freely, "hold."—*μὴ βάλλετε.* When *μή* is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of *ἔβαλλον* in verse 80.—*στεῦται γάρ τι ἔπος ἐρέειν, κ. τ. λ.* "For Hector, of the glancing helm, shows by his attitude that he is about to utter some word." The literal meaning of *στεῦμαι* is "to stand on the spot," then "to stand in a place, as if to do something," "to give signs of something by one's attitude and bearing."—*κορυθαιόλος.* Literally, "moving the helmet quickly."—*μετ' ἀμφοτέροισι.* "In the midst of both armies." *Kühner*, § 636, 11, *ed. Jelf.*

86–95. *κέκλυτέ μευ.* "Hear from me."—*μῦθον.* "The proposal."—*νεῖκος.* "This quarrel." Referring to the war itself.—*κέλεται.* "He bids."—*τεύχεα καλ' ἀποθέσθαι.* "To lay aside their fair arms." Observe that the idea of "their" comes from the middle voice.—*οἷους.* "Alone," *i. e.*, in single combat.—*ἀκὴν ἐγένοντο σιωπῇ.* "Became quite still in silence." A pleo-

nasm of frequent occurrence. According to Buttmann, *ἀκήν* is here an adverbial form from *χάειν, χαίνειν*, confirmed by the analogy of *ἀπριάτην*.

97–102. *κέκλυτε νῦν καὶ ἐμεῖο.* "Hear now me also."—*μάλιστα γὰρ ἄλγος, κ. τ. λ.* "For especially does sorrow come unto my soul." Observe the accusative *θυμὸν*, as denoting motion toward an object.—*φρονέω δὲ διακρωθήμεναι, κ. τ. λ.* "And I purpose that the Greeks and Trojans be from henceforth separated," *i. e.*, be *parted* as combatants, and reconciled to one another.—*καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.* "And on account of the beginning of Alexander," *i. e.*, on account of the conduct of Alexander, which gave a beginning to the whole war. Heyne and others make *ἀρχῆς* to be in apposition with *Ἀλεξάνδρου*, and to govern *τῆς ἔριδος* understood: "and on account of Alexander, the beginning of it." This, however, appears less natural and Homeric. The construction which we have given is favoured, moreover, by the scholiast in the Ven. MS., namely, *διὰ μέντοι τοῦ ἕνεκ' ἀρχῆς ἐνδείκνυται ὅτι προκάτηρξεν.*

τεθναίη. "May he lie dead." Observe the continued meaning expressed by the perfect.—*ἄλλοι δὲ διακρινθεῖτε τάχιστα.* "But may the rest of ye be separated very speedily." Observe, as in the previous clause, the employment of the optative to express a wish.

103–104. *οἴσετε δ' ἄρν'.* "But bring two lambs." Observe that *ἄρν'* is in the dual, for *ἄρνε*. Some regard *οἴσετε* here as the future of the imperatives; but, in reality, all imperatives are more or less future in their character. The true doctrine is laid down by Buttmann, who regards *οἴσετε* in this verse, and *ἄξετε* in the 105th, as aoristic imperatives, used in both Epic and Attic writers. (Compare *Kühner*, § 176, 2.)—*ἕτερον λευκὸν.* "The one a male, of white colour." The black is for Earth, the white one for the Sun.—*οἴσομεν.* The future of *φέρω*.

105–107. *ἄξετε δὲ Πριάμοιο βίην.* "Bring also the powerful Priam." Literally, "the power of Priam." The reference is not to physical strength, but to resources as a monarch. Observe the peculiar construction in the text, which is, however, confined to poetry. Adjectives denoting the qualities of human beings, animals, &c., are often changed, in this way, into substantives, which govern another substantive in the genitive.—*ὅρκια τάμῃ αὐτός.* "May strike a league in person." Consult note on verse 73.—*ὑπερφίαλοι.* "Overbearing." The meaning of this term has been very ably settled by Buttmann (*Lexil. s. v.*).—*Διὸς ὅρκια.* "The league of Jove," *i. e.*, the league in the making of which Jove was invoked; or, in other words, the league ratified in the name of Jove.

108–110. *αἰεὶ ἠερέθονται.* "Are ever fluctuating," *i. e.*, turn with every wind. The literal meaning of *ἠερέθομαι* is to hang, float, or wave in the air. Consult note on ii. 448.—*οἷς δ' ὁ γέρων μετέησιν, κ. τ. λ.* "But in whatsoever things the old man takes a part, he at the same time looks forward and backward, in order

that by far the best results may accrue unto both parties." More literally, "between both parties." The old man exercises cautious wisdom. He regards both the past and the future, and derives lessons from the former for duly entering upon the latter. The past shows him, that they who violate solemn engagements are punished; and hence he avoids such transgression in his own future proceedings.

113–115. *ἵππους μὲν ἔρυξαν ἐπὶ στίχας.* "They reined back their steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttmann (*Lexil.* p. 101, *ed. Fishl.*), which appears far superior to that of Stadelmann, who makes *ἐπὶ στίχας* signify "in rows."—*ἐκ δ'*. "And forth (from their chariots)."—*δλίγη δ' ἦν ἀμφὶς ἄρουρα.* "And around (each pile of arms) there was a little space." Consult the remarks of Buttman on this passage (*Lexil.* p. 102, *ed. Fishl.*). Some erroneously refer *ἄρουρα* to the space between the two armies.

118–124. *αὐτὰρ.* "While, on the other hand."—*ἄρν'*. Accusative singular, for *ἄρνα.*—*οἰσέμεναι.* Consult note on verse 103.—*Ἶρις δ' αὖθ'*. "But Iris, in the mean time."—*εἰδομένη γαλόῳ.* "Making herself like unto her sister-in-law." The corresponding term to *γαλόως*, in the masculine, is *δαήρ.*—*Ἀντηνορίδαο δάμαρτι.* "Antenor's son's wife."—*εἶχε.* "Possessed." More literally, "was holding," *i. e.*, in marriage.—*Λαοδίκην.* We would expect the dative *Λαοδίκῃ*, as agreeing with *δάμαρτι*, but the accusative is made to depend, by a species of attraction, on *τήν* (for *ἥν*) as governed by *εἶχε.*

125–128. *τὴν δ'*. "And this female."—*ἡ δὲ.* "For she."—*ὕφαινε.* Weaving was in those early ages the employment of even the noblest females.—*δίπλακα πορφυρέην.* "A double cloak of bright-coloured hue." With *δίπλακα* some understand *χλαῖναν*, while others regard it at once as a substantive. The latter mode of parsing is the simpler one. So, again, opinions are divided with respect to the meaning of the term "double." Some make it the same as "with double woof;" others think that the ground was white, and that bright-coloured figures were worked upon this. Aristarchus, however, regards the *δίπλαξ* merely as a cloak of double fold, *ἣν ἔστι διπλῆν ἀμφιέσασθαι*, and his opinion is probably the true one.

ἐνέπασσεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred here: "She was sprinkling on it." A beautiful expression, certainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—*ἕθεν εἵνεκ'*. For *ἑαυτῆς ἕνεκα.* Crusius makes it stand for *αὐτῆς ἕνεκα*, but the accentuation of *ἕθεν* shows this to be erroneous.—*ὑπ' Ἄρηος παλαμάων.* Old mode of expression for *ὑπὸ τοῦ πολέμου.*

130–138. *νύμφα φίλη.* "Dear lady." The Epic, or rather, Homeric Ionismus forms the vocative here with the final vowel short (*νύμφᾰ*). This term *νύμφη* properly denotes a bride or young wife. Here, however, it is used in a general sense for a

female, though with an accompanying expression of tenderness, which is not found in *γυνή*.—*θέσκελα ἔργα*. "The strange doings." See *Glossary*.

οἱ πρὶν ἐπ' ἀλλήλοισι, κ. τ. λ. "They who, before this, were accustomed to wage the tearful contest, &c., these now sit in silence." We have adopted the punctuation of Spitzner in verse 131, namely, a colon after *χαλκοχιτώνων*. This will make *οἱ*, in verse 132, a species of nominative absolute or anacoluthon, its place being supplied by *οἱ* in verse 134.—*ἀσπίσι κεκλιμένοι*. "Leaning on their shields," *i. e.*, supporting themselves, while in a sitting posture, against their shields. Observe the employment of the passive for the middle in *κεκλιμένοι*.—*παρὰ*. "By their sides." Observe the adverbial force of this term.—*πέπηγεν*. "Stand fixed (in the ground)." Observe the meaning of continuance indicated by the perfect; and compare the Latin "(*hastæ*) *defixæ sunt*."

αὐτὰρ. "Meanwhile, however."—*τῷ δέ κε νικήσαντι, κ. τ. λ.* "And thou wilt ever be called his beloved consort for whichever one shall have conquered." The particle *κε* points to the condition implied in *νικήσαντι*. Observe, moreover, the peculiar force of the third future *κεκλήσῃ*, in expressing the continuance of an action in its consequences and effects. (*Kühner*, § 407, 1, *ed. Self.*)—*τῷ νικήσαντι*. The dative of advantage. (*Kühner*, § 597, *ed. Self.*)

139–141. *γλυκὺν ἵμερον ἀνδρὸς, κ. τ. λ.* "A pleasing desire both for her former husband," &c. Referring to Menelaus. Observe that *ἀνδρός*, *ἄστεος*, and *τοκήων*, are all genitives of the object.—*ἀργεννῇσι καλυψαμένη ὀθόνῃσιν*. "Having enveloped herself in a white robe." Observe here the use of the plural for the singular, to indicate a long, flowing robe. The material of the *ὀθόνη* was generally linen. In the present instance it would seem to have been a sheet of fine linen, wrapped round the person so as to cover the head while it enveloped the body.

142–145. *κατὰ χέουσα*. "Pouring down." Observe the adverbial force of *κατά*.—*οὐκ οἴη*. "Not alone," *i. e.*, unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally themselves of superior birth. Æthra was the daughter of Pittheus, king of Trœzene, who gave her in marriage to Ægeus, king of Athens, unto whom she bore Theseus. She was taken prisoner by Castor and Pollux, the brothers of Helen, when they rescued the latter from the hands of Theseus. Æthra, therefore, followed Helen from Greece, and must have been very old at this time, on which account some of the ancient commentators thought the present line spurious. Among the moderns, Bentley and Heyne are of the same opinion, which is, very probably, the true one. Of Clymene nothing is known. (Consult *Heyne*, *ad loc.*)

Σκαιαὶ πύλαι. "The Scæan gates." This was the name given to the western gate of Troy; the term, however, literally means "the left." The Greek augur always turned his face northward,

and so had the *west* on his *left*; hence the interchange of the two meanings. The Scæan gates faced the Grecian camp.

146–149. *οἱ δ' ἀμφὶ Πρίαμον, κ. τ. λ.* "But Priam and Panthous, &c., and Hicetaon, an offshoot of Mars, and their respective attendants, and Ucalegon and Antenor, both discreet, were seated, elders of the people, at the Scæan gates." Observe the construction *οἱ ἀμφί* with a proper name to denote the individual designated, together with his followers. Some, in translating the present passage, merely give the proper name without any mention of attendants. This, however, is erroneous; since the employment of *οἱ ἀμφί* with a proper name to denote the person merely without his attendants, &c., does not occur until the time of the Attic writers. (*Kühner*, § 436, p. 92, *ed. Jelf.*)

Πάνθοον. Panthous was originally a priest of Apollo at Delphi, whence Antenor, who had been sent to consult the oracle, brought him to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verse, and became the father of Euphorbus, Polydamas, and Hyperenor. This account of Panthous, however, is generally regarded as a post-Homeric fable.

Θυμοίτην. Thymœtes, according to Diodorus Siculus (iii. 66), who gives, however, no authority for the truth of the statement, was a son of Laomedon, and, consequently, a brother of Priam: Lampus, Clytius, and Hicetaon were also sons of Laomedon. (*Il.* xx. 138.—*Apollod.* iii. 12, 3.)—*Οὐκαλέγων τε καὶ Ἀντήνωρ.* Virgil makes a passing mention of Ucalegon (*Æn.* ii. 312). Antenor, son of Æsyetes, was one of the wisest of the Trojan princes, and recommended again and again, but to no purpose, the restoration of Helen. According to the post-Homeric account, he was suspected of having aided the Greeks in the capture of the city. After the fall of Troy, he led, according to the same authorities, a colony to Italy, and founded Patavium, the modern *Padua*.

δημογέροντες. This term marks them as the heads of leading houses among the Trojans.—*ἐπὶ Σκαιῇσι πύλῃσι.* They were seated on the ramparts over the gate. Compare verse 153.

151–155. *τεττίγεσσιν ἐοικότες.* "Resembling cicadæ." The *τέττιξ*, or *cicāda*, is called by some "the balm-cricket." It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry.

ὄπα λειριόεσσαν ἰεῖσι. "Send forth a delicate voice," *i. e.*, a clear and softly-shrill note. Observe the beautiful use of the term *ὄπα* as applied to the note of an insect.—*τοῖοι ἄρα Τρώων ἡγήτορες, κ. τ. λ.* "Such leaders of the Trojans, I say, were [illegible] tower," *i. e.*, the tower over the gate, forming part [illegible]mparts.

ἧκα. "In a low tone." Literally, "gently." Some of the older editions have ὦκα, "quickly," which is quite out of place here. Eustathius (p. 397-9) and Apollonius (*Lex. Hom.*) are both in favour of the former; and later poets, moreover, employ this adverb in a way precisely similar.

156-160. οὐ νέμεσις. "It is no cause of anger," *i. e.*, it is nothing to be wroth about. The term νέμεσις, with which ἐστί is here to be supplied, denotes, properly, an angry feeling at any thing unjust or unfitting.—αἰνῶς ἀθανάτῃσι θεῇς, κ. τ. λ. "Wonderfully in look is she like to the immortal goddesses." Observe here that the accusative of nearer definition (ὦπα) has εἰς before it, in order to define more accurately. The literal translation of εἰς ὦπα would be "(looking) toward her face." (*Kühner*, § 579, *Obs. ed. Jelf.*)

καὶ ὥς. "Even thus," *i. e.*, though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words τοίη περ ἐοῦσα.—νεέσθω. "Let her depart," *i. e.*, we will not oppose her return, but will rather aid in effecting this.—μηδὲ πῆμα λίποιτο. "And may she not remain behind, as a source of evil." Observe the change from the imperative νεέσθω, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative λίποιτο. Observe, also, in this latter verb, the force of the middle.

161-165. ἐκαλέσσατο. "Called unto him." Observe the force of the middle.—δεῦρο πάροιθ' ἐλθοῦσα, κ. τ. λ. "Having come hither, dear child, sit thou in front of me." Observe that ἐμεῖο is here governed by πάροιθ', the connection in the line being interrupted by ἐλθοῦσα, φίλον τέκος, which words come in by a species of hyperbaton.—ἵδῃ. Some editions have ἴδῃς, but the former is more Homeric.—πηούς τε. "And marriage-connections." Compare the scholiast: πηοί· οἱ κατ' ἐπιγαμίαν συγγενεῖς. μοι αἰτίη. "In fault toward me."—θεοί νύ μοι, κ. τ. λ. "The gods, in truth, are in fault toward me." The particle νυ expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—μοι ἐφώρμησαν. "Stirred up against me." —We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166-170. ὅς μοι, κ. τ. λ. Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. "In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature."—μείζονες. "Taller."—οὕτω γεραρόν. "Of such stately bearing."—βασιλῆϊ ἀνδρί. "A royal person." More literally, "a kingly man."

171-175. δῖα γυναικῶν. "Most divine of women." Literally, "divine one of women." The positive is generally regarded here as employed in a superlative sense.—αἰδοῖός τε μοι ἐσσὶ, κ. τ. λ. "Dear father-in-law, thou art to me an object of both veneration and awe," *i. e.*, thy look fills me with shame and fear.—ὡς ὄφελε θάνατός, κ. τ. λ. "Oh, would that a wretched death had pleased

me!" *i. e.*, had been preferred by me. Observe the peculiar force of *ὄφελεν* in expressing a wish. Literally, "how ought a wretched death to have pleased me!"

γνωτούς τε. "And relations." The reference here is especially to her brothers, Castor and Pollux.—*παῖδά τε τηλυγέτην, κ. τ. λ.* "And my daughter, in the bloom of early life." The daughter here meant is Hermione, the offspring of Menelaus and Helen. We have adopted the meaning assigned by Dœderlein to the much-disputed term *τηλύγετος*. He derives it from *θάλλω, τέθηλα, θῆλυς*, and *γένω*, and makes it equivalent to *θαλερὸς γεγώς*, or *θαλερὸς κατὰ φύσιν*. It becomes on the present occasion, therefore, a very striking epithet, and points to Hermione as in the bloom of early life, and just ripening into womanhood, a period when she would most of all need a mother's fostering care, and when that mother, with bitter regret, now confesses that she abandoned her. For other meanings given to the term in question, consult the remarks of Buttmann, *Lexil. s. v.*

καὶ ὁμηλικίην ἐραστεινήν. "And my beloved companions in years," *i. e.*, and the pleasing society of those of the same age. Observe that *ὁμηλικίην* is here put for *ὁμήλικας*, the abstract for the concrete, or sameness of age for those of the same age.

176–180. *τάγ'*. For *ταῦτά γε*, and referring back to verse 173.—*οὐκ ἐγένοντο.* "Came not to pass."—*τὸ καὶ κλαίουσα τέτηκα.* "On which account I even pine away in tears." Observe that *τό* is here for *ὅ*, and that this is equivalent to *δι' ὅ*. We have changed to a comma the colon which the common text has after *ἐγένοντο*. If the colon be retained, *τό* becomes equivalent to *διὰ τοῦτο*, "on this account."—*ἠδὲ μεταλλᾷς.* "And art anxious about." The verb *μεταλλάω* has no reference whatever to *μέταλλον*. It properly denotes "to inquire *after other things*" (*μετ' ἄλλα*) than those immediately around one; to be inquisitive, &c.

οὗτός γε Ἀτρείδης. "This one, indeed, is the son of Atreus." Observe the force of *γε* in connection with *οὗτος*, "this particular one," "this one for his part."—*ἀμφότερον, βασιλεύς, κ. τ. λ.* "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective *ἀμφότερον* in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular case or way in which any verbal notion operates. (*Kühner*, § 579, 4, *ed. Self.*)

δαὴρ αὖτ' ἐμὸς ἔσκε, κ. τ. λ. "He was the brother-in-law, moreover, of me, a shameless woman, if ever, indeed, he was." Observe, in the first place, that *κυνώπιδος* is put in apposition, by an elegant idiom, with the personal pronoun implied in the possessive *ἐμός*, and compare with this the corresponding Latin form of expression, *meâ ipsius gratiâ*, &c.—In the next place, we are not to render the clause *εἴ ποτ' ἔην γε*, as some do, "if ever, indeed, there was one," *i. e.*, if ever there was a shameless woman; nor are we to adopt Schütz's punctuation and version, *εἴ·—πότ' ἔην γε*, "would that he still were so!—once, indeed, he was·" the meaning of the passage is simply as follows: so op-

pressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (*ad Vig.*, p. 946): "*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse:* si unquam fuit, quod nunc non est amplius, *i. e., si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc loquutio dolentium, non esse quid amplius.*"

182–183. ἦ ῥά νύ. "Assuredly now."—δεδμήατο. "Were made subject," *i. e.*, at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, "had been made subject, and remained so." When the perfect has a present sense the pluperfect is used as an imperfect. (*Kühner*, § 400, 2, *ed. Jelf.*) There is no need, therefore, of our reading δέδμηνται, in the perfect, "have been made subject," as some propose.

184–186. ἤδη. "Before now."—Φρυγίην. The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—ἀμπελόεσσαν. This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

ἀνέρας αἰολοπώλους. "Men of fleet steeds." According to Buttmann (*Lexil.* p. 65, *ed. Fishl.*), the epithet αἰολόπωλος refers to the quick and active guiding of horses. So the scholiast explains the term in our text by ταχεῖς ἵππους ἔχοντας.—λαοὺς Ὀτρῆος, κ. τ. λ. Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text.

187–190. ἐστρατόωντο. "Were encamped."—Σαγγαρίοιο. The Sangarius rose near a place called Sangia (Σαγγία) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the *Sakaria.*—μετὰ τοῖσιν ἐλέχθην. "Was counted among them." Observe the peculiar meaning here assigned to ἐλέχθην, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up."—Ἀμαζόνες. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themiscyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by

later writers, to have been taken by them. According to the post-Homeric poets, however, the Amazons, under the command of their queen, Penthesilea, came to the assistance of the Trojans against the Greeks.

ἀλλ' οὐδ' οἱ. For *ἀλλ' οὐδ' οὗτοι.* The reference is to the *πλείστους Φρύγας* mentioned in verse 185.—*ἑλίκωπες.* Consult note on i. 98.

191–198. *δεύτερον αὖτ'.* "A second time, again."—*εἶπ' ἄγε μοι καὶ τόνδε.* "Come, tell me of this one also."—*μείων μὲν κεφαλῇ.* "Shorter, indeed, by a head." We have adopted *κεφαλῇ*, with Spitzner, as preferable to *κεφαλήν*, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168.—*εὐρύτερος δὲ ἰδέσθαι.* "But broader to look on," *i. e.*, broader to the view.—*οἱ κεῖται.* "Lie for him."—*κτίλος ὡς.* "Like a ram." Literally, "ram-like." Consult note on verse 2.

ἀρνειῷ μιν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick-fleeced ram." The term *ἀρνειός* properly denotes a young ram just full grown.—*διέρχεται.* "Keeps passing through."

200–202. *οὗτος δ' αὖ.* "Now this one again," *i. e.*, this one in his turn.—*Λαερτιάδης.* Supply *ἐστι.*—*ἐν δήμῳ Ἰθάκης, κ. τ. λ.* "In the land of Ithaca, rocky though it be." Homer often employs *δῆμος* in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (*Æn.* iii. 272): "*Scopulos Ithacæ, Laërtia regna.*"—*δόλους.* "Wiles."—*μήδεα πυκνά.* "Prudent counsels," *i. e.*, the giving of good advice.

204–205. *ὦ γύναι, ἦ μάλα, κ. τ. λ.* "O lady, assuredly thou hast uttered in this a very true remark." More literally, "thou hast uttered this as a very true word."—*ἤδη γάρ ποτ'.* "For once, before now."—*σεῦ ἕνεκ' ἀγγελίης.* "In an embassy on account of thee." Observe that *σεῦ* is governed here by *ἕνεκα*, and that the genitive *ἀγγελίης* is to be construed with *ἦλυθε.* The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (*Kühner*, § 481, 1, *ed. Jelf.*) Buttmann, however, supposes a masculine substantive *ἀγγελίης*, equivalent to *ἄγγελος*, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (*Buttmann, Lexil. s. v. ἀγγελίη.—Spitzner, ad Il.* xiii. 252.) Passow likewise rejects it. (*Lex., s. v. ἀγγελία.*)

σὺν Ἀρηϊφίλῳ Μενελάῳ. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chieftains, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare *Liv.* i. 1.) The embassy, however, proved a fruitless one, and Antimachus, who had been bribed by Paris, even re-

commended that the two Grecian chiefs should be put to death. (*Il.* xi. 139, *seqq.*) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the Odyssey (iv. 240, *seqq.*) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207-215. *φίλησα.* "Received kindly."—*φυὴν ἐδάην.* "I became acquainted with the genius."—*ἔμιχθεν ἐν.* "They were mingled with."—*στάντων μὲν.* "While they were standing." Genitive absolute. Supply *αὐτῶν.*—*ὑπείρεχεν.* "Overtopped him."—*ἄμφω δ' ἑζομένω.* "But, both sitting." Nominative dual absolute. Zenodotus, one of the ancient grammarians, was in favour of reading *ἑζομένων* in the genitive: but the dual rests here on many ancient authorities, in direct opposition to his opinion

μύθους καὶ μήδεα πᾶσιν ὕφαινον. "They began to weave words and counsels for all," *i. e.*, they began to harangue, and to give advice to the Trojans as to the course they should pursue.—*μάλα λιγέως.* "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word. The ancients appear to have associated with it in the present passage, the idea of something sweet or pleasing; and hence Cicero, in his *Brutus* (xiii. 50), says, "*Menelaum ipsum dulcem quidem tradit Homerus, sed pauca loquentem.*"—*οὐδ' ἀφαμαρτοεπής.* "Nor one who missed the point," *i. e.*, nor a random talker.—*γένει ὕστερος.* "Younger in age." Literally, "after (him) by birth."

216-220. *ἀναΐξειεν.* "Sprang up." Observe that the optative with *ὅτε* answers to the English phrase "as often as," &c.—*στάσκεν, ὑπαὶ δὲ ἴδεσκε, κ.τ.λ.* The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintilian: "*Mire auditurum dicturi cura delectat, et judex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem statisse oculis in terram defixis, immotoque sceptro, priusquam illam eloquentiæ procellam effunderet.*" (xi. 3, 158.)

σκῆπτρον. Consult note on i. 15.—*ἐνώμα.* "He turned."—*ἀστεμφὲς.* "Unmoved."—*ἀΐδρεϊ.* "Unskilled in art," *i. e.*, inexperienced in the art of addressing an assembly.—*φαίης κε ζάκοτον, κ. τ. λ.* "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of *αὖτως*, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221–224. ἀλλ' ὅτε δή ῥα. "But when, now, then." Observe the employment here of the particle ῥα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—ἴει. In some manuscripts we find the optative εἴη, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after ὅτε in verse 216, so as to give ὅτε the meaning of "whenever." Compare the remarks of Hermann, *Opusc.* vol. ii. p. 37.

καὶ ἔπεα νιφάδεσσιν, κ. τ. λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "*eloquentiæ procellam*" of the chieftain of Ithaca. "The passage concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὐκ ἂν ἔπειτ', κ. τ. λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "*Non tam formam oris mirabamur, quam nunc eloquentiam.*" When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such an one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225–233. τὸ τρίτον αὖτ'. "Again, in the third place."—ἠΰς τε μέγας τε. Compare verse 167.—ἔξοχος Ἀργείων. "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vorraget an Haupt und mächtigen Schultern.*"—δία γυναικῶν. Compare verse 171.—Αἴας πελώριος. "The huge and terrible Ajax." The epithet πελώριος, in Homer, refers to what is "huge," "monstrous," &c., with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii., verse 406.

Ἰδομενεύς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—θεὸς ὣς. Consult note on verse 2.—ὁπότε ἵκοιτο. "Whenever he came." Compare note on verse 216.

235–242. οὓς κεν ἐὺ γνοίην, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τ' οὔνομα (*i. e.*, τε οὔνομα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοὔνομα, for τὸ ὄνομα. (*Hermann, ad Vig.* p. 708.) — Κάστορα θ' ἱππόδαμον, κ. τ. λ. "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons

of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (*Lex. Hom. s. v.*), *αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς μόνης, ὡς οἱ Διόσκουροι.*

ἦ οὐχ ἑσπέσθην, κ. τ. λ. We have given here the interrogative *ἦ*, instead of the common *ἦ*. The latter wants force.—*δεύρω*. Herodian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary *δεῦρο*. If we read the latter, the final syllable must be lengthened by the arsis.—*νῦν αὖτ'*. "Now, however." Observe that *αὖτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νῦν δ' αὖτ'* erroneously.—*αἴσχεα δειδιότες καὶ ὀνείδεα, κ. τ. λ.* "Having shrunk from the disgraces and the many reproaches that are mine," *i. e.*, that attach to me. Observe that *μοι* is here what the grammarians call "*dativus incommodi.*"

243–244. *τοὺς δ' ἤδη κατέχε, κ. τ. λ.* "But them the life-bestowing earth already possessed; there in Lacedæmon, in their own native land." We may render *κατέχε* more freely, "held in her bosom;" literally, "held down." Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the Odyssey (xi. 302, *seqq.*), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (*Apollod.* iii. 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death: she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after *Λακεδαίμονι*. Bentley proposes to remedy this by reading either *Λακεδαίμονι δηθά*, or *Λακεδαίμον' ἄνευθε*.

245–249. *κήρυκες δ' ἀνὰ ἄστυ, κ. τ. λ.* "But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods," *i. e.*, the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given *ὅρκια* the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttman remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the *ὅρκιον πιστόν* of future peace, and at *Ol.* 11, 6, the Hymns are the *πιστὸν ὅρκιον* of future fame. (*Buttmann, Lexil.* p. 439, *ed. Fishl.*)

ἀσκῷ ἐν αἰγείῳ. "In a goat-skin bottle."—*κρητῆρα φαεινόν.* "A bright mixer." Observe that *κρητήρ* is not here such a mixer as that which has been mentioned at book i. 470. It was now to contain the *wine* of both parties *mixed together* for libation,

and this was to be drawn from it in cups. Compare verse 270.—*ἄτρυνε γέροντα.* "He urged on the aged monarch."

250–257. *ὄρσεο.* "Arise." A second aorist imperative middle of *ὄρνυμι.* (*Buttmann, Irreg. Verbs,* p. 193, *ed. Fishl.*) Matthiæ erroneously explains it by making the future *ὄρσω, ὄρσομαι,* to be considered as a new theme; whence *ὄρσεο.*—*καλέσσων.* Supply *σέ.*—*ἵν' ὅρκια πιστὰ τάμητε.* "In order that ye may strike a faithful league." Consult note on iii. 73. The editions vary here, some having *τάμωμεν,* others *τάμητε,* or *τάμηαι,* or *τάμηται.* We have adopted *τάμητε,* with Spitzner, as more Homeric than Heyne's *τάμηαι,* since Homer uses in this form the active, and not the middle voice. Besides, *τάμηαι* is found in only a single manuscript.

οἱ δ' ἄλλοι φιλότητα, κ. τ. λ. Compare verse 73, *seqq.*—*τοὶ δὲ νέονται.* "But let them return." Observe that *νέονται* is here the subjunctive, with the shortened mood-vowel, for *νέωνται.*

259–263. *ῥίγησε.* "Shuddered," *i. e.,* at the possibility of his son's falling in the combat with Menelaus.—*ἐκέλευσε δ' ἑταίροις.* The accusative *ἑταίρους* is an inferior reading, and would produce an unpleasant similarity of sound with *ἵππους* following immediately after. According to one of the scholiasts, moreover, the dative was preferred here by Zenodotus and Aristarchus; and it is also given by Heyne, Wolf, and Spitzner. In Attic prose, on the other hand, the dative with *κελεύω* is very doubtful. The accusative with the infinitive is the common Attic construction. (*Kühner,* § 589, 3, *Obs.* 3, *ed. Self.*)

ἂν δ' ἄρ' ἔβη Πρίαμος. "Up, then, went Priam," *i. e.,* Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of *ἀνά, παρά, κατά,* even when the next word begins with a consonant, as in the present case. Buttmann thinks that the preposition *ἀν* for *ἀνά* ought to have no accent, but he is successfully opposed by Spitzner, who reasons from the analogy of *πάρ* from *παρά, πότ* from *ποτί,* &c., in favour of giving *ἄν* an accent.—*κατὰ δ' ἡνία τεῖνεν ὀπίσσω.* "And tightly he drew back the reins." The reins had been fastened, according to custom, to the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the *παραβάτης,* or warrior, was superior in rank to the *θεράπων,* or charioteer; here, however, Priam acts the part of charioteer, and Antenor sits by his side. The latter would seem to have been selected as a companion on the present occasion, because, in addition to the character of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148. —*πὰρ δέ οἱ.* "And by his side."

βήσετο. "Mounted." Observe that *πὰρ βήσετο* guides us to the term *παραβάτης,* as indicating the one who moves on in the chariot by the side of the charioteer. Observe, also, that *βήσετο* is the aorist, and only another form for *βήσατο.* Indeed, it is the more correct form of the two in Homer. (*Buttmann's Irreg. Verbs,* p. 38.)—*Σκαιῶν.* Supply *πυλῶν,* and consult note on verse 145.—*ἔχον.* "Guided." The verb *ἔχω* gets this meaning from

the more general one of "*to hold on* the course of a thing," "to keep a thing in any given direction."

265–270. *ἐξ ἵππων.* For *ἐκ δίφρου.*—*ἐστιχόωντο.* Observe the employment of the imperfect to denote slowness of movement. So, again, *ὤρνυτο* denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—*ἂν δ' Ὀδυσεὺς πολύμητις.* The minor scholiast makes *ἄν* equivalent here to *ἀνέστη.* It is much better, however, to regard it merely as a preposition, and to supply *ὤρνυτο* from the preceding verse.—*ὅρκια πιστὰ.* Compare verse 245.

οἶνον μίσγον. "They mixed the wine." Observe that *μίσγον* does not allude here to any mixing of *water* with the wine, which was never allowed at a libation, but to the mixing together in the same cup of the wine of the Trojans and that of the Greeks. This union of the wine of the two contracting parties was meant to be symbolical of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that *μίσγειν* differs from *κεράσαι*, the latter referring to the mixing of *water* with wine.

ὕδωρ ἐπὶ χεῖρας ἔχευον. We have now another step in the ceremony. Water is poured upon the hands, to remove all pollution before entering on the details of the sacrifice. This was always customary.

271–272. *ἐρυσσάμενος χείρεσσι μάχαιραν, κ. τ. λ.* "Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword." In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (*μάχαιρα*) suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (*Plut. Thes.* p. 10, *ed. Steph.*) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (*Dodwell, Tour*, vol. i. p. 133.)

273–275. *ἀρνῶν ἐκ κεφαλέων, κ. τ. λ.* It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as *primitiæ.* On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—*ἀρίστοις.* "To the principal persons."—*μεγάλ' εὔχετο.* "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276–277. *Ἰδηθεν μεδέων.* "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well

as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (*Gr.* § 198, 8) makes the ending *-θεν* equivalent here to *-θι*, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (*Wolf's Vorles.* ii. p. 213.)

Ἠέλιός θ'. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being καὶ σύ, ὦ Ἥλιε. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (*Kühner*, § 479, 1, *ed. Jelf.*)—ὃς πάντ' ἐφορᾷς. The Sun sees all things in his daily course.

278–279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—καὶ οἳ ὑπένερθε καμόντας, κ. τ. λ. "And ye two, who beneath punish men that have ceased from their (earthly) labours, whatsoever one may have sworn a false oath." As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Elsewhere, however (*Il.* xix. 259, *seq.*), the task of punishing the perjured is assigned to the Erinyes or Furies.—καμόντας. More literally, "those who once laboured." Buttmann thinks that καμόντες, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (*Lexil.* p. 372, *ed. Fishl.*) We have given, however, what seems a far more natural interpretation.

280–287. ἔστε. The imperative, and therefore accented accordingly, not the indicative ἐστέ. So, also, φυλάσσετε is the imperative. (*Spitzner, ad loc.*)—κε καταπέφνῃ. "Shall chance to slay."—κτήματα πάντα. Compare verse 70.—Τρῶας ἔπειτ' ἀποδοῦναι. "Then (grant) that the Trojans restore." The infinitive is here used for the imperative, where, according to the common explanation, we may supply δός, or something equivalent. More correctly speaking, the infinitive is used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something; the accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wishing or desiring; such as ἔθελε, or εὔχομαι; δός, or ποίει. (*Kühner*, § 67, *b*, p. 302, *ed. Jelf.*)—Observe the force of the aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμήν. "A compensation," *i. e.*, an equivalent for the expenses of the war.—ἥντιν' ἔοικεν. "Whatever it is fitting (that they should pay)."—ἥ τε καὶ ἐσσομένοισι, κ. τ. λ. "Which may also remain among men of future ages." More literally, "among men about to be," *i. e.*, which in similar cases shall be paid also by posterity. The compensation paid on the present occasion, in case Paris should fall, is to be a precedent in similar cases unto posterity. Barnes, without any necessity, proposes μέλῃται for πέλῃται.

290–291. αὐτὰρ ἐγὼ καὶ ἔπειτα. "I, however, even after-

ward." The particle *αὐτάρ*, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—*εἴως κε τέλος, κ. τ. λ.* "Until I attain the object of the war." Literally, "until I find the end of the war," *i. e.*, the true end.

292-296. *ἀπὸ στομάχους τάμε.* "Cut the throats." We have in *ἀπό* the reading of Aristarchus. Others prefer *ἐπί*, and a scholium in the Venice manuscript declares this latter *οὐκ ἄχαρις γραφή*. The form *ἀποτέμνειν*, however, was the one commonly used by the later Greeks in such cases as the present, and was probably also the more Homeric one.—*θυμοῦ δενομένους.* "Wanting vital power."—*μένος.* "Their strength." This, in fact, is the same as *θυμοῦ* that precedes, the one being an explanation of the other.—*ἔκχεον.* "They poured it slowly forth."

299-301. *ὁππότεροι πρότεροι, κ. τ. λ.* "Whichever side shall first commit wrong contrary to the pledges." Observe that *ὑπέρ* literally implies an overstepping of certain prescribed limits, and in this way a violation of certain stipulated duties. Some read *ὑπερόρκια* as a species of adverb, but Eustathius and the scholiasts more correctly write the two words separately. The adverbial force of *ὑπέρ* is still preserved by this arrangement.—*ὧδέ σφι ἐγκέφαλος αὐτῶν καὶ τεκέων.* "Thus for them may the brains of themselves and their children."—*δαμεῖεν.* "Be enslaved."

302-313. *οὐδ' ἄρα πώ, κ. τ. λ.* "But not yet thereupon did the son of Saturn accomplish it for them."—*τοῖσι δὲ μετὰ.* "And among them." Observe that *μετά* is here still adverbial in force.—*ἦτοι ἐγὼν εἶμι.* "I indeed will go."—*οὔπως.* "Not at all." Better than *οὔπω*, the ordinary reading.—*Ζεὺς μέν που.* "Jove, if I mistake not."

ἄρνας θέτο. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of malediction.

315-318. *χῶρον.* "The ground," *i. e.*, the lists.—*κλήρους ἐν κυνέῃ, κ. τ. λ.* Observe the mode here practised of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—*βάλλον.* "They cast them." Hector cast into the helmet the lot of Paris, and Ulysses that of Menelaus. We have not hesitated here to adopt the emendation recommended by Bothe, namely, *βάλλον*, instead of the generally received reading *πάλλον* ("they shook them"). Two persons were not required for shaking the helmet; and, besides, the poet, in verse 324, says expressly that this was done by Hector. Moreover, the Homeric mode of narrating is not to give the whole account summarily at once, but the individual parts in succession.

ὁππότερος δὴ. "As to which of the two, thereupon."—*θεοῖσι δὲ χεῖρας ἀνέσχον.* We have given here, with Spitzner, the reading and punctuation recommended by Wolf. Heyne follows

the grammarian Nicanor, λαοὶ δ' ἠράσσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον, the argument urged in favour of this latter being as follows, namely, that if θεοῖς be joined to the second clause, the Greeks will appear to have prayed to one class of deities, and to have held up their hands to another class. The verb ἀρᾶσθαι, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form θεοῖς ἀνασχεῖν χεῖρας is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than χεῖρας ἀνασχεῖν εἰς τὸν οὐρανόν.

321–323. ὁπότερος τάδε ἔργα, κ. τ. λ. "Whichever of the two caused these doings between us both," i. e., gave rise, by his conduct, to this protracted and bloody war.—δῦναι δόμον Ἄϊδος εἴσω. "May enter within the abode of Hades," i. e., may descend to the lower world.—αὖ. "On the other hand."—ὅρκια πιστὰ. "A faithful league."

324–325. πάλλεν. "Shook the helmet." The accusative of the object (κυνέην) is to be supplied.—ἂψ ὁρόων. "Looking backward." This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favour the lot of Paris.—ἐκ ὄρουσεν. "Leaped forth." Observe the adverbial force of ἐκ.

326–331. οἱ μὲν. The Greeks and Trojans.—ἵζοντο. "Seated themselves."—ἦχι ἑκάστῳ, κ. τ. λ. "Where for each one his light-footed horses stood, and his variegated arms were lying." Observe the zeugma in ἕκειτο, this verb containing the particular notion of "lying" as the general notion of being in store, standing ready, &c. (*Kühner*, § 895, *d. ed. Jelf.*)

κνημῖδας. A pair of greaves (κνημῖδες) was one of the six articles of armour which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by strips, or, as in the present instance, by ankle-rings. The modern Greeks and Albanians wear greaves, in form resembling those of the ancients, but made of softer materials, such as velvet, ornamented with gold, and fastened with hooks and eyes.

ἀργυρέοισιν ἐπισφυρίοις. "With silver ankle-rings." Some render ἐπισφυρίοις by the term "clasps," but this is less accurate. The term ἐπισφύριον properly denotes something laid or placed upon the ankle.

332–333. δεύτερον αὖ. "Again, in the second place."—θώρηκα. "The corselet."

ἥρμοσε δ' αὐτῷ. "For it fitted him." Observe that ἥρμοσε is here taken intransitively.

334–339. ἀμφὶ δ' ἄρ' ὤμοισι, κ. τ. λ. Compare ii. 45.—ξίφος. The ξίφος was straight, two edged (ἀμφήκες), rather broad, and nearly of equal width from hilt to point.—σάκος. A term of frequent recurrence in Homer. The earliest shields were of

wicker work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates, whence the epithets *χάλκεον*, *χαλκῆρες*, &c.—*κρατὶ δ' ἐπ' ἰφθίμῳ*, *κ. τ. λ.* The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation *κυνέη*, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron.

ἵππουριν. "Decked with a horse-tail," *i. e.*, having a horse-hair crest.—*δεινὸν δὲ λόφος*, *κ. τ. λ.* "And fearfully did the crest nod from above." More literally, "keep nodding," as indicated by the imperfect.—*ἄλκιμον ἔγχος.* "His stout spear."—*ὡς δ' αὕτως.* "And in this same manner." Literally, "and thus, in the same manner." Homer always writes it thus, separated; but in Attic the form is *ὡσαύτως*.

340–347. *ἑκάτερθεν ὁμίλου.* "From each side of the throng," *i. e.*, from the throng on either side. The genitive here depends on *ἑκάτερθεν*, adverbs of parting, separating, &c., taking the genitive case. (*Kühner*, § 513, 5.)—*θωρήχθησαν.* "They had armed themselves." The passive in a middle sense.—*ἐς μέσσον.* "Into the space between."—*δεινὸν δερκόμενοι.* "Looking fearfully."—*ἔχεν.* "Held possession of."—*σείοντ'.* For *σείοντε*, the dual.

δολιχόσκιον ἔγχος. "His long-shadow-casting spear," *i. e.*, his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce *δολιχόσκιος* from *ὄσχος*, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for *δολιχόσχιος*.—*καὶ βάλεν Ἀτρείδαο*, *κ. τ. λ.* "And struck full against the every-way-equal shield of the son of Atreus," *i. e.*, the round shield, equal in every direction from the centre. Hence the scholiast explains it by *κυκλοτερῆ*. Observe that both the genitive and accusative are construed with *κατά* in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. *οὐδ' ἔρρηξεν χαλκόν.* "But it rent not the brass," *i. e.*, the brazen plate of the shield. Some manuscripts have the nominative *χαλκός*, and the meaning will then be, "but the brass rent it not," *i. e.*, the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred *χαλκόν*, but that *χαλκός* is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be preferred to the nominative. Heyne says, "*Nec quicquam interest, utro modo legas;*" but the reading *χαλκός* introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

ἀνεγνάμφθη δέ οἱ αἰχμὴ, *κ. τ. λ.* "For the point was bent back unto it in the strong shield," *i. e.*, its point was bent back, &c., the dative *οἱ* referring to the spear, and being equivalent here to *ἔγχεϊ*. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—*ὁ δὲ δεύτερος*, *κ. τ. λ.* "The other, thereupon, roused himself next

with his brazen spear, Menelaus (namely,) the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of *ὁ*, and also the peculiar beauty of the aorist participle *ἐπευξάμενος*.

351–354. *τίσασθαι.* "To avenge myself upon."—*ὅ.* The Ionic and Doric relative pronoun for *ὅς.*—*με κάκ' ἔοργε.* Observe the double accusative with the verb.—*δάμασσον.* Aristarchus wished to read *δαμῆναι*, but *δάμασσον* is stronger, and shows a more immediate participation in the affair by the deity invoked. —*ὄφρα τις ἐῤῥίγῃσι, κ. τ. λ.* "In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that, *ἔῤῥιγα*, the perfect of *ῥιγέω*, has a present signification. (*Buttmann, Irreg. Verbs*, p. 222, *ed. Fishl.*)—*ὅ κεν.* For *ὅς κεν.* Consult note on verse 351.

355–360. *ἀμπεπαλὼν.* "Having poised and drawn backward." The verb *ἀναπάλλω* properly denotes "to swing to and fro." It here refers to the poising and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that *ἀμπεπαλὼν* is here for *ἀναπεπαλών*, *i. e.*, *ἀναπαλών.*

διὰ μὲν ἀσπίδος, κ. τ. λ. Observe that the line here begins with a tribrach (*διᾶ μέν*), which is to be converted into a dactyl, (*δῖᾶ μέν*) by the arsis, or stress of the voice on the first syllable. Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—*ὄβριμον.* Hermann and Bekker both think that there is more force of expression in *ὄμβριμον*, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favour of *ὄβριμον.*

καὶ διὰ θώρηκος, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of the pluperfect in an imperfect sense. It had been forced through, and it remained forced through, *i. e.*, it stood forced through. The scholiast regards the rough and harsh sound of *ἠρήρειστο* as an echo to the sense, and as indicating the force of the blow: *τὸ βίαιον τῆς πληγῆς παραδηλοῖ τῷ τραχεῖ τοῦ ῥήματος.—ἀντικρὺ δὲ παραὶ λαπάρην, κ. τ. λ.* "And the spear pierced right through his tunic along the flank." Observe that the final syllable of *ἀντικρύ* is lengthened by the arsis, and that there is no need, therefore, of Bentley's emendation *ἄντικρυς.*—*ἐκλίνθη.* "Bent himself sideways."

362–363. *ἀνασχόμενος.* "Having raised it on high." Supply *αὐτό*, as referring to *ξίφος.*—*κόρυθος φάλον.* "The metal ridge of his helmet." The precise meaning of *φάλος* is involved in great obscurity. Buttmann, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the *φάλος* was what was afterward called the *κῶνος*, namely, a metal ridge in which the plume was fixed. (*Lexil.* p. 521, *ed. Fishl.*)—*ἀμφὶ δ' ἄρ' αὐτῷ, κ. τ. λ.* "But straightway,

thereupon, shivered round about it into both three pieces and four pieces, it fell from his hand." Observe in this fine passage the echo of the sound to the sense, and how admirably the harsh adverbial forms *τριχθά* and *τετραχθά* imitate, as it were, the crash of the shivered weapon. Observe also the quickness of action indicated by both *διατρυφέν* and *ἔκπεσε*.—*αὐτῷ*. Referring to the *φάλος*, round about which the splintered fragments fly. Aristarchus preferred *αὐτῇ*, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365–368. *ὀλοώτερος*. "Is more hurtful," *i. e.*, is the author of greater ill. This is spoken in the spirit of a rude age, when the god who is invoked to aid in the accomplishment of any end is blamed as the author of ill luck in case that end be not brought about.—*ἦ τ' ἐφάμην*. "Assuredly I even thought." Consult note on verse 28.—*τίσεσθαι*. Consult note on verse 28.—*κακότητος*. "For his wickedness." The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἄγη. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who, in the sixteenth book, verse 801, has as follow: *πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος*. Heyne, on the other hand, rejects *ἄγη* in both cases, as a false reading, because the initial vowel in *ἄγω* is long, and thinks that the ancient reading was with the digamma, *νῦν δέ μοι ἐν χερσὶν Ϝάγη ξίφος, κ. τ. λ.* But by far the greater number of passages show the *a* in *ἄγη* to be short, and, in the later poets (as, for example, Theocritus, xxii. 190), it is most certainly shortened. Indeed, the true Homeric form of this aorist can not now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (*Buttmann, Irreg. Verbs*, p. 5, *ed. Fishl.*)

ἐκ δέ μοι ἔγχος, κ. τ. λ. "While my spear was made to start forth from my hand without effect." Literally, "the spear for me." The adverbial force of *ἐκ* is still apparent here, though followed by the genitive *παλάμηφιν*.

369–372. *κόρυθος λάβεν ἱπποδασείης*. "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the *part* where the grasp was made.—*ἕλκε*. "Began to drag him." Observe the force of the imperfect.—*ἄγχε δέ μιν, κ. τ. λ.* "But the richly-embroidered strap under his tender throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (*παραγναθίδες*), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head.

ὑπὸ δειρήν. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant

construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (*Kühner*, § 645, p. 280, *ed. Jelf.*)—*ὑπ' ἀνθερεώνος.* Explaining more nearly *ὑπὸ δειρήν.*

373–378. *καὶ ἤρατο.* "And would have gained for himself." More literally, "would have taken up for himself," *i. e.*, would have taken up and carried away as his own. Observe the force of the middle.—*μὴ ἄρ' ὀξὺ νόησε.* "Had not thereupon quickly perceived it."—*οἱ.* "For him," *i. e.*, for Menelaus, to his disadvantage and disappointment.—*ἱμάντα βοὸς ἴφι κταμένοιο.* "The thong of an ox killed by violence," *i. e.*, the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: *τὰ γὰρ τῶν θνησιμαίων ζώων δέρματα ἀσθενῆ ἐστὶν, ὡς ἂν προδιαφθαρέντα ὑπὸ τῆς νόσου.*

κενὴ δὲ τρυφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself. Observe the hiatus in *τρυφάλεια ἄμ'*, which is remedied, however, by its occurring in the cæsura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's *τρυφαλείη*; and, besides, the regular Homeric form is *τρυφάλεια.*—*ἐπιδινήσας.* "Having whirled it around." The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely "with a whirl."—*κόμισαν.* "Took care of it."

379–382. *αὐτὰρ ὁ ἂψ ἐπόρουσε.* "He, however, rushed back upon him." Observe that *ὁ* refers to Menelaus.—*τὸν δ' ἐξήρπαξ' Ἀφροδίτη.* "But the latter Venus snatched away."—*ὥστε.* "As (being)," *i. e.*, inasmuch as she was.—*ἠέρι πολλῇ.* "In a thick haze." In Homer and Hesiod, the term *ἀήρ* stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to *αἰθήρ*, the pure upper air; hence misty darkness, mist, or gloom. (Consult *Buttmann, Lexil. s. v.*)—*κὰδ δ' εἶσ' ἐν.* "And placed him down in," *i. e.*, seated him in. Bentley and Heyne think *κὰδ δ' εἷσεν* more Homeric, omitting the preposition *ἐν*; but they are refuted by Spitzner, who shows that with such a verb as *εἷσα* the preposition must be expressed.—With regard to *κάδ*, consult note on ii. 160.

383–388. *αὐτὴ δ' αὖθ', κ. τ. λ.* "But she herself, on the other hand, went to call Helen." Observe that *καλέουσ'* is here the future participle, contracted for *καλέσουσα.*—*Τρωαὶ.* "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—*ἑανοῦ.* This genitive depends on *λαβοῦσα*, not on *ἐτίναξε*, which last has *αὐτήν* understood.—*μιν.* Put here for *ἑαυτήν.*—*παλαιγενεῖ.* "Far advanced in years." Enlarging idea contained in *γρηΐ.*

ἰμᾳ. "A wool-dresser." The idea involved in this term

is enlarged upon immediately after in ἢ οἱ Λακεδαίμονι, κ. τ. λ.—ναιεταώσῃ. "When she lived."—ἤσκειν εἴρια καλά. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, ἤσκειν for ἤσκεεν. If we follow the authority of manuscripts, the final ν ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult *Spitzner, ad loc.*)—φιλέεσκεν. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391–394. κεῖνος ὅγ'. "He, that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego*.—καὶ δινωτοῖσι λέχεσσι. "And the rounded bed." The epithet δινωτοῖσι refers here to a bed the frame-work of which has been rounded off and worked smooth, so that δινωτὸν λέχος is the same as τορνωτόν. Thus, Eustathius remarks, Δινωτοῖς δὲ λέγει τοῖς τορνωτοῖς.—στίλβων. "Glistening," *i. e.*, bright and fair to the view. Athenæus (i. 33) incorrectly refers κάλλεῖ στίλβων to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—μαχεσσάμενον ἐλθεῖν. "Had come, after having just contended with." Observe the force of the aorist participle.—ἔρχεσθ'. "That he was going." Imperfect of the infinitive.—ἠὲ χοροῖο νέον, κ. τ. λ. "Or that he was sitting down, just ceasing from a dance." Observe that χορός, in this passage, means a dance, combined with song; or, in other words, a festal dance.

395–398. θυμὸν ἐνὶ στήθεσσιν ὄρινε. Compare ii. 142.—ἱμερόεντα. "Lovely."—θάμβησέν τ' ἄρ' ἔπειτα, κ. τ. λ. Observe that the particle τε is thrice repeated in this line, in order to mark the close connection between the feeling of amazement and the utterance given to it in words.

399–402. Δαιμονίη, τί με ταῦτα, κ. τ. λ. "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that δαιμονίη here implies, on the part of the speaker, a mixed feeling of reproach and fear. Compare note on i. 561.—ἦ πῄ με προτέρω, κ. τ. λ. "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Mæonia?" Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner *ad loc.*—εἴ τις τοι καὶ κεῖθι, κ. τ. λ. "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of καὶ κεῖθι, "there also," *i. e.*, as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavouring to frustrate this by deception on her part, and by leading Helen away to some new favourite in stranger lands.

Φρυγίης. The Greater Phrygia is meant.—Μῃονίης. Mæonia was the earlier name of Lydia. In a special sense, though not

here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403–409. *δὴ νῦν νικήσας.* "Having just now conquered." Observe that the particle *δή*, as has already been remarked, is applied in its sense of exactness to words of time (as in the present instance to *νῦν*), and thus lays emphasis on the time implied by the word. (*Kühner*, § 720, 2, *ed. Jelf.*)—*τοὔνεκα δὴ νῦν δεῦρο, κ. τ. λ.* "Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?" Observe, again, the force of *δὴ νῦν* in marking exactness of time.—*ἧσο παρ' αὐτὸν ἰοῦσα.* "Having gone unto him, sit thou down." Equivalent to *ἴθι παρ' αὐτὸν καὶ ἧσο παρ' αὐτῷ.*

θεῶν δ' ἀπόεικε κελεύθου. "And withdraw from the path of the gods." We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, *θεῶν δ' ἀπόειπε κελεύθους* ("and renounce the paths of the gods"), as adopted by Heyne. Consult the remarks of Spitzner, *ad loc.*—*μηδ' ἔτι σοῖσι πόδεσσιν, κ. τ. λ.* "And mayest thou no longer turn back with thy feet to Olympus." Observe the employment of the optative to express a wish.

ὀΐζυε. "Be miserable."—*ποιήσεται.* For *ποιήσηται*, the aorist subjunctive, with the shortened mood-vowel.—*ἢ ὄγε δούλην.* "Or until he, for his part, shall have made thee his slave." This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: "until he, such a one as he is, shall have made thee," &c. Hence it is here employed to denote contempt.

410–412. *κεῖσε δ' ἐγὼν οὐκ εἶμι, κ. τ. λ.* "For thither I am not going—and it would be a thing to make one wroth (were I to do so)—to prepare his bed." The term *κεῖσε* refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present *εἶμι*, and consult note on i. 169.—*νεμεσσητὸν δέ κεν εἴη.* This clause comes in parenthetically, and may be more freely rendered, "'twere enough to make one wroth."—*πορσυνέουσα.* There is considerable doubt whether we must read here *πορσανέουσα*, or *πορσυνέουσα*. The testimony of the ancient grammarians is more in favour of the latter.—*ὀπίσσω.* "For the time to come."—*ἄχε' ἄκριτα.* "Sorrows crowded together," *i. e.*, a confused mass of troubles, requiring no addition.

414–417. *σχετλίη.* "Wretched woman."—*μὴ χωσαμένη σε μεθείω.* "Lest, having become angry, I abandon thee." More freely, "lest, in my anger, I abandon thee."—*τὼς.* "As much."—*ὡς νῦν ἔκπαγλ' ἐφίλησα.* "As I just now greatly loved thee," *i. e.*, just before the present moment, or, up to the present time.—*μέσσῳ δ' ἀμφοτέρων, κ. τ. λ.* "And (lest I) devise baneful feelings of hatred against thee in the midst of both parties." Observe that *μητίσομαι* is the aorist subjunctive with the shortened mood-vowel, for *μητίσωμαι.*—*σὺ δέ κεν κακὸν οἶτον ὄληαι.* "For thou wouldst then perish by an evil fate."

419–427. *κατασχομένη.* "Having enveloped herself."—*λάθεν.*

"She escaped the notice of." Compare the Latin *fefellit*.—ἦρχε δὲ δαίμων. "And the goddess led the way."—ἵκοντο. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call *homœoteleuton*. Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—ἀμφίπολοι. Those mentioned in verse 143.—ἐπὶ ἔργα. "To their tasks," *i. e.*, their daily duties.

ἡ δὲ δῖα γυναῖκων. "But she, noble one of women."—φιλομμειδὴς. "The smile-loving," *i. e.*, the goddess of smiles and loveliness. Incorrectly rendered, "laughter-loving."—πάλιν κλίνασα. "Having averted." More literally, "having turned back."

428–435. ὡς ὄφελες αὐτόθ' ὀλέσθαι. "Would that thou hadst perished there." Literally, "how thou oughtest to have perished there."—ἦ μὲν δὴ πρίν γ' εὔχε'. "Assuredly, indeed, before this, at least, thou wast wont to boast."—φέρτερος. Observe the nominative with the infinitive, the reference being to the same person who is the subject of the verb.—ἐναντίον. "Against thee."

ἀλλά σ' ἔγωγε κέλομαι. "But (no), I, for my part, bid thee." Ironical. One of the scholiasts speaks of a full stop being placed after κέλομαι, the effect of which would be to make the infinitives πολεμίζειν and μάχεσθαι have the force of imperatives.

438–448. μή με θυμὸν ἔνιπτε. "Do not assail me in soul."—σὺν Ἀθήνῃ. "With the aid of Minerva."—αὖτις ἐγώ. "I, in my turn, (shall overcome)." Supply νικήσω.—παρὰ καὶ ἡμῖν. "With us also," *i. e.*, on our side also.—φιλότητι τραπείομεν εὐνηθέντε. "Let us, having retired to the couch, delight ourselves in the endearments of wedded love."

σε ἔπλεον ἁρπάξας. "Having carried thee off, I sailed away."—ἐν τρητοῖσι κατευνασθεν λεχέεσσιν. "Lay down to sleep on the perforated couch." The reference here is to holes made in the sides of a couch, through which thongs of leather or cords were passed, in order to support the bed. Some make the term refer to inlaid work, but this is inferior.

449–453. ἐφοίτα. "Was (meantime) wandering."—ἐσαθρήσειεν. "He might espy."—δείξαι. "To point out."—οὐ μὲν γὰρ φιλότητι, κ. τ. λ. "For they would not, indeed, have concealed him through friendship at all events, if any one had seen him." Observe that there is here in the protasis, or first clause, an ellipsis of ἄν. The particle ἄν is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction

contained in the apodosis had not intervened. Compare *Liv.* xxxiv. 29: "*Et difficilior* facta erat *oppugnatio, ni T. Quinctius* supervenisset;" and *Hor. Od.* ii. 17, 27: "*Me truncus illapsus cerebro* sustulerat, *nisi Faunus ictum dextrâ* levasset." (*Kühner*, § 851, i. p. 476, *ed. Jelf.*)

457–461. φαίνετ' Ἀρηϊφίλου Μενελάου. "Shows itself to belong to Menelaus, dear to Mars." Supply εἶναι.—ἀντιτυπέμεν. The infinitive for the imperative. Consult note on i. 20.—ἦ τε καὶ ἐσσομένοισι, κ. τ. λ. Compare verse 287.—ἐπὶ δ' ἤνεσαν. "Gave, then, plaudits thereunto." Observe the adverbial force of ἐπί, and the continued action indicated by the imperfect, "gave long-continued plaudits, throughout the whole host."

EXCURSUS I.

THE ARTICLE.[1]

I. The Article ὁ, ἡ, τό, is, in Homer, a *Demonstrative Pronoun*, "*this*," "*that*," having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, "*he*," "*she*," "*it*."

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as ὅδε, ἥδε, τόδε; or οὗτος, αὕτη, τοῦτο; or ἐκεῖνος, ἐκείνη, ἐκεῖνο. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, *Il.* i. 20, τὰ ἄποινα, "this ransom;" *Il.* viii. 412, τὸ σκῆπτρον, "that sceptre," *i. e.*, the well-known sceptre; *Il.* iv. 1, οἱ θεοί, those who are gods in opposition to those who are men; *Il.* vi. 467, ἂψ δ' ὁ πάϊς, he who is a boy, in opposition to Hector; *Il.* xi. 637, Νέστωρ ὁ γέρων, Nestor, that old man whom every one knows; *Od.* xxi. 10, τὸν ξεῖνον δύστηνον, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where ὁ, ἡ, τό, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of *he, she, it* (Lat. *is, ea, id*), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, *Il.* i. 47, ὁ ἤϊε νυκτὶ ἐοικώς, "*he* went like the night," becomes, when translated more closely, "*this god* went," &c. So, again, *Il.* i. 221, ἡ βεβήκει, "*she* had gone," *i. e.*, *this goddess* had gone, &c. This usage is especially frequent in Herodotus.

V. In the post-Homeric writers, also, ὁ, ἡ, τό, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, *Æsch. Suppl.* 433, ἢ τοῖσιν ἢ τοῖς πόλεμον αἴρεσθαι μέγαν, πᾶσ' ἔστ' ἀνάγκη: *Ibid.* 1055, ὅ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν: *Soph. Œd. T.* 200, τὸν (*scil.* Ἄρεα) ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ. So especially with the particles μέν, δέ, γάρ, (ὁ γάρ, ἡ

[1] *Kühner, Gr. Gr.* § 444, p. 97, *ed. Jelf.*

γάρ, τὸ γάρ, often in tragic writers); sometimes, also, with prepositions; as, πρὸς δὲ τοῖσι, for πρὸς δὲ τούτοις—πρὸς τῷ for πρὸς τούτῳ—ἐπὶ τοῖσι for ἐπὶ τούτοις, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases:

(*a.*) Τό, "therefore:" τό γε, *Plat.*: τὸ δέ at the beginning of a sentence, "whereas," very frequently in Plato: ὁ μέν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently. Thus, *Thucyd.* i. 81, τοῖς δὲ ἄλλη γῆ ἐστι πολλή.—*Demosth.* p. 68, 15, ὁ δὲ ταῦτα μὲν μέλλει. So, also, ὁ μέν, or ὁ δέ is used, as in Homer, before its substantive, to call attention to it. Thus, *Thucyd.* vi. 57: καὶ ὁ μὲν τοὺς δορυφόρους τοσαυτίκα διαφεύγει ὁ Ἀριστογείτων.—So, again, we have τῇ, τῇδε, "here," "on this side," &c.—With prepositions; as ἐκ τοῦ, "hence;" διὰ τό, "wherefore." To this head, also, belongs the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative; as, *Thucyd.* i. 6, ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο, and the adverbial formulas, πρὸ τοῦ (πρωτοῦ), "before," almost always in the sense of *ante illud modo definitum tempus.*

(*b.*) In the formula τὸν καὶ τόν, τὸ καὶ τό, "the one or the other," "this or that;" τὰ καὶ τά, *varia, bona et mala.*

(*c.*) Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἷος, which expresses by a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (*Plat. Protag.* p. 320, D.), ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται, &c.

(*d.*) In the construction of οἱ μέν, οἱ δέ, literally "these, indeed," "but those," *i. e.*, some here, some there, &c. This is found in Homer, and is very common in both prose and poetry. The use of the singular, ὁ μέν . . . . ὁ δέ, is post-Homeric.

(*e.*) Ὅ, ἥ, τό, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: *Plat. Rep.* p. 329, E. τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ (*Seriphio isti*) λοιδορουμένῳ ἀπεκρίνατο:—*Demosth.* p. 850, 19, ἐξήτει με τὸν ἄνθρωπον (*hominem istum*), &c.

The Article ὁ, ἡ, τό, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative ὁ, ἡ, τό, frequently assumes the functions of the relative pronoun, ὅς, ἥ, ὅ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii. 81: τὰ μὲν Ὀτάνης εἶπε . . . . λελέχθω κἀμοὶ ταῦτα.—*Id.* πάντων τῶν λέγω ἀρίστων, *quæ dico.*

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, *Soph. Œd. T.* 1379: δαιμόνων δ' ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ . . . . ἀπεστέρησ' ἐμαυτόν.

Meaning and Use of ὁ, ἡ, τό, as the Article Proper.

1. The article ὁ, ἡ, τό, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose: but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article:

(*a.*) The substantive without the article expresses the general notion without any limitation of individuality; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, ὁ ἄνθρωπος, "*the* man whom I am thinking of."

(*b.*) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual; as, ὁ ἄνθρωπος θνητός ἐστι, "the man (the animal man, *i. e.*, all men) is mortal."[1]

EXCURSUS II.

OF PREPOSITIONS.[2]

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as, ἀπό, παρά: while χάριν, δίκην, which are, so to say, in the transition state between cases and

---

[1] For a more extended view of the later uses of the article, consult *Kühner, Gr. Gr.*, § 447, *seqq. p.* 100, *ed Jelf.*

[2] *Kühner*, § 472. p. 117, *ed. Jelf.*—*Id.* 614. p 238. &c.

prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of the cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek languge, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb hören, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis.*

TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(*a.*) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a

local adverb; as, *Il.* iii. 34, *ὑπό τε τρόμος ἕλλαβε γυῖα*; *Il.* iii. 135, *παρὰ δ' ἔγχεα μακρὰ πεπήγεν*; *Il.* iv. 63, *ἐπὶ δ' ἕψονται θεοὶ ἄλλοι*, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il.* xii. 195, *ἐνάριζον ἄπ' ἔντεα.*

(*b.*) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a particle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

EXCURSUS III.

MIDDLE VOICE.[1]

I. The Middle voice has a twofold function: 1. It expresses the reflexive and reciprocal notion; 2. Some parts of the passive notion.

1. As Reflexive.

I. The essential sense which runs through the Middle reflexive verb is *Self*—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb: 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. *The* "Self" *stands to the Notion of the Verb as Genitive.*

As, *ἀπώσας*, "having pushed away:" *ἀπωσάμενος*, "having pushed away from one's self," or repulsed.—*ἀποπέμπομαι*. "I send away from myself."—*ἀποσείομαι*. "I shake off from myself."—*παρέχομαι*. "I furnish from my own means."—*ἀποτί-*

[1] *Kühner, Gr. Gr.* § 362, *seqq.* p. 13, *seqq. ed. Jelf.*

θεμαι. "I put away from myself."—ἐπαγγέλλομαι. "I declare from myself," *i. e.*, I promise, &c.

2. *The* "Self" *stands to the Notion of the Verb as the Dative.*

As, παρασκευάζομαι. "I prepare for myself."—αἱροῦμαι. "I choose for myself."—ἀφαιροῦμαι. "I take away for myself."—αἴρομαι. "I take up for myself."—μισθοῦμαι. "I hire for myself."—ἄγομαι γυναῖκα. "I take a wife for myself," I marry.—βουλεύομαι. "I give advice unto myself," I deliberate.—λείπομαι μνημόσυνα. "I leave memorials for myself."—καταστρέφομαι. "I subdue for myself."—τίθεμαι. "I take to myself," I adopt.—So, θεῖναι νόμους, "to make laws for others;" θέσθαι νόμους, "to make laws by which one's self is bound along with others."

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one's own benefit, and thence signifying the corresponding contrary to the active voice; as, λῦσαι, "to set free;" λύσασθαι, "to ransom."—χρῆσαι, "to lend;" χρήσασθαι, "to borrow."—So, again, χρῆσαι, "to give an oracle;" χρήσασθαι, "to consult an oracle."—τῖσαι, "to pay;" τίσασθαι, "to punish;" the active signifying in these examples the giver; the middle, the receiver. This may arise from the *receptive notion* proper to the middle verb.

3. *The* "Self" *stands to the Verb as the Accusative.*

As, ἐπιτιθέναι, "to place another on;" ἐπιτίθεσθαι, "to place one's self on," to attack.—χράω, "I give or apply another person or thing;" χράομαι, "I give or apply myself to a thing."—τρέπω, "I turn another;" τρέπομαι, "I turn myself."—λούω, "I wash another;" λούομαι," I wash myself," I bathe.—ἀπέχω, "I keep another off;" ἀπέχομαι, "I keep myself off," I refrain.—So, ἀπάγξασθαι, "to hang or throttle one's self."—τήκεσθαι, "to melt one's self away," to pine.—ἐγγυᾶσθαι, "to pledge one's self."—φοβεῖσθαι, "to terrify one's self," to fear.—φαίνεσθαι, "to show one's self," to appear.—ἀπαλλάσσεσθαι, "to remove one's self," to depart.

4. *The* "Self" *stands to the Verb as a Pronominal Adjective.*

As, ὀνομάζεσθαι παῖδα, "to call a person his son;" κείρεσθαι τὴν κεφαλήν, "to shave one's own head;" νίπτεσθαι τοὺς πόδας, "to wash one's own feet" (νίπτειν τοὺς πόδας, "to wash another's feet"); τύπτεσθαι τὴν κεφαλήν, "to beat one's own head," &c.

III. Some middle verbs have the idea of self in more than one of these relations, in which case their sense generally differs accordingly; as, αἴρομαι (with the accusative), "I raise myself;" but with the dative, "I take on or for myself." Or else the idea is the same, though the several parts of it stand in a different relation; as, τίθεμαι (with the accusative), "I apply myself to,"

I adopt; *τίθεμαι* (with the dative), "I apply to myself," I adopt; *μεθίεσθαι*, "to remove myself from," followed by a genitive; *μεθίεσθαι*, "to remove from myself," followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is often conceived or spoken of as if he did it himself, this idea is frequently applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάξασθαι*, "to cause to be instructed;" *κείρασθαι*, "to cause to be shorn;" *γήμασθαι*, "to give in marriage; *ποιήσασθαι*, "to cause to be made;" *γράψασθαί τινα*, "to cause a person's name to be entered before the judge," to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἥδομαι*, *μαίνομαι*, *αἰσθάνομαι*, *μάχομαι*, &c.

VII. The reflexive sense of the middle voice is often so weak that is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ῥηξάμενοι φάλαγγας*, "for their advantage;" *ποιησάμενος τὰς νῆας*, "having made for himself a navy."

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph., Œd. T.* 1143, *ἐμαυτῷ θρεψαίμην*: *Eurip., Hel.* 1306, *τρύχου σὺ σαυτήν*, &c. And, again, the middle notion is sometimes expressed by the *active* verb and personal pronoun; as, *Demosth.* p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνατο*; *ἐπαινεῖν ἑαυτόν*, not *ἐπαινεῖσθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in ω arose, it followed that many intransitive verbs were used in both forms without any difference of meaning; as, *Il.* iv. 231, *ἀκούετο λαὸς ἀὐτῆς*, &c. So we may account for many verbs having some tenses in the middle form, especially the future; as, *ἀκούω ἀκούσομαι*; a

these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, *καλλιερέω, —ομαι*; *εὐδοκιμέω, —ομαι*; *στρατοπεδεύω, —ομαι*.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, *σκοπεῖν*, "to look at;" *σκοπεῖσθαι*, "to look mentally," to consider.—*τίθεσθαι*, "to place before one's mind," to think.—*λανθάνω*, "I escape notice;" *λανθάνομαι*, "I escape my own notice," I forget.—*θύειν*, "to sacrifice;" *θύεσθαι*, "to sacrifice with some particular object, for one's self," to inspect the entrails in order to ascertain the future.—*ποιεῖν λόγον*, "to write a speech;" *ποιεῖσθαι λόγον*, "to deliver a speech," to harangue.—*σπένδειν*, "to pour out a libation;" *σπένδεσθαι*, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in *εύω* which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as *βλακεύω*, "I am idle;" *βλακεύομαι*, "I behave idly."—*πονηρεύω*, "I am wicked;" *πονηρεύομαι*, "I behave wickedly;"—*πολιτεύω*, "I am a citizen;" *πολιτεύομαι*, "I live as a citizen." And, as the middle sense of such verbs is the more complete, and expressive of the two, it is more commonly used than the active; as, *εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι*, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, *πρωτεύειν, ἀριστεύειν*. So all derivatives from substantives in *εύς*; as, *βασιλεύω*.

XII. The middle derivatives in *ίζομαι* correspond in meaning to those in *εύομαι*; as, *χαριεντίζομαι*, "I act or speak with grace," &c.—*ἀκκίζομαι* (from Ἀκκώ, the name of a conceited woman), "I dress finely." The derivatives from national names in *ίζω* have no middle form; as, *Δωρίζω*, "I live or speak like a Dorian."

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, *αἰτεῖν*, "to ask for a gift;" *αἰτεῖσθαι*, "to ask for a loan."—*γαμεῖν*, "*ducere uxorem*;" *γαμεῖσθαι*, "*nubere*." So *τεκεῖν*, properly of the mother; *τεκέσθαι*, properly of the father, &c.

Use of the Middle Forms in a Passive Sense.

I. It is probable that many of the forms usually called passive are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

First. That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

Secondly. Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

Thirdly. We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time, fresh forms were quickly invented, partly from the middle, partly from the active. So the Sclavonic language has no passive, but uses the reflexive; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

EXCURSUS IV.

THE HOMERIC SUFFIX φι OR φιν.

I. In the Homeric language, we find, besides the regular case-signs, a small adverbial word, φι or φιν, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, has the meaning of "in a place," or "where," like the *Dativus localis;* but was afterward used to express the other relations of the dative, namely, that of the *Dativus Instrumentalis;* and, in connection with prepositions, it could even take upon itself the functions of the *genitive.*

III. It appears to have exercised, in the early language, precisely the same office as the *Latin ablative;* since it never, like the regular dative, indicated a personal object, and therefore, was never added to names of persons; but, like the Latin ablative, appeared either as *Local* or *Instrumental;* and consequently, also, in connection with prepositions, which, in the Latin language, govern an ablative case. Thus, Ἰλιόφι κλυτὰ τείχεα, "*at Ilium.*"—*Od.* xii. 45. πολὺς δ' ἀμφ' ὀστεόφιν θὶς ἀνδρῶν πυθομένων, "*and a large heap of men rotting upon bones,*" i. e., upon bones of others who had died before them.—ὅσσε δακρυόφιν πίμπλαντο, "*his eyes were filled with tears.*" (Instrumental case.) —ναῦφιν ἀμύνεσθαι, "*to ward off from the ships.*" In Latin *a navibus.*

Remark 1. We find the same suffix in the Sanscrit (namely, *bhi*, in the plural *bhis*) as an Instrumental sign; and also in the Latin; except that in this latter language *bh* (the Greek φ) changes into *b;* just as *scribo* corresponds to γράφω; ὀρφός to *orbus*, &c.; and this *b* becomes not only a mark of the *locative*, but also of the *dative* itself, in *i-bi, u-bi, ali-bi, utri-bi, si-bi, ti-bi*, and in the plural *no-bis, vo-bis.* So, also, in the third declension, in the ending *i-bus.* Thus, the Sanscrit *mahi* (for *mabhi*) answers to *mihi;* and *tubhi* to *tibi.*

Remark 2. This suffix φι or φιν is never added to any other case but the Dative and Genitive. The examples commonly adduced of the *Accusative* with this appendage are susceptible of a different explanation. Thus, in Hesiod (*Op. et D.* 410), μηδ' ἀναβάλλεσθαι ἐς τ' αὔριον ἔστ' ἔννηφιν, we must regard ἔννηφιν as taken adverbially; like εἰσοπίσω, ἐς τρίς, &c. So, in *Il.* xiii. 307, ἐπὶ δεξιόφιν ἢ ἐπ' ἀριστερόφιν, the preposition is here joined, not with the accusative, but the genitive. The example for the *Nominative*, from Hesiod (*Op. et D.* 215), ὁδὸς δ' ἑτέρηφι παρελθεῖν, contradicts itself; ἑτέρηφι is here "*contrario modo.*" (*Göttling, ad loc.*)

IV. The suffix φι or φιν is found with substantives of all three declensions, and is always appended to the unchanged stem.

First Declension. It is used here only in the singular: 1. As a *Dative;* thus, ἀγέλῃφι, "*in a herd;*" ἀγλαΐῃφι, "*with beauty;*" λεῖπε θύρῃφι, "*he left at the gate;*" ἅμ' ἠοῖ φαινομένῃφιν, "*along with the dawn showing itself,*" i. e., together with the first dawn; κεφαλῇφι λαβεῖν, "*to take by the head.*" 2. As a *Genitive* (Latin ablative), ἀπὸ νευρῇφιν ἰάλλειν, "*to send forth from the string*" (*a nervo*); ἐξ εὐνῇφι θορεῖν, "*to leap from the couch*" (*e cubili*).

Remark. Some, in order to distinguish the dative here from the genitive, are accustomed to write the former with the ι subscribed; other critics, however, are of opinion that φι or φιν takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural: 1. As a *Dative;* thus, παρ' αὐτόφι, "*with him;*" ἐπ' αὐτόφιν, "*upon him;*" δακρυόφιν, "*with tears.*" 2. As a *Genitive;* ἀπὸ πασσαλόφιν, "*from a peg;*" ἐκ ποντόφιν "*out of the deep;*" ἀπ' ὀστεόφιν, "*from the bones.*"

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in *os, gen.* εος; and, besides these, with κοτυληδών and ναῦς; as κοτυληδονόφιν (with a connecting *o*) and ναυφι (like the Sanscrit *nâu-b'is*). In the case of those in *os*, since φι or φιν is always added to the pure stem, the ending *os* must go back to the original form εσ. Hence we have ὄχεσφι, κατ' ὄρεσφι; ἀπὸ στήθεσφιν.—Once in the Iliad (x. 156), ὑπὸ κράτεσφι, "*under the head*," occurs, as if from a stem κράτος, in place of κράς.—A peculiar form is Ἐρέβευσφιν (*Il.* ix. 568). But here, perhaps, the ignorance of transcribers has excluded the true form ἐξ Ἐρέβεσφι.

Since the stem of nouns in *os, gen.* εος, ended originally in εσ, and since the *s* belongs to this stem, we must be careful not to regard it, as some do, as a mere letter inserted in the form.

EXCURSUS V.

THE LOCAL ENDINGS θι, θεν, AND δε.

I. WITH the use of the suffix φι or φιν is closely connected that of the local endings θι, θεν, and δε, which, in the Epic language, frequently supply the place of the case-inflection; namely, θι that of the dative; θεν that of the genitive; and δε that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, "in a place," "from a place," and "to a place." For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes θι and θεν were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic o was made to intervene between the stem and suffix.—The suffix δε, however, was appended always to the accusative form. Thus we have οἴκοθι, "*at home*;" ἠῶθι, "*in the morning*;" οἴκοθεν, "*from home*;" πατρόθεν, "*from a father*;" οἰκόνδε, "*homeward*;" ἅλαδε, "*to the sea*;" φύγαδε, "*to flight*."

III. In Ἄϊδόσδε, the δε is appended to the genitive, because the accusative δόμον is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as Κόωνδ' εὐναιομένην (*Il.* xiv. 255); and, in the often-recurring ὄνδε δόμονδε, "*to his own abode*," the suffix is even repeated with the adjective.

METRICAL INDEX.

INTRODUCTORY REMARKS.

1. *Digamma.*

I. The whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun οὗ, οἷ, ἕ, and also εἴδω, ἔοικα, εἰπεῖν, ἄναξ, Ἴλιος, οἶνος, οἶκος, ἔργον, ἶσος, ἕκαστος, with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.[1]

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; such as *οἶνος, vinum; ἶς, vis; οἶκος, vicus; ἦρ, ver.*

III. The letter alluded to, which, from its form, has the name of *digamma*, or *double gamma*, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the Iliad: Ἀτρείδης τε ἄναξ ἀνδρῶν (*v.* 7).—Ἀγαμέμνονι ἥνδανε θυμῷ (*v.* 24).—Ἀπόλλωνι ἄνακτι (*v.* 36).—ὁ δ' ἦϊε νυκτὶ ἐοικώς (*v.* 47)—θαρσήσας μάλα εἰπέ (*v.* 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ἄναξ, ἥνδανε, &c. But if we write Fάναξ, Fήνδανε, &c., or fancy the words in question pronounced ϝάναξ, ϝήνδανε, ϝεϝοικώς, ϝειπέ, &c., the difficulty, will, in a great degree, disappear.

---

[1] Ittmann, *Ausf. Gr. Spr.* p. 27.—*Buttmann's Larger Grammar*, p. 28, 's transl.—*Maltby's Greek Gradus*, p. xi. *seq.*

V. So, again, we find that short syllables, terminating in a consonant (for example, *os* and *ov*), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, *wh*, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited; but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, *Sandford's transl.*).

2. *The Ictus Metricus*, or *Arsis*.[1]

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma can not operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οὔτε θεοῖς, εἴπερ τις ἔτῑ νῦν δαίνυται εὔφρων. (*Il.* xv. 99.)
οἵ τε κυβερνῆται, καὶ ἔχῡν οἰήϊα νηῶν. (*Il.* xix. 43.)
ἔγχει ἐρειδομένῳ· ἔτι γᾶρ ἔχον ἔλκεα λυγρά. (*Ib.* 49.)

At the beginning and end; as,

φῐ́λε κασίγνητε̄ κόμισαί τέ με, δός τέ μοι ἵππους. (*Il.* v. 359.)

In the middle; as,

καὶ τὰ μὲν ἕπταχα πάντα διε̄μοιρᾶτο δαΐζων. (*Od.* xiv. 434.)

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not pretend to know any thing about the way in which the contemporaries of Homer pronounced poetry. But

[1] *Maltby, Greek Gradus*, p. xii. *seq.*

where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the readier access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and can not have recourse to the aid of a digamma, we find that they occupy the long place of the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of *ictus metricus*, or *arsis*.[1]

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

αὐτὰρ ἔπειτ' αὐτοῖσι βέ|λῶς ἐχε|πευκὲς ἐφ|ῑεῖς|. (*Il.* i. 51.)

Here the syllables λῶς in *βέλος*, and ῑ in *ἐφιεῖς*, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the *ictus*, or stress of the voice. For the same reason, the initial syllable of *διά* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

δῑὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ δῑὰ | θώρηκος πολυδαιδάλου ἠρήρειστο. (*Il.* iii. 357–8.)

So, again, the first syllable of *Ἄρες* appears both long and short in one and the same verse; as,

Ἄρες, Ἄρ|ες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα. (*Il.* v. 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the *arsis*, or on the first syllable of the foot, whether dactyl or spondee; while the short and usual one is said to be in the *thesis*, that is, to be laid on one of the short syllables of the dactyl.

3. *Of the shortening of Long Vowels and Diphthongs at the end of a Word.*

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the *thesis* (the thesis being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong; and in Homer and the other epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένῃ | ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι. (*Il.* i. 358.)

---

[1] By the *ictus* is meant the stress of the voice in reciting, which is brought down on the syllable like a *blow*.—By *arsis* (*ἄρσις*) is meant the raising or elevating of the voice (*αἴρω*, "*tollo*"), in order to give it greater basis. The *ictus* and *arsis* are considered synonymous in prosody.

ἄμφω ὁμ|ῶς θυμῷ θιλέουσά τε κηδομένη τε. (*Il.* i. 209.)
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ | δέχθαι ἄποινα. (*Il.* i. 23.)
κλῦθί μευ | Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας. (*Il.* i. 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἠμένη, for example, is equivalent to εε, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἄμφω is equivalent to two omicrons, one of which it loses before the following vowel in ὁμῶς, while the other remains short. In like manner, the diphthongs αι in καί and δέχθαι, and ευ in μεῦ, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, *retains its natural measure*, when that vowel or diphthong falls in the *arsis* of the foot. The following verses of Homer will sufficiently illustrate this:

ἠμετέ|ρῳ ἐνὶ | οἴκῳ ἐν | Ἀργείῃ, τηλόθι πάτρης. (*Il.* i. 30.)
υἷες, ὃ μὲν Κρεά|τοιο, ὃ δ' ἄρ' | Εὐρύτοιο | Ἀκτορίωνος. (*Il.* ii. 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἠμετέρῳ, and a single short vowel remains, this latter, being in the arsis of the foot, receives the stress of the voice and becomes long again. On the other hand, in the foot οἴκῳ ἔν, the omega is in the *thesis*, and hence, after this vowel has lost one of its component omicrons before the ε in ἐν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κρεάτου, the diphthong ου loses one of its component vowels before the succeeding ὅ; but then the remaining ο being in the arsis of the foot, receives the stress of the voice, and becomes long; whereas, in Εὐρύτου, the diphthong ου is in the thesis, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining ο continues short, there being no stress of the voice laid upon it.

BOOK I.

Line
2. μῆνιν αειδε θεά Πηληϊά|δεω Ἀχῐ̈|λῆος.
(Πηληϊάδεω,—δεω *forming one syllable by synæresis.*)
4. ἠρώων, αὐ|τοὺς δὲ ἑ|λώρια τεῦχε κύνεσσιν.
(ἑλώρια *has the digamma,* Fελώρια, *which prevents the hiatus, otherwise the* ε *in* δέ *must be elided, which would vitiate the line.*)
7. Ἀτρεί|δης τε ἄ|ναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
(ἄναξ *has the digamma,* Fάναξ, *which prevents the hiatus.*)
14. στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου | Ἀπόλλ|ωνος.
(*The initial vowel in* Ἀπόλλωνος *lengthened by the arsis.*)

Line

15. χρυσέ͞ῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς.
(χρυσέῳ,—εω *forming one syllable by synæresis, and then shortened.*)

18. ὑμῖν | μὲν θέ͞οι | δοῖεν Ὀλύμπια δώματ' ἔχοντες.
(θεοί *one syllable, by synæresis.*)

19. ἐκπέρσαι Πριάμοιο πό|λιν εὖ | δ' οἴκαδ' ἱκέσθαι.
(*Final syllable in* πόλιν *lengthened by the arsis.*)

24. ἀλλ' οὐκ Ἀτρείδῃ Ἀγα|μέμνονι | ἤνδανε θυμῷ.
(ἤνδανε *has the digamma,* Ϝήνδανε, *preventing the hiatus.*

30. ἡμετέ|ρῳ ἐνὶ | οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης.
(οἴκῳ *has the digamma,* Ϝοίκῳ, *preventing the hiatus.*)

38. Κίλλαν τε ζαθέην, Τενέδ|οιό τε | ἴφι ἀνάσσεις.
(ἴφι *has the digamma,* Ϝἴφι, *preventing the hiatus. So also* ἀνάσσεις.)

45. τόξ' ὤμοισιν ἔχων ἀμφηρεφέ|ᾱ τε φαρ|έτρην.
(*Final syllable in* ἀμφηρεφέᾱ *long by the arsis.*)

47. αὐτοῦ κινηθέντος· ὁ δ' ἦϊε | νυκτὶ ἐ|οικώς.
(ἐοικώς *has the digamma twice,* ϜεϜοικώς, *the first of the two preventing the hiatus.*)

51. αὐτὰρ ἔπειτ' αὐτοῖσι βέλ|ος ἐχε|πευκὲς ἐφιείς.
(βέλος, *final syllable lengthened by the arsis.*)

59. Ἀτρείδη νῦν ἅμμε παλιμπλαγχθέντας ὀ|ΐω. |
(ὄΐω, *the penult lengthened by the arsis.*)

70. ὅς ᾗ|δη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα.
(ὅς *lengthened by the position made with the digamma in* Ϝᾔδη.)

74. ὦ Ἀχιλεῦ, κέλεαί με, Δι|ῒ φίλε, μυθήσασθαι.
(Δι῎, *final vowel lengthened by the arsis.*)

75. μῆνιν Ἀπόλλω|νος ἑκα|τηβελέ|ταο ἄ|νακτος.
(Ἀπόλλωνος, *final syllable lengthened by the position made with the digamma in* Ϝεκατηβελέταο.—ἄνακτος *has the digamma,* Ϝάνακτος, *to prevent the hiatus.*)

79. Ἀργείων κρατέ|ει καί | οἱ πείθονται Ἀχαιοί.
(οἱ *has the digamma,* Ϝοι, *which saves the preceding diphthong from elision, and keeps it, therefore, long.*)

85. θαρσήσας μάλα εἰπὲ θεοπρόπι|όν ὅ τι οἶσθα.
(θεοπρόπιον, *final syllable lengthened by the position with the digamma in* Ϝοτι.—εἰπέ *and* οἶσθα *also have each the digamma,* Ϝειπέ *and* Ϝοἶσθα, *preventing, in each case, the hiatus.*)

89. σοὶ κοίλης παρὰ | ν͞ησὶ βαρ|είας χεῖρας ἐποίσει.
(νησὶ, *to be pronounced as two syllables, by synæresis.*)

90. συμπάντων Δαναῶν· οὐδ' ἦν Ἀγα|μέμνονα | εἶπῃς.
(εἶπῃς *has the digamma,* Ϝείπῃς, *preventing the hiatus.*)

92. καὶ τότε δὴ θάρσησε καὶ | ἡῦδα | μάντις ἀμύμων.
(ἡῦδα *to be pronounced as two syllables, by synæresis.*)

98. πρίν γ' ἀπὸ πατρὶ φίλῳ δόμε|ναι ἑλι|κώπιδα κούρην.
(ἑλικώπιδα *has the digamma,* Ϝελικώπιδα, *which preserves the preceding diphthong from elision.*)

104. πίμπλαντ', | ὅσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|ϊκτην.

Line

(οἱ *has the digamma,* Fοι, *preventing the hiatus.—So, also,* εἵκτην *has the digamma, both at the commencement and in the body of the word,* FεFίκτην, *the first of these preventing the elision of the final vowel in* λαμπετόωντι.)

108. ἐσθλὸν δ' οὐδέ τί πω εἶ|πῆς ἔπος | οὐδ' ἐτέλεσσας.
(*The final syllable in* εἶπῆς *lengthened by the digamma in* ἔπος.)

115. οὐ δέμας οὐδὲ φυὴν, οὔτ' ἄρ' φρένας, | οὔτε τι | ἔργα.
(ἔργα *has the digamma,* Fέργα, *preventing the hiatus.*)

119. Ἀργείων ἀγέραστος ἔω· ἐπεὶ | οὐδὲ ἔ|οικεν.
(ἔοικεν *has the digamma twice,* FέFοικεν, *the first of which prevents the hiatus with* οὐδέ.)

148. τὸν δ' ἄρ' ὑπ|όδρα ἰδ|ὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.
(ἰδὼν *has the digamma,* Fιδὼν, *preventing the hiatus.*)

151. ἢ ὀδὸν ἐλθέμεναι, η' ἀνδράσιν ἶφι μάχεσθαι.
(*Observe, that as* ἦ *is by apostrophe for* ἠέ, *the third foot in the line,* ⏑⏑–, *is open to no objection, whereas, if we follow the common reading* ἦ, *the line is faulty, since the third foot is then* ⏑⏑–, *a trochee instead of a spondee, the* η *then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was* ἀνδράσι Fιφι, *without the* ν ἐφελκυστικόν.)

153. δεῦρο μαχησόμε|νῶς· ἐπεὶ | οὔτι μοι αἴτιοί εἰσιν.
(*The final syllable in* μαχησόμενῶς *lengthened by the arsis.*)

157. οὔρεά τε σκιόεντα, θάλ|ασσά τε | ἠχήεσσα.
(ἠχήεσσα *has the digamma,* Fηχήεσσα, *preventing the hiatus.*)

163. οὐ μέν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοί.
(ἶσον *has the digamma,* Fισον, *preventing the hiatus.*)

185. αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, | ὄφρ' εὖ | εἰδῇς.
(εἰδῇς *has the digamma,* Fειδῇς, *preventing the hiatus.*)

190. ἦ ὄγε φάσγανον | ὀξὺ ἐρ|υσσάμενος παρὰ μηροῦ.
(ἐρυσσάμενος *has the digamma,* Fερυσσάμενος, *preventing the hiatus, the final vowel in* ὀξὺ *being short.*)

192. ἠὲ χόλον παύσειεν ἐρ|ητῦ|σειέ τε θυμόν.
(*According to prosodians, the* υ *in* ἐρητύω *is long before* σ, *and, metri gratia, before a long syllable; but short before a short syllable, as,* ἐρήτῠον, ἐρητῦεται. *Knight, however, constantly inserts the digamma, and hence, in* ἐρητῦFσειε, *the* υ *is long by position, and remains short in* ἐρήτῠFον: *which appears the more reasonable doctrine.*)

193. ἕως ὄγε | ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν.
(ἕως *to be pronounced as a monosyllable, by synæresis.*)

203. ἦ ἵνα | ὕβριν ἴδ|ῃ Ἀγαμέμνονος Ἀτρείδαο.
(ὕβριν *has the digamma,* Fύβριν, *preventing the hiatus.*)

226. οὔτε ποτ' ἐς πόλε|μῶν ἅμα | λαῷ θωρηχθῆναι.
(πόλεμῶν, *final syllable lengthened by the arsis.*)

233. ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπ|ὶ μέγαν | ὅρκον ὀμοῦμαι.
(ἐπὶ, *final syllable lengthened by the arsis.*)

236. οὐδ' ἀναθηλήσει· περὶ | γάρ ῥά ἑ | χαλκὸς ἕλεψεν.
(ἑ *has the digamma,* Fε, *preventing the hiatus.*)

Line

262. οὐ γάρ πω τοίους ἴδον | ἄνέρας, | οὐδὲ ἴδ|ωμαι.
(ἄνέρας, *initial vowel lengthened by the arsis.—*ἴδωμαι *has the digamma,* Fίδωμαι, *preventing the hiatus.*)

273. καὶ μέν μευ βουλ|έων ξύνι|εν πείθοντό τε μύθῳ.
(βουλέων *to be pronounced as a dissyllable, by synæresis.*)

277. μήτε σύ, Πηλεί|δη, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.
(*The last syllable of* Πηλείδη *coalesces by synæresis with the initial vowel of* ἔθελ', *and the dactyl thus commencing is to be pronounced as follows:* δῆθ-ἔλ-ἐ. *Some read* θέλ' *for* ἔθελ', *but the form* θέλω *never occurs in Homer or the other Epic writers.*)

283. λίσσομ' Ἀχιλλῆ|ϊ μεθε|μεν χόλον, ὃς μέγα πᾶσιν.
(Ἀχιλλῆϊ, *final syllable lengthened by the arsis*).

307. ἦϊε σύν τε Μενοιτιά|δῃ καὶ | οἷς ἑτάροισιν.
(οἷς *has the digamma,* Fοῖς, *preventing the hiatus. The diphthong* αι *in* καί, *therefore, remains without elision, and long.*)

330. ἥμενον· οὐδ' ἄρα | τώγε ἰδ|ὼν γήθησεν Ἀχιλλεύς.
(ἰδών *has the digamma,* Fιδών, *preventing the hiatus.*)

333. αὐτὰρ ὅγ' | ἔγνω | ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε.
(ᾗσιν *has the digamma,* Fῆσιν, *preventing the hiatus.*)

342. τοῖς ἄλλοις· ἦ | γὰρ ὅγ' ὀ|λοῇ|σι φρεσὶ θύει.
(γὰρ *lengthened by the arsis.—*ὀλοῇσι, *the second omicron lengthened by the arsis.*)

343. οὐδέ τι | οἶδε νο|ῆσαι ἅμα πρόσσω καὶ ὀπίσσω.
(οἶδε *has the digamma,* Fοἶδε, *preventing the hiatus.*)

350. θὶν' ἐφ' ἁλὸς πολιῆς, ὁρό|ων ἐπὶ | οἰνοπα πόντον.
(οἰνοπα *has the digamma,* Fοἰνοπα, *preventing the hiatus.*)

363. ἐξαύδα μὴ κεῦθε νό|ῳ, ἵνα | εἴδομεν ἄμφω.
(εἴδομεν *has the digamma,* Fείδομεν, *preventing the hiatus.*)

385. εὖ εἰδ|ὼς ἀγόρευε θεοπροπίας Ἑκάτοιο.
(εἰδώς *has the digamma,* Fειδώς, *so that no elision takes place in the preceding diphthong* εὖ.)

386. αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἱλάσκ|εσθαι.
(ἱλάσκεσθαι *has the initial syllable lengthened by the arsis.*)

389. τὴν μὲν γὰρ σὺν νηὶ θο|ῇ ἑλί|κωπες Ἀχαιοί.
(ἑλίκωπες *has the digamma,* Fελίκωπες, *so that no elision takes place in the final syllable of* θοῇ.)

394. ελθοῦσ' Οὐλυμπόνδε Δί|ᾳ λίσαι, | εἴ ποτε δή τι.
(Δίᾳ, *final syllable lengthened by the arsis.*)

395. ἦ ἔπει | ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
(ἔπει *has the digamma,* Fέπει, *so that no elision takes place in* ἦ.)

396. πολλάκι γὰρ σέο πατρὸς ἐ|νὶ μεγάρ|οισιν ἄκουσα.
(ἐνὶ, *final syllable lengthened by the arsis.*)

403. ὃν Βριά|ρεων καλέ|ουσι θεοί, ἄνδρες δέ τε πάντες.
(Βριάρεων—ρεων *pronounced as one syllable, by synæresis.*)

404. Αἰγαιων'· ὃ γὰρ αὖτε βίῃ οὗ | πατρὸς ἀμείνων.

Line

(*οὗ has the digamma, Fοῦ, so that no elision takes place in the final vowel of βίη.*)

409. τοὺς δὲ κατὰ πρύμνας τε καὶ | ἀμφ' ἅλα | ἕλσαι Ἀχαιούς.
(*ἕλσαι has the digamma, Fέλσαι, preventing the hiatus.*)

416. ἦσθαι· ἐπεί νύ τοι αἶσα μίννυθά περ, οὔτι μά|λᾱ δήν. |
(*μάλᾱ, final syllable lengthened by the arsis.*)

430. τήν ῥα βίη ἀέκοντος ἀπ|ηύρων. | Αὐτὰρ Ὀδυσσεύς.
(*ἀπηύρων—ηύρων pronounced as two syllables, by synæresis.*)

431. ἐς Χρύ|σην ἷ|κανεν ἄγων ἱερὴν ἑκατόμβην.
(*ἷκανεν, initial vowel rendered long by the augment.*)

437. ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐ|πὶ ῥηγ|μῖνι θαλάσσης.
(*ἐπῑ, final syllable lengthened by the arsis.*)

444. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ἵ|λασό|μεσθα ἄν|ακτα.
(*ἵλασόμεσθα, initial syllable lengthened by the arsis.—ἄνακτα has the digamma, Fάνακτα, preventing the hiatus.*)

454. τίμησας μὲν ἐμ|ε̄ μέγα | δ' ἴψαο λαὸν Ἀχαιῶν.
(*ἐμε̄, final syllable lengthened by the arsis.*)

462. καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ | δ' αἴθοπα | οἶνον.
(*οἶνον has the digamma, Fοῖνον, preventing the hiatus.*)

479. τοῖσιν δ' ἴκμενον οὖρον ἷ|ει ἑκά|εργος Ἀπόλλων.
(*ἑκάεργος has the digamma twice, FεκάFεργος, the first of which saves the preceding diphthong from elision.*)

485. νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείρ|οιο ἔρ|υσσαν.
(*ἔρυσσαν has the digamma, Fέρυσσαν, preventing the hiatus.*)

491. οὔτε ποτ' ἐς πόλεμ|ον· ἀλλ|ὰ φθινύθεσκε φίλον κῆρ.
(*πόλεμον, last syllable lengthened by the arsis, and also by the pause in the line.*)

495. πάντες ἅμα, Ζεὺς δ' ἦρχε, Θέμις δ' οὐ λήθετ' ἐφ|ετμέων. |
(*ἐφετμέων—έων pronounced as one syllable, by synæresis.*)

510. υἱὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσίν τέ ἑ | τιμῇ.
(*ἑ has the digamma, Fε, preventing the hiatus.*)

515. ἦ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπ|ῑ δέος· | ὄφρ' εὖ | εἰδῶ.
(*ἐπῑ, final syllable lengthened by the arsis.—εἰδῶ has the digamma, Fειδῶ, which saves the diphthong εὖ from elision.*)

518. ἦ δὴ | λοίγια | ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις.
(*ἔργ' has the digamma, Fέργ', preventing the hiatus.*)

528. ἦ, καὶ | κυανέ|ῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
(*κῠανέῃσιν, the initial syllable lengthened by the arsis.*)

543. πρόφρων τέτλη|κᾶς εἰπ|εῖν ἔπος ὅττι νοήσῃς.
(*τέτληκᾶς, final syllable lengthened by the position formed by the consonant s and the digamma in Fειπεῖν.*)

550. μήτι σὺ | ταῦτα ἕ|καστα διείρεο, μηδὲ μετάλλα.
(*ἕκαστα has the digamma, Fέκαστα, preventing the hiatus.*)

551. τὸν δ' ἠμείβετ' ἔπειτα βοῶπις | πότνια ; Ἥρη.
(*Ἥρη has the digamma, Fήρη, preventing the hiatus.*)

559. τιμήσῃς, ὀλέσῃς δὲ πολ|έας ἐπὶ | νηυσὶν Ἀ|χαιῶν.
(*πολέας pronounced as two syllables by synæresis.*)

Line

583. αὐτίκ' ἔπειτ' ἴλ|ᾱος Ὀλύμπιος ἔσσεται ἡμῖν.
(ἴλᾱος, *penult lengthened by the arsis.*)

606. οἱ μὲν κακκείοντες ἔβαν οἶκ|όνδε ἕκ|αστος.
(ἕκαστος *has the digamma,* Fέκαστος, *preventing the hiatus.* —ἔβᾱν, *final syllable lengthened by the position produced by the final consonant* ν *and the digamma in* Foἶκόνδε.)

609. Ζεὺς δὲ πρὸς ὃν λέχος ἦῖ' Ὀλύμπιος ἀστεροπητης.
(*There is a defect in this line, since, inasmuch as* ὃν *has the digamma,* Fόν, *the preceding* πρὸς *ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of* ὃν *from the text, so that the line may run as follows:* Ζεῦς δε̄ | πρὸς λέχος | ἦῖ &c.)

BOOK II.

1. Ἄλλοι μέν ῥα θεοί τε καὶ | ἀνέρες | ἱπποκορυσταί.
(ἀνέρες, *initial syllable lengthened by the arsis.*)

8. βάσκ' ἴθι | οὖλε ὄν|ειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν.
(οὖλε *has the digamma,* Fοὖλε, *preventing the hiatus.—An hiatus, however, actually takes place between* οὖλε *and* ὄνειρε, *which there is nothing to remedy, unless we read, with Knight,* ὀλοϝ', *the elided form of the vocative, from* ὀλοϝός.)

24. οὐ χρὴ πωννύχι|ον εὕδ|ειν βουληφόρον ἄνδρα.
(πωννύχιον, *final syllable lengthened by the arsis.*)

38. νήπιος· | οὐδὲ τὰ | ᾗδη, ἃ ῥα Ζεὺς | μήδετο | ἔργα.
(ᾗδη *has the digamma,* Fᾗδη, *preventing the hiatus.—*ἔργα *has also the digamma,* Fέργα, *preventing the hiatus.*)

43. κᾱλόν, | νηγάτεον· περὶ | δὲ μέγα | βάλλετο φᾶρος.
(κᾱλόν *has the first syllable lengthened by the arsis.—*δὲ *is also lengthened by the arsis.*)

44. ποσσὶ δ' ὑπ|ὸ λιπαρ|οῖσιν ἐδήσατο | κᾱλὰ πέδ|ιλα.
(ὑπὸ, *final syllable lengthened by the arsis.—*κᾱλὰ, *initial syllable lengthened by the arsis.*)

58. εἶδός | τε μέγε|θός τε, φυήν τ' ἄγχ|ιστα ἐ|φκει.
(τε *lengthened by the arsis.—*ἐφκει *has the digamma twice,* Fεϝφκει, *the first of which prevents the hiatus.*)

71. ᾤχετ' ἀποπτάμε|νος, ἐμὲ | δὲ γλυκὺς ὕπνος ἀνῆκεν.
(ἀποπτάμενος, *final syllable lengthened by the arsis.*)

87. ἠΰτε | ἔθνεα | εἰσι μελισσάων ἀδινάων.
(ἔθνεα *has the digamma,* Fέθνεα, *preventing the hiatus.*)

90. αἳ μέν | τ' ἔνθα ἅλ|ις πεποτήαται, | αἳ δέ τε | ἔνθα.
(ἅλις *has the digamma,* Fάλις, *preventing the hiatus.—There is an hiatus, however, in* τε ἔνθα, *which escaped the observation of Bentley, and for which Heyne proposes* τοι ἔνθα.

Line

96. λαῶν ἰζόντων, ὅμαδος δ' ἦν, ἐννέα | δέ σφεας.
(σφεας, *one syllable, by synæresis.*)

116. οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον | εἶναι.
(ὑπερμενέϊ, *final syllable lengthened by the arsis.*)

128. πολλαί κεν δεκάδες δευ|οίατο | οἰνοχόοιο.
(οἰνοχόοιο *has the digamma, preventing the hiatus.*)

131. πολλέων | ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν.
(πολλέων *pronounced as two syllables, by synæresis.*)

137. εἶατ' ἐν|ῑ̈ μεγάρ|οις ποτιδέγμεναι· | ἄμμι δὲ | ἔργον.
(ἔνῑ, *final syllable lengthened by the arsis.*—ἔργον *has the digamma,* Fέργον, *preventing the hiatus.*)

145. πόντου | Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε.
(*Knight gives* Ἰκαρίοιο *the digamma,* ΡικαρίοϜο, *the first of which prevents the hiatus.*)

146. ὄρορ' ἐπ|αῖξ|as πατρὸς Διὸς ἐκ νεφελάων.
(ἐπαῖξas *has the antepenult lengthened by the arsis.*)

150. νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κον|ῑ̓η. |
(κονίη, *penult lengthened by the arsis.*)

154. οἶκαδε | ἰεμε|νων· ὑπὸ δ' ῆρεον ἕρματα νηῶν.
(ἰεμένων *has the digamma,* Fιεμένων, *preventing the hiatus.*—ἰεμένων *has also the initial vowel lengthened by the arsis.*)

158. οὕτω | δὴ οἰ|κόνδε φίλην ἐς πατρίδα γαῖαν.
(οἰκόνδε *has the digamma,* Fοἰκόνδε, *so that no elision takes place in* δή.)

165. μηδ' εἶ|a νῆ|ᾱς ἅλαδ' | ἑλκέμεν ἀμφιελίσσας.
(νῆᾱς, *final syllable lengthened by the digamma in* ἅλα.—*The common text has* μηδὲ ἔα, *but this produces an hiatus, which vitiates the line. Knight, accordingly, reads* μηδ' ἔαε (*i. e.,* μηδ' ἔFαε), *and Bentley* μηδ' ἐάα, *but we have preferred to either the emendation of Thiersch,* μηδ' εἶα. *Gr. Gr.,* 220, 69.)

169. εὗρεν ἔπειτ' Ὀδυσῆα Δι|ῑ̈ μῆ|τῖν ἀτά|λαντον.
(Διῑ̈, *final syllable lengthened by the arsis.*—μῆτῖν, *the same.*)

190. δαιμόνι', οὔ σε ἔ|οικε, κακ|ὸν ὥς, δειδίσσεσθαι.
(ἔοικε *has the digamma twice,* FέFοικε, *the first of which prevents the hiatus.*—κακὸν, *final syllable lengthened by the arsis, or the digamma.*)

192. οὐ γάρ | πω σάφα | οἶσθ', οἷος νόος Ἀτρείωνος.
(οἶσθ' *has the digamma,* Fοἶσθ', *preventing the hiatus.*)

196. θυμὸς | δε̄ μέγας | ἐστὶ διοτρεφέος βασιλῆος.
(δε̄ *lengthened by the arsis.*)

198. ὃν δ' αὖ δήμου | τ' ἄνδρα ἴδ|οι, βοόωντά τ' ἐφεύροι.
(ἴδοι *has the digamma,* Fίδοι, *preventing the hiatus.*)

205. εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλο|μήτεω. |
(ἀγκυλομήτεω—τεω *one syllable by synæresis.*)

206. σκῆπτρόν τ' ἠδὲ θέμιστας ἵν|a σφῖ|σὶ βασιλεύῃ.
(*This line violates the metre, since no good reason can be assigned for the length of the first syllable in* σφῖσι, *except the mere necessity of the verse, which is, in fact,*

Lin

no reason at all. Consult, also, Explanatory Notes, for other objections.—The final syllable, however, in σφισῖ is long by the arsis.)

211. ἄλλοι μέν ῥ' ἔζοντο ἐρ|ήτῡ|θεν δὲ καθ' ἕδρας.
(According to some, the υ is long here in ἐρήτῡθεν, because contracted for ἐρητύθησαν. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρήτῦϝθεν. Compare line 192, book i.)

213. ὅς ῥ' ἔπεα φρεσὶν ἧσιν ἄκοσμά τε πολλά τε | ἦδη. |
(ἦδη has the digamma, Fήδη, preventing the hiatus.)

216. ἔμμεναι· αἴσχισ|τος δὲ ἀν|ὴρ ὑπὸ | Ἴλιον ἦλθεν.
(This line is faulty on account of the hiatus in δὲ ἀνήρ, which Bentley seeks to remedy by reading δ' ἄρ' ἀνήρ, or αἴσχιστος δ' ἀνδρῶν.—Ἴλιον, however, has the digamma, Fίλιον, preventing a second hiatus.—Knight rejects, as faulty, lines 217–219 inclusive.)

228. πρωτίστῳ δίδο|μεν εὖτ' | ἂν πτολίεθρον ἕλωμεν.
(δίδομεν, final syllable lengthened by the arsis.)

233. ἦντ' αὐ|τῶς ἀπὸ | νόσφι κατίσχεαι;—οὐ μὲν ἔοικεν.
(αὐτῶς, final syllable lengthened by the arsis.)

239. ὃς καὶ νῦν Ἀχι|λῆα, ἑ|ῷ μέγ' ἀμ|είνονα φῶτα.
(ἕο has the digamma, Fέο, preventing the hiatus.—The final vowel in ἑῷ is also lengthened by the arsis.)

245. καί μιν ὑπ|όδρα ἰδ|ὼν χαλεπῷ ἠνίπαπε μύθῳ.
(ἰδών has the digamma, preventing the hiatus.)

249. ἔμμεναι, ὅσσοι ἅμ' Ἀτρεί|δῃς ὑπὸ | Ἴλιον ἦλθον.
(Ἴλιον has the digamma, Fίλιον, preventing the hiatus.)

252. οὐδέ τι|πω σάφα|ἴδμεν, ὅπως ἔστ|αι τάδε | ἔργα.
(ἴδμεν has the digamma, Fίδμεν, preventing the hiatus. So, also, ἔργα has the digamma, Fέργα, preventing another hiatus.)

261. εἰ μὴ ἐγώ σε λαβὼν ἀπὸ | μὲν φίλα | εἵματα δύσω.
(εἵματα has the digamma, Feίματα, preventing the hiatus.)

268. σκήπτρου ὕπο χρῡσ|έου ὁ δ' ἄρ' | ἕζετο, τάρβησέν τε.
(χρῡσέου must be pronounced as a dissyllable, so that -έου ὁ δ' ἄρ' forms a dactyl.)

269. ἀλγήσας δ' ἀχρ|εῖον ἰδ|ὼν, ἀπομόρξατο δάκρυ.
(This line is metrically faulty, since ἰδών has the digamma, Fιδών, and the final syllable of ἀχρεῖον ought, therefore, to be long by position, and can not form the second of a dactyl. Bentley suggests ἀχρεῖον ὁρῶν, or ἀχρεία Fιδών. Many passages occur in which ὁρᾶν and ἰδεῖν appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward ἀχρεῖον ὁρῶν.)

270. οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' | αὐτῷ | ἡδὺ γέλασσαν.
(ἡδύ has the digamma, Fηδύ, preventing the hiatus.)

271. ὧδε δέ | τις εἶπ|εσκεν ἰδὼν ἐς | πλησίον ἄλλον.
(εἶπεσκεν has the digamma, Feίπεσκεν, so that τις becomes long by position.)

Line

272. ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς | ἐσθλὰ ἔ|οργεν.
(ἔοργεν *has the digamma,* Ϝέοργεν, *preventing the hiatus.*)

274. νῦν δὲ τό|δε μέγ' ἄρ|ιστον ἐν Ἀργείοισιν ἔρεξεν.
(τόδε, *final syllable lengthened by the arsis.*)

275. ὃς τὸν λωβη|τῆρα ἐπ|εσβόλον ἔσχ' ἀγοράων.
(ἐπεσβόλον *has the digamma,* Ϝεπεσβόλον, *preventing the hiatus.*)

291. ἦ μὴν καὶ πόνος ἐστὶν ἀν|ϊη|θέντα νέεσθαι.
(ἀνϊηθέντα, *the* ι *lengthened by the arsis.*)

292. καὶ γάρ τις θ' ἕνα μῆνα μέν|ων ἀπὸ | ἧς ἀλόχοιο.
(ἧς *has the digamma,* Ϝῆς, *preventing the hiatus.*)

294. χειμέρι|αι εἰ|λέωσιν ὀρ|ινομένη τε θάλασσα.
(εἰλέωσιν *has the digamma,* Ϝειλέωσιν, *preventing the hiatus.*
—εἰλέωσιν, *moreover, must be pronounced as three syllables merely, by synæresis, the syllable* εω *being contracted into* ω.)

315. μήτηρ δ' ἀμφεποτ|ᾶτο ὀδ|υρομένη φίλα τέκνα.
(*This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests* ἀμφεποτῶτ' ὀλοφυρομένη.)

329. τῷ δεκάτῳ δὲ πόλ|ιν αἱ|ρήσομεν εὐρυάγυιαν.
(πόλῑν, *final syllable lengthened by the arsis.*)

332. αὐτοῦ, | εἰσόκεν ἄστυ μέγα Πριάμ|οιο ἕλ|ωμεν.
(*The pause saves the last syllable of* αὐτοῦ *from elision, or, in other words, prevents the hiatus.—With regard to* Πριάμοιο ἕλωμεν, *Bentley suggests* Πριάμοιο ἁλώῃ, *i. e.,* Ϝαλώῃ, *but Knight gives* ἕλωμεν *itself the digamma,* Ϝέλωμεν.)

337. ὦ πόποι, ἦ δὴ παισὶν ἐοικότες | ἀγορά|ασθε.
(ἀγοράασθε, *initial syllable lengthened by the arsis.*)

348. πρῖν Ἄργ|ος δ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο.
(πρῖν *lengthened by the arsis.*)

361. οὗτοι ἀπόβλη|τῶν ἔπος | ἔσσεται, ὅττι κε εἴπω.
(ἀπόβλητῶν, *final syllable lengthened by the arsis.*—εἴπω *has the digamma,* Ϝείπω, *and hence* κε, *not* κεν, *must precede. The latter form would be long by position, and would, of course, violate the measure.*)

367. γνώσεαι | δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἁλαπάξεις.
(γνώσεαι *pronounced as two syllables, by synæresis, and forming a spondee.*)

440. ἴομεν, | ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.
(ἴομεν, *initial vowel lengthened by the arsis.*)

449. πάντες ἐϋπλεκέ|ες ἑκα|τόμβοι|ος δὲ ἕκ|αστος.
(ἐϋπλεκέες, *final syllable lengthened by the arsis.*—ἕκαστος *has the digamma,* Ϝέκαστος, *preventing the hiatus.*)

465. ἐς πεδίον προχέ|οντὸ Σκα|μάνδριον· αὐτὰρ ὑπὸ χθών.
(*The final vowel of* προχέοντὸ *remains short before the* σκ *in the next word, it being impossible otherwise to adapt such a form as* Σκαμάνδριον *to the measure. To remove such a shortening as the present one, Knight reads* Καμάνδριον. *Consult Anthon's Greek Prosody,* p. 6.)

Line
471. ὥρη ἐν | εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει.
(*This line violates the metre, since* εἰαρινῇ *has the digamma,* Ϝειαρινῇ, *which would make* ἐν *long by position. Bentley suggests* ὥρῃ εἰαρινῇ, *i. e.,* ὥρῃ Ϝειαρινῇ.)
485. ὑμεῖς γὰρ θεαί ἐστε, πάρ|εστέ τε, | ἴστε τε πάντα.
(ἴστε *has the digamma,* Ϝίστε, *preventing the hiatus.*)
486. ἡμεῖς δὲ κλέος οἷον ἀκούομεν, | οὐδέ τι | ἴδμεν.
(ἴδμεν *has the digamma,* Ϝίδμεν, *preventing the hiatus.*)
489. φωνὴ δ' ἀμήρητος χάλκ|εον δέ μοι | ἦτορ ἐνείη.
(χάλκεον—εον *pronounced as one syllable, by synæresis.*)

BOOK III.

2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνι|θες ὡς. |
(ὄρνιθες, *last syllable lengthened by the digamma.*)
24. εὐρέων ἦ ἔλαφον κερα|ὸν ἢ | ἄγριον αἶγα.
(κεραὸν, *last syllable lengthened by the arsis.*)
27. ὃς ἐχέμη Μενέλαος Ἀλέξανδρον θεο|ειδέα. |
(θεοειδέα—ea *pronounced as one syllable, by synæresis.*)
33. ὡς δ' ὅτε τις τε δρά|κοντα ἰδ|ὼν παλίνορσος ἀπέστη.
(ἰδὼν *has the digamma,* Ϝιδών, *preventing the hiatus.*)
35. ἴψ τ' ἀνεχώρη|σεν, ὦ|χρός τέ μιν εἶλε παρειάς.
(ἀνεχώρησεν, *last syllable lengthened by the arsis.*)
39. δύσπαρι, | εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά.
(εἶδος *has the digamma,* Ϝεῖδος, *preventing the hiatus.*)
40. εἴθ' ὄφελες ἄγον|ός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
(ὄφελες, *last syllable lengthened by the arsis.*)
46. ἦ τοι|όσδε ἐ|ὼν ἐν ποντοπόροισι νέεσσιν.
(*This line offends against the metre, there being an hiatus in* τοιόσδε ἐών. *Bentley suggests* τοιοῦτος ἐών.)
57. λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ', | ὅσσα ἔ|οργας.
(ἔοργας *has the digamma twice,* ϜέϜοργας, *the first of these preventing the hiatus.*)
60. αἰεί τοι κραδίη, πέλ|εκυς ὥς, ἐστὶν ἀτειρής.
(*Bentley gives* ὥς *the digamma,* Ϝως, *which makes the final syllable of* πέλεκυς *long by position. Otherwise it will be lengthened by the arsis.*)
64. μή μοι δῶρ' ἐρατὰ πρόφε|ρε χρυσέ|ης Ἀφρο|δίτης.
As χρῡσέης *has the initial syllable long, we must pronounce* -έης, *the remainder of the word, as one long syllable, by synæresis, making* -έης Ἀφρο- *a dactyl.*)
72. κτήμαθ' ἑλὼν εὖ πάντα γυ|ναῖκά τε | οἴκαδ' ἀγέσθω.
(οἴκαδ' *has the digamma,* Ϝοίκαδ', *preventing the hiatus.*)
103. οἴσετε δ' ἄρν' ἕτερον λευ|κὸν, ἑτέρ|ην δὲ μέλαιναν.
(λευκὸν, *final syllable lengthened by the arsis.*)
116. Ἕκτωρ | δὲ προτὶ | ἄστυ δύω κήρυκας ἔπεμπεν.
(ἄστυ *has the digamma,* Ϝάστυ, *preventing the hiatus.*)
119. νῆας ἔπι γλαφυρὰς ἰέν|αι ἠδ' | ἄρν' ἐκέ|λευεν.

Line

(*As ἄρν' has the digamma, Fάρν', the line, as it at present stands, is faulty, and perhaps we should read ἴδε ἄρνε κέλευεν, i. e., ἴδε Fάρνε κέλευεν.*)

125. τὴν δ' αὖρ' ἐν μεγάρῳ· ἣ | δὲ μέγαν | ἰστὸν ὕφαινεν.
(*δε lengthened by the arsis.*)

128. οὕς ἑθεν εἵνεκ' ἔπασχον ὑπ' | Ἄρη|ος παλαμάων.
(*Ἄρηος, initial syllable lengthened by the arsis.*)

129. ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα | Ἶρις. |
(*Ἶρις has the digamma, Fῖρις, preventing the hiatus.*)

140. ἀνδρός τε προτέ|ροιο καὶ | ἄστεος ἠδὲ τοκήων.
(*This line is faulty, since ἄστεος has the digamma, Fάστεος, and καί can not, therefore, be shortened. It is probable that the true reading is προτέρου καί.*)

152. δενδρέῳ ἐφ|εζόμενοι ὅπα λειριόεσσαν ἰεῖσιν.
(*δενδρέῳ pronounced as if written δένδρῳ, and then shortened by elision.*)

163. ὄφρα ἴδ|ῃ πρότερόν τε πόσιν πηούς τε φίλους τε.
(*ἴδῃ has the digamma, Fίδῃ, preventing the hiatus.*)

172. αἰδοῖός τε μοί ἐσσι φίλ|ε̄ ἑκυ|ρε̄ δεινὸς τε.
(*φίλε̄ and ἑκυρε̄ have each the final syllable lengthened by the arsis.*)

190. ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσ|οι ἑλί|κωπες Ἀχαιοί.
(*ἑλίκωπες has the digamma, Fελίκωπες, preventing any elision of the preceding diphthong.*)

197. ἀρνειῷ μιν ἔγ|ωγε ἐ|ἴσκω πηγεσιμάλλῳ.
(*ἐἴσκω has the digamma, Fεἴσκω, preventing the hiatus.*)

214. παῦρα μὲν, ἀλλὰ μάλ|ᾱ λιγέ|ως· ἐπεὶ οὐ πολύμυθος.
(*μάλᾱ, final syllable lengthened by the arsis.*)

217. στάσκεν, ὑπ|αὶ δὲ ἴδ|εσκε, κατὰ χθονὸς ὄμματα πήξας.
(*ἴδεσκε has the digamma, Fίδεσκε, preventing the hiatus.*)

219. ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ | φωτὶ ἐ|οικώς.
(*ἐοικώς has the digamma twice, Fεϝοικώς, the former of which prevents the hiatus.*)

221. ἀλλ' ὅτε δή ῥ' ὅπα | τε̄ μεγάλ|ην ἐκ στήθεος | ἵει. |
(*τε̄ lengthened by the arsis.—ἵει, first syllable lengthened by the arsis.*)

236. δοιὼ δ' οὐ δύνα|μαι ἰδέ|ειν κοσμήτορε λαῶν.
(*ἰδέειν has the digamma, Fιδέειν, preventing the hiatus.*)

237. Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυ|δεύκεα. |
(*Πολυδεύκεα—εα pronounced as one syllable, by synæresis.*)

245. κήρυ|κες δ' ἀνὰ | ἄστυ θεῶν φέρον ὅρκια πιστά.
(*ἄστυ has the digamma, Fάστυ, preventing the hiatus.*)

248. Κήρυξ Ἰδαῖος η|δὲ χρύσ|εια κύπ|ελλα.
(*Ἰδαῖος, -ος long by the arsis; no synæresis takes place in χρύσεια; on the contrary, -εῖᾰ κὔπ- forms a regular dactyl.*)

271. Ἀτρεί|δης δὲ ἐρ|υσσάμενος χείρεσσι μάχαιραν.
(*ἐρυσσάμενος has the digamma, Fερυσσάμενος, preventing the hiatus.*)

286. τιμὴν δ' Ἀργείοις ἀποτινέμεν, | ἥντιν' ἔ|οικεν.
(*This line is faulty, since ἔοικεν has the digamma, and*

Line

apostrophe can properly take place in ἦντινα, while, even if it could, ἦντιν' would still have the final syllable -ιν' long by position. Bentley, therefore, corrects ἤν τε ἔοικεν, i. e., ἦν τε FέϜοικεν.)

305. *ἦτοι ἐγὼν εἰμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.*
(*Ἴλιον has the digamma, Fίλιον, preventing the hiatus.*)

308. *Ζεὺς μέν | που τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι.*
(*οἶδε has the digamma, Foῖδε, preventing the hiatus.*)

310. *ἦ ῥα, καὶ ἐς δίφρ|ον ἄρν|ας θέτο | ἰσόθεος φώς.*
(*δίφρον, final syllable lengthened by the arsis.—ἰσόθεος has the digamma, Fισόθεος, preventing the hiatus.*)

322. *τὸν δὸς ἀποφθίμενον δῦναι δόμον | ᾍδος | εἴσω.*
(*ᾍδος, initial syllable lengthened by the arsis.*)

329. *δῖος Ἀλέξαν|δρος Ἑλέν|ης πόσις ἠϋκόμοιο.*
(*Ἀλέξανδρος, final syllable lengthened by the arsis.*)

351. *Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερ|ος κάκ' ἔ|οργεν.*
(*Bentley objects to this line as faulty, because ἔοργεν is entitled, according to him, to the digamma, Fέοργεν, and therefore κακά can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κάκ' ἔρεξε. But, as Heyne remarks, in such words as ἔοργα there are two forms, namely, ἔϜοργα, and FέϜοργα, the first of which is here employed, and therefore the elision in κακά is correct enough.—Observe that ἄνα has the digamma, Fάνα, so that no elision takes place in the preceding diphthong.*)

357. *δῖὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ἄβριμον ἔγχος.*
(*δῖά, initial syllable lengthened by the arsis.*)

359. *ἀντι|κρῦ δὲ παρ|αὶ λαπάρην διάμησε χιτῶνα.*
(*ἀντικρῦ, final syllable lengthened by the arsis.*)

381. *ῥεῖα μάλ', ὥστε θε|ὸς ἑκᾶ|λυψε δ' ἄρ' ἠέρι πολλῇ.*
(*θεὸς has the last syllable lengthened by the arsis.*)

384. *πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρω|αὶ ἄλις | ἦσαν.*
(*ἄλις has the digamma, Fάλις, preventing any elision of the preceding diphthong.*)

385. *χειρὶ δὲ νεκταρέ|ου ἑαν|οῦ ἐτίναξε λαβοῦσα.*
(*ἑανοῦ has the digamma, Feανοῦ, preventing any elision in the preceding diphthong.*)

386. *γρηῒ δέ | μιν εἰκ|υῖα παλαιγενέῖ προσέειπεν.*
(*εἰκυῖα has the digamma, Feικυῖα, so that μιν is long by position.*)

390. *δεῦρ' ἴθ'· Ἀλέξανδρός σε καλ|εῖ οἰκ|όνδε νέεσθαι.*
(*οἰκόνδε has the digamma, Foῖκόνδε, preventing any elision of the diphthong in καλεῖ.*)

392. *κάλλεί τε στίλβ|ων καὶ | εἵμασιν· οὐδέ κε φαίης.*
(*εἵμασιν has the digamma, Feίμασιν, preventing the elision of the diphthong καί.*)

404. *νικήσας ἐθέλει στυγε|ρὴν ἐμὲ | οἴκαδ' ἄγεσθαι.*
(*οἴκαδε has the digamma, Foικαδε, preventing the hiatus.*)

449. *Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα, | θηρὶ ἐ|οικώς.*

Line

(*ἐοικώς has the digamma twice, Ϝεϝοικώς, the first of which prevents the hiatus.*)

453. οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, | εἵτις ἴδ|οιτο.

(*This line is faulty, since ἴδοιτο has the digamma, Ϝίδοιτο, and εἵτις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἵκε Ϝίδοιντο, but Heyne prefers εἵτις ὁρῷτο.*)

459. ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, | ἥντιν' ἔ|οικεν.

(*This line is faulty, since ἔοικεν has the digamma twice, Ϝέϝοικεν, the first of which would, of course, prevent any elision in ἥντινα. We ought, probably, to read Ϝήν τε Ϝέϝοικε.*)

LONDON:
HARRISON AND CO., PRINTERS,
ST. MARTIN'S LANE.

SELECT MODERN SCHOOL BOOKS,

PRINCIPALLY USED IN

KING'S COLLEGE, LONDON, AND OTHER PUBLIC SCHOOLS.

ELEMENTS of ENGLISH GRAMMAR, as prepared for the use of the Chester Diocesan Schools. 3*d.*

ENGLISH GRAMMAR. By the Rev. Dr. RUSSELL. 1*s.* 6*d.*

EASY GRAMMAR for CHILDREN. By a Lady. 9*d.*

THE BIBLE WORD BOOK; or, the Rudiments of English Grammar taught by the Words of the Old and New Testament. 1*s.*

BIBLE SPELLING BOOK, with many Cuts. Two Parts, 4*d.* each.

BIBLE LESSON BOOK, with many Cuts. Two Parts, 4*d.* each.

THE CLASS READING BOOK; designed to furnish Youth with Information on a variety of subjects. By GEORGE LUDLOW. 3*s.* bound

FIRST IDEAS OF GEOGRAPHY FOR CHILDREN. 1*s.*

OUTLINES OF GEOGRAPHY. With Maps and Cuts. 10*d.*

OUTLINES of the HISTORY OF ENGLAND. By GEORGE HOGARTH. With Engravings of Costumes, Antiquities, &c. 1*s.* 3*d.*

OUTLINES of ROMAN HISTORY. With Cuts, &c. 10*d.*

OUTLINES of GRECIAN HISTORY. By the Rev. BARTON BOUCHIER, M.A. With Maps and Views. 1*s.*

OUTLINES of SACRED HISTORY; from the Creation of the World to the Destruction of Jerusalem. With Engravings. 3*s.* 6*d.*

A MANUAL of ANCIENT GEOGRAPHY; with the Ancient and Modern Names marked with their proper Quantities. By the Rev. W. HILDYARD, M.A. 2*s.* 6*d.*

HEADS of an ANALYSIS of ENGLISH and of FRENCH HISTORY. By D. W. TURNER, M.A. 2*s.*

OUTLINES of ASTRONOMY. By the Rev. T. G. HALL, M.A., Professor of Mathematics, King's College, London. With Cuts. 10*d.*

THE INSTRUCTOR; or, Progressive Lessons in General Knowledge. With Questions for Examination. In Seven Volumes, with numerous Wood-Cuts, 2s. each. Vol. I. EXERCISES and CONVERSATIONS. — Vol. II. LESSONS on HOUSES, FURNITURE, FOOD, and CLOTHING.—Vol. III. LESSONS on the UNIVERSE.—Vol. IV. The BOOK of the CALENDAR, the MONTHS, and the SEASONS.—Vol. V. DESCRIPTIVE GEOGRAPHY.—Vol. VI. ELEMENTS of ANCIENT HISTORY.—Vol. VII. ELEMENTS of MODERN HISTORY.

EASY LESSONS on REASONING. 1*s.* 6*d.*

By the same Author,

EASY LESSONS on MONEY MATTERS. 1*s.*, and

INTRODUCTORY LESSONS on CHRISTIAN EVIDENCES. 6*d.*

A PRACTICAL INTRODUCTION TO ENGLISH COMPOSITION. By the Rev. J. EDWARDS, M.A., King's College. 2*s.* 6*d.*

EASY POETRY for CHILDREN; selected by a Lady. 1*s.* 6*d.*

POPULAR POEMS for YOUNG PERSONS. Selected by ELIZABETH PARKER. 3*s.* 6*d.*

READINGS IN POETRY 4*s.* 6*d.*

READINGS IN ENGLISH PROSE LITERATURE. 4*s.* 6*d.*

READINGS IN BIOGRAPHY. 4*s.* 6*d.*

BIOGRAPHICAL SKETCHES, selected from the *Saturday Magazine.* 1*s.* 4*d.*

READINGS IN NATURAL THEOLOGY; or, the Testimony of Nature to the Being, Perfections, and Government of God. 4*s.*

BIBLE BIOGRAPHY; or, Histories of the Lives and Conduct of the Principal Characters of the Old and New Testaments. 4*s.* 6*d.*

BIBLE NARRATIVE chronologically arranged; with an Historical Account of the Jewish Nation. With a set of Maps. 7*s.*

SCRIPTURE HISTORY for the Instruction of Children. From the Books of the OLD TESTAMENT: arranged in Questions and Answers. 2*s.* 6*d.*

A GUIDE to the STUDY of the HOLY SCRIPTURES, in the Form of a Catechism. By Mrs. G. ARBUTHNOT. 3*s.* 6*d.*

A HAND-BOOK OF BIBLE GEOGRAPHY; an Alphabetical Account of the chief Places mentioned in the Bible. With Twelve Maps, 2*s.*

BIBLE MAPS FOR SCHOOLS. Sewed, 3*s.*

A SCHOOL HISTORY OF ENGLAND; with a copious Chronology, Tables of Contemporary Sovereigns, and Questions for Examination. Abridged from Gleig's Family History of England. 6*s.*

THE CHURCH SCHOLAR'S READING BOOK; selected from the Saturday Magazine; with a copious explanatory Index appended to each Volume. Three Volumes, price 3*s.* each.

THE STUDENT'S MANUAL OF ANCIENT HISTORY. By W. C. TAYLOR, LL.D. 10*s.* 6*d.*

THE STUDENT'S MANUAL OF MODERN HISTORY. By the same Author. 10*s.* 6*d.*

HISTORY of the CHRISTIAN CHURCH. By Dr. BURTON. 6*s.* 6*d.*

THE EARLY CHRISTIANS. By the Rev. W. PRIDDEN, M.A. 4*s.*

HISTORY of CHRISTIANITY. By W. C. TAYLOR, LL.D. 6*s.* 6*d.*

HISTORY of MOHAMMEDANISM. By the same. 5*s.* 6*d.*

FIRST IDEAS OF NUMBER FOR CHILDREN. 1*s.*

ARITHMETIC TAUGHT BY QUESTIONS. 1*s.* 6*d.*

HINTS on TEACHING VULGAR and DECIMAL FRACTIONS. By the Right Rev. T. V. SHORT, D.D., Lord Bishop of Sodor and Man. 8*d.*

IMPROVED ARITHMETICAL TABLES, Fractionally and Decimally arranged, with Short Rules for Mental Calculation. 9*d.*

THE THEORY AND PRACTICE OF ARITHMETIC. By W. H. CRANK, Mathematical Master, St. Mark's College, Chelsea. 4*s.* bound.

A FIRST BOOK IN GEOMETRY; including PLANE and SOLID GEOMETRY, and an Introduction to TRIGONOMETRY. 1s. 6d.

A FIRST BOOK IN ALGEBRA, for the Young Student. 1s. 6d.

THE ELEMENTS of ALGEBRA. By Rev. Prof. HALL, M.A., King's College. 6s. 6d.

NATURAL PHILOSOPHY for BEGINNERS; Familiar Illustrations of the Laws of Motion and Mechanics. With numerous Wood-cuts, 3s. 6d.

EASY LESSONS IN MECHANICS: with Familiar Illustrations of the Practical Application of Mechanical Principles. 3s.

A COMPANION to EUCLID; a Help to the Understanding and Remembering of the First Four Books; with a set of Improved Figures. 4s.

THE FIGURES OF EUCLID; with Questions, and a Praxis of Geometrical Exercises. By the Rev. J. EDWARDS, M.A., of King's Coll. 3s.

LECTURES on ASTRONOMY, delivered at KING'S COLLEGE, London, by the Rev. Professor MOSELEY, M.A. With Illustrations. 5s. 6d.

MECHANICS APPLIED to the ARTS. By the same. 6s. 6d.

READINGS in SCIENCE; being familiar Explanations of interesting Appearances and Principles in Natural Philosophy. With Engravings. 5s.

LE TELLIER'S FRENCH GRAMMAR, adapted for English Teaching. By J. F. WATTEZ, French Master, King's College. 4s. And by the same,

COLLOQUIAL EXERCISES on the most FAMILIAR IDIOMS of the FRENCH LANGUAGE. 2s. 6d.

VENTOUILLAC'S RUDIMENTS of the FRENCH LANGUAGE; or FIRST FRENCH READING-BOOK. Revised by the same. 3s. 6d.

LIVRE DE CLASSE; with ENGLISH NOTES. By the late Professor L. T. VENTOUILLAC. New Edition, Revised. 5s.

VENTOUILLAC'S FRENCH POETRY; with ENGLISH NOTES. 2s.

PRACTICAL EXERCISES on FRENCH PHRASEOLOGY. By Professor BRASSEUR, of King's College. 3s. 6d.

THE FRENCH SCHOOL CLASSICS. Careful Abridgments of Popular French Works, for the Use of Young Persons of both Sexes.

1. TELEMAQUE. 2s. 6d.
2. VOYAGES DE CYRUS. 2s.
3. BELISAIRE. 1s. 6d.
4. PIERRE LE GRAND. 2s.
5. CHARLES XII. 2s.
6. GIL BLAS. 4s.

BERNAYS' (Professor, King's College, London) GERMAN GRAMMAR. 5s.

BERNAYS' GERMAN EXERCISES. 5s. 6d.

BERNAYS' GERMAN EXAMPLES. 3s.

BERNAYS' GERMAN READER. 5s.

BERNAYS' GERMAN POETRY FOR BEGINNERS. 4s.

BERNAYS' GERMAN HISTORICAL ANTHOLOGY. 7s.

BERNAYS' GERMAN POETICAL ANTHOLOGY. 7s.

LATIN.

MAJOR'S LATIN EXERCISES for the JUNIOR CLASSES OF KING'S COLLEGE SCHOOL, LONDON. *2s. 6d.*

THE ÆNEID OF VIRGIL; with Anthon's Notes. Edited by J. R. MAJOR, D.D., Head Master of King's College School. *7s. 6d.*, strongly bound.

LATIN EXERCISES for MIDDLE FORMS in SCHOOLS. By the Rev. J. EDWARDS, M.A., Second Master of King's College School. *4s.* And by the same,

I. PROGRESSIVE EXERCISES in LATIN LYRICS. *3s.*

II. PROGRESSIVE EXERCISES in LATIN ELEGIACS and HEROICS. *3s.*

III. The CATILINE of SALLUST; with Anthon's Notes. *2s. 6d.*

IV. The JUGURTHA of SALLUST; with Anthon's Notes. *2s. 6d.*

V. SELECT EPISTLES of CICERO and PLINY; with English Notes. *4s.*

SELECT ORATIONS of CICERO; with English Notes. *2s. 6d.*

LATIN SELECTIONS: CORNELIUS NEPOS, PHÆDRUS, and OVID'S METAMORPHOSES; with a Vocabulary, &c. By THOMAS S. CARR, one of the Classical Masters, King's College. *3s. 6d.*

RULES AND EXERCISES in the USE of the LATIN SUBJUNCTIVE MODE. By the Rev. JAMES CROCKER, M.A. *4s.*

THE AULULARIA AND THE MENŒCHMEI OF PLAUTUS, With Glossaries and Notes by J. HILDYARD, M.A. *7s. 6d.* each.

GREEK.

THE FIRST GREEK READER, from the German of JACOBS, with ENGLISH NOTES, strictly Elementary. By the Rev. J. EDWARDS, M.A., Second Master of King's College School. *5s. 6d.*

EXCERPTA EX HERODOTO: with ENGLISH NOTES, by J. R. MAJOR, D.D., Head Master of King's College School. *4s. 6d.*

EXCERPTA EX XENOPHONTIS CYROPÆDIA, with a Vocabulary, and English Notes. By the same. *3s. 6d.*

XENOPHON'S ANABASIS of CYRUS. Books I. and II. with English Notes, &c. By D. B. HICKIE, LL.D.; Head Master of the Grammar School, Hawkshead. *3s. 6d.*

A SCHOOL GREEK TESTAMENT. *3s. 6d.* bound.

THE CAMBRIDGE GREEK and ENGLISH TESTAMENT. The Greek, and the English, in Parallel Columns on the same page. *8s. 6d.*

THE GREEK TEXT of the ACTS of the APOSTLES; with Notes, Original and Selected. By H. ROBINSON, D.D. *8s.*

LONDON: JOHN W. PARKER, Publisher, West Strand.